

دَعْوَةُ الْخَيْرِ

CALL TO RIGHTEOUSNESS

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi کامش پور کا
المنشأ

نِیکِی کی دَعَوَت

Nayki ki Da'wat

CALL TO RIGHTEOUSNESS

A chapter of Faizan-e-Sunnat – volume 2

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal

Muhammad Ilyas Attar

Qaadiri Razavi دَامَتْ بَرَکَاتُهُمُ الْعَالِیَہ



Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Call to Righteousness

An English translation of 'Nayki ki Da'wat'



ALL RIGHTS RESERVED

Copyright © 2016 Maktaba-tul-Madinah

No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Rabi'-ul-Awwal, 1438 AH (December, 2016)
Translated by: Majlis-e-Tarajim (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
ISBN: 978-969-631-827-9
Quantity: 3000

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or a booklet for the Isal-e-Sawab of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah – Mahallah Saudagran, Purani Sabzi Mandi,
Bab-ul-Madinah, Karachi, Pakistan

✉ **E-mail:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

Contents at a Glance

A detailed table of contents can be seen at the end of the book.



1.	Du'a for Reading the Book	iv
2.	Preface	v-viii
3.	23 Intentions for Reading this Book	ix-x
4.	Translator's Notes	xi
5.	Points to Remember	xii
6.	Need for Call to Righteousness	1-114
7.	Excellence of Call to Righteousness	115-400
8.	Harms of Giving up the Call to Righteousness	401-538
9.	30 Ahadees about Excellence of Salat-‘Alan-Nabi	539-544
10.	22 Madani Pearls of Giving Dars	545-547
11.	Method of Delivering Dars	548-552
12.	Glossary	553-556
13.	Bibliography	557-562
14.	Index	563-564
15.	Table of Contents	565-590

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّ وَجَلَّ*! Open the doors of knowledge and wisdom for us, and have mercy on us,
 O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after Du’a.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

The Renowned and Revered Rasool ﷺ has stated, ‘On the Day of Judgement, [people of] my Ummah will be greater in number than those of all other Ambiya.’

(Sahih Muslim, pp. 128, Hadees 331)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: There will be 120 rows of the people of Paradise out of which 80 will be from the Ummah of our Beloved Nabi Muhammad Mustafa ﷺ, and 40 will be from those of other Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

(Sunan-ut-Tirmizi, vol. 4, pp. 245, Hadees 2555)

The honourable Mufti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: As the Noble Rasool ﷺ is the sovereign of all other Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, his Ummah is also the sovereign of all other Ummahs. (Mirat-ul-Manajih, vol. 8, pp. 585-586)

Millions of thanks to Allah عَزَّوَجَلَّ Who has created us as human beings and has made us Muslim from among the Ummah of His Beloved and Blessed Rasool ﷺ. One of the reasons of the greatness and glory, dignity and sanctity, and elevation and exaltation given to this Ummah in the world and the Hereafter by Allah عَزَّوَجَلَّ is that this Ummah fulfils the commandment of ﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾ (i.e. conveying the call to righteousness and preventing evils).

Here is Ayah 110 of Surah Aal-e-Imran, part 4 with its translation from page 129 of the sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best amongst all the nations that emerged among the people – you command what is good and prohibit what is evil and you believe in Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 110)

Dear Islamic brothers! Every Muslim is a preacher – whether he is a scholar or a student, an Imam of a Masjid or a Muazzin, a spiritual guide or a disciple, a trader or a customer, an employer or an employee, an officer or a labourer, a ruler or a common man – no matter whatever his professional and social status, he should continue to promote Sunnah, conveying the ‘call to righteousness’ to the people he lives or works with. He should struggle to perform this great task with good intentions for the pleasure of Allah ﷻ making the best possible use of his abilities.

Regretfully, today’s Muslims have been extremely lazy in performing this vitally needed Madani activity. In order to convert this laziness into enthusiasm, Dawat-e-Islami, a global and non-political religious movement of the Quran and Sunnah, has already taken several realistic steps by organizing Sunnah-inspiring Ijtima’at, Madani Qafilahs, area-visit to convey the call to righteousness, Madani Tarbiyyati courses, Fard ‘Uloom course, Madani Channel and Dars from the book *Faizan-e-Sunnat* etc. By the grace of Allah ﷻ, five chapters of *Faizan-e-Sunnat*, i.e. (i) Blessings of ﴿بِسْمِ اللَّهِ﴾ (ii) Islamic Manners of Eating (iii) Excellence of Hunger (iv) Blessings of Ramadan and (v) Backbiting – A Cancer in Our Society, have so far come out.

In your hands is now the sixth chapter ‘Call to Righteousness’ that contains the excellence and virtues of conveying the ‘call to righteousness’ and disadvantages of abandoning it. (This is a very vast chapter. I have intended to work on many topics such as parables of Ambiya ﷺ, sacrifices made by the blessed companions for ‘call to righteousness’, ‘call to righteousness’ by Karamah [i.e. saintly miracle], ‘call to righteousness’ by letters, post-demise ‘call to righteousness’ and adolescent preachers

etc. Death may come anytime. May Allah ﷺ bless and protect my dear Madani Majlis ‘Al-Madina-tul-‘Ilmiyyah’! It is my will to this Majlis to carry on working on these topics even after my demise, and include them in *Faizan-e-Sunnat*.)

This book comprises almost 125 Quranic Ayahs, 249 sayings of the Beloved and Blessed Rasool ﷺ, 113 admonitory parables, 51 Madani parables and hundreds of Madani pearls on different topics. By the grace of Allah ﷺ, I hope that this book will further boost the enthusiasm of Islamic brothers and sisters for the great Madani activity of ‘call to righteousness’. We have done our utmost to remove errors from this book. The Mufti of Dawat-e-Islami’s ‘Dar-ul-Ifta Ahl-e-Sunnat’ has also checked it from Shar’i point of view. I am very much sensitive about mistakes. اَلْحَمْدُ لِلّٰهِ ﷺ, I prefer to have my books, booklets and couplets of Na’at checked by scholars before publication for fear that if some wrong ruling gets published and people start acting accordingly, I may be held answerable to that in the Hereafter, عَمَّا دَانَ اللّٰهُ ﷺ. Anyway, we have done our best but the possibility of mistakes cannot still be ruled out. Therefore, if you find any Shar’i mistake in this book, please inform me about it with good intentions, and get deserving of great reward. I will not argue unreasonably in favour of my viewpoint but will back down from it with thanks, اِنْ شَاءَ اللّٰهُ ﷺ.

Request of ‘Attar

It is my Madani request to all Islamic brothers and sisters to give at least two Dars (one of which should be in home) with good intentions for the pleasure of Allah ﷺ. That is, read out passages to Muslims from this book at two different times. If anyone, overwhelmed by hearing the Dars given by you starts treading the path of Quran and Sunnahs, you will also become successful, اِنْ شَاءَ اللّٰهُ ﷺ. The Noble Rasool ﷺ has stated, ‘If Allah ﷺ blesses even a single person with guidance by you, this is better for you than having red camels.’ (*Sahih Muslim*, pp. 1311, *Hadees* 2406)

In the commentary of the above-mentioned Hadees, ‘Allamah Yahya Bin Sharaf Nawawi رَحِمَهُ اللّٰهُ تَعَالٰى has stated, ‘Red camels used to be considered a precious asset among the Arabs, and thus were mentioned here as an example. This is just for explanation; otherwise, the truth is that even an iota¹ of the never-ending Hereafter is better than countless mortal worlds.’ (*Sharh Muslim lin-Nawawi*, vol. 15, pp. 178)

¹ i.e. a very small amount of something.

Du'a of 'Attar

O Allah عَزَّوَجَلَّ! Whoever reads the book 'Call to Righteousness (part 1)' from beginning to end within 25 days and gives or listens to two Dars daily from the book 'Faizan-e-Sunnat', bless him with steadfastness in Iman, with beholding the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during his death agonies, recitation of Kalimah at the time of his death, comfort in his grave and on resurrection, forgiveness without accountability out of Your mercy, and an abode in Jannat-ul-Firdaus in the neighbourhood of Your Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. May all these prayers be answered for me, scholars, checkers and all those who have cooperated in the completion of this book, including the Nigran and members of Majlis Maktaba-tul-Madinah, and the whole staff of Maktaba-tul-Madinah. O Allah عَزَّوَجَلَّ! Forgive the entire Ummah.

Hay Tujh say Du'a Rab-e-Rahmat, maqbool ho Faizan-e-Sunnat

Ghar ghar Masjid Masjid perh ker Islami bhai sunata rahay

Translation: It is my prayer to the Merciful Allah عَزَّوَجَلَّ that 'Faizan-e-Sunnat' set popular throughout the world. May people give Dars from it at homes, Masajid etc.!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<small>صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ</small>	<small>صَلُّوا عَلَى الْحَبِيبِ</small>
<small>أَسْتَغْفِرُ اللَّهَ</small>	<small>تُوبُوا إِلَى اللَّهِ</small>
<small>صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ</small>	<small>صَلُّوا عَلَى الْحَبِيبِ</small>

Muhammad Ilyas Attar Qaadiri

2 Ramadan-ul-Mubarak, 1432 AH (August 3, 2011)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

23 Intentions for Reading this Book

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind
 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

The intention of a Muslim is better than his deed.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- ❖ Without a good intention, no reward is granted for a good deed.
- ❖ The more good intentions one makes, the more reward he will gain.

Intentions

Every time I read this book, I will start by reciting

1. Hamd,
2. Salat,
3. Ta'awwuz and
4. Tasmiyah. (One can act upon all these four intentions by reading the Arabic lines given at the top of this page).
5. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will try to read it in the state of Wudu,
7. facing the Qiblah.
8. I will behold the Quranic Ayahs,

9. and the blessed Ahadees.
10. (Whilst reading the book) Whenever I read the blessed word 'Allah', I will say ﴿عَزَّوَجَلَّ﴾,
11. and whenever I read the blessed name of the Beloved and Blessed Rasool I will read ﴿صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم﴾.
12. I will learn Shar'i rulings.
13. If I could not understand some ruling, I will consult with scholars.
14. Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated: ﴿عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ﴾ *Mercy descends at the time of the mentioning of the pious. (Hilyat-ul-Awliya, vol. 7, pp. 335, Raqm 10750)* I will reap the blessings of the mentioning of the pious by telling the parables of pious saints from this book, to others.
15. (On my personal copy) I will underline essential and important things and points to highlight them.
16. I will note down important points whilst studying.
17. In order to read the book completely with the intention of gaining religious knowledge I will read some pages daily and earn the reward (of gaining religious knowledge).
18. I will motivate others to read this book.
19. With the intention of acting upon the Hadees: ﴿تَهَادَوْا تَحَابُّوْا﴾ *Give gifts to each other, it will enhance affection amongst you. (Muwatta Imam Maalik, vol. 2, pp. 407, Raqm 1731)* I will buy (one or as many copies of this book as I can afford) and will gift them to others.
20. After I have gifted them to others, I will ask them to set a target for reading this book completely (for example – within 25 days).
21. I will teach those who do not know.
22. I will make Isal-e-Sawab of reading this book to the entire Ummah.
23. If I find any Shar'i mistake, I will inform the publisher about the mistake in writing (to inform the publisher and the author verbally is usually ineffective).

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's **Majlis-e-Tarajim**, a department responsible for reproducing the books and booklets of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه into various languages of the world, is pleased to present the book 'Nayki ki Da'wat' in English under the title of 'Call to Righteousness'.

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute of an Islamic term. However, a glossary has been given at the end of the book, elaborating Islamic terms. For the convenience of the Islamic brothers and sisters who will be delivering Dars from this book, a brief chapter containing thirty Ahadees regarding the excellence of Salat- 'Alan-Nabi has also been added. Further, an index and a bibliography have also been given.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. If you find any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Sawab).

Majlis-e-Tarajim (Translation Department)

Aalami Madani Markaz, Faizan-e-Madinah – Mahallah Saudagran,
 Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Points to Remember

Highlight various points while reading the book wherever necessary. Write the topic and enter the page number in the columns below. Your knowledge will be enhanced, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

[illegible]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NEED FOR CALL TO RIGHTEOUSNESS

Ijtima' of forgiveness

Sayyiduna Abu Hurayrah رضي الله تعالى عنه has narrated that the Renowned and Revered Rasool صلى الله تعالى عليه وآله وسلم has stated: There are some touring angels of Allah عز وجل. When they pass by the gatherings of Zikr, they say to each other, 'Sit (here).' When those making Zikr (in the gathering) make Du'a, these angels say ﴿أَمِينَ﴾¹ to their Du'a. When they recite Salat-'Alan-Nabi, the angels also recite Salat with them. When they disperse [i.e. separate], the angels say to each other that there is good news for these fortunate people as they are returning, forgiven. (*Jam'-ul-Jawami' lis-Suyuti, vol. 3, pp. 125, Hadees 7750*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three virtues of attending Masjid

مُبْخَنَ اللَّهُ عَزَّوَجَلَّ! How excellent the gatherings of Zikr are! Remember that Sunnah-inspiring Ijtima'aat, Dars and Ijtima'-e-Zikr-o-Na'at are also considered the gatherings of Zikr. How fortunate are the Muslims who attend these merciful Ijtima'aat wholeheartedly, gaining the privilege of forgiveness by Divine grace! However, not everyone is able to get the privilege of attending these Ijtima'aat of forgiveness; only the fortunate ones are

¹ i.e. may what they ask for, be granted to them.

blessed with it. As it is a highly virtuous and reward-earning deed to attend the Madani sessions of Dars and speeches normally held in Masajid, Satan also tries very hard to prevent people from attending Masjid. Launch a 'Masjid-filling campaign'. Motivate Muslims to attend Masjid and thus make Satan unsuccessful.

Sayyiduna 'Abdur Rahman Bin Ma'qil رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'We have heard (from learned scholars) ﴿الْمَسْجِدُ حِصْنٌ حَصِينٌ مِنَ الشَّيْطَانِ﴾ i.e. *Masjid is a strong fort for protection from Satan.* (Musannaf Ibn Abi Shaybah, vol. 8, pp. 172)

For your motivation, here are three sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the excellence of Masjid:

1. Without doubt, those attending and making others attend the houses of Allah عَزَّوَجَلَّ are actually the true bondmen of Allah. (Al-Mu'jam-ul-Awsat, vol. 2, pp. 58, Hadees 2502)
2. One who loves Masjid Allah عَزَّوَجَلَّ makes him His beloved. (Ibid, vol. 4, pp. 400, Hadees 6383)
3. When a bondman keeps staying in Masjid for Zikr or Salah, Allah عَزَّوَجَلَّ sees him with mercy, as the family members of the one who had gone missing get happy when he returns. (Sunan Ibn Majah, vol. 1, pp. 438, Hadees 800)

Woh salamat raha Qiyamat mayn
Perh liye jis nay dil say chaar salam
Mayray Piyaaray pay mayray Aqa per
Mayri janib say lakh bar salam
Mayri bigri bananay walay per
Bhayj ay mayray Kirdgar salam

Translation: Whoever has sincerely recited a few Salam will remain unharmed on the Day of Judgement. May millions of Salam be upon my Beloved Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from me! O my Creator (عَزَّوَجَلَّ)! Send Salam to Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has removed troubles and tribulations from me.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عزَّوَجَلَّ is not dependent

Dear Islamic brothers! Allah عزَّوَجَلَّ is All-Powerful. He عزَّوَجَلَّ is not dependent on anyone. He عزَّوَجَلَّ has created this world, adorned it with different things, and has made it a place for humans to live in it, revealing His Power. He عزَّوَجَلَّ continued to send His Rusul and Ambiya عَلَيْهِمُ السَّلَامُ in the world from time to time for the guidance of mankind. If He عزَّوَجَلَّ wills, He عزَّوَجَلَّ can make evil people get reformed even without Ambiya عَلَيْهِمُ السَّلَامُ but He عزَّوَجَلَّ has willed that His bondmen convey the call to righteousness, bear hardships in His path and then gain great rewards and ranks from His court. Therefore, Allah عزَّوَجَلَّ continued to send His Rusul and Ambiya عَلَيْهِمُ السَّلَامُ in the world for the fulfilment of the sacred task of 'call to righteousness' and finally sent His Beloved Nabi Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, bringing Nubuwwah¹ to an end. He عزَّوَجَلَّ then left this great and glorious task to the beloved Ummah of His Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that they may reform each other fulfilling this significant obligation.

Thus every Muslim is a preacher; whether he is a scholar or an Imam of a Masjid, a spiritual guide or a disciple, a trader or a customer, an employer or an employee, an officer or a labourer, a ruler or a common man, no matter whatever his professional and social status, he should continue to promote Sunnah, conveying the 'call to righteousness' to the people he lives or works with. He should strive to perform this great task making the best possible use of his abilities.

Mayn Muballigh banu Sunnataun ka

Khoob chercha karoon Sunnataun ka

Ya Khuda Dars doon Sunnataun ka

Ho karam bahr-e-khak-e-Madinah

Translation: May I preach and promote Sunnah. O Almighty! Bless me with the ability of giving Dars of Sunnah for the sake of the earth of Madinah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ i.e. the fact of being a Nabi.

Quranic commandment for ‘call to righteousness’

Merciful Allah ﷻ has described the excellence of the call to righteousness in different places of the Holy Quran. Here is Ayah 104 of Surah Aal-e-‘Imran, part 4, with its translation from page 128 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

And let there be a group amongst you who invites towards goodness, and commands what is good and forbids what is evil; it is they who are the successful ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-‘Imran, Ayah 104)

Everyone should convey call to righteousness according to his ability

Commenting on the above-mentioned Ayah, a renowned commentator of the Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ has stated in the book *Tafseer-e-Na'eemi*, volume 4, page 72: O Muslims! There should be one such movement amongst you, or you have to launch one such movement on permanent basis that calls all the impious people towards righteousness, the disbelievers towards Islamic faith, the transgressors towards piety, the heedless towards awareness, the ignorant towards knowledge of Islam and Allah ﷻ, the reserved ones towards the pleasure of (Divine) devotion and those in oblivion towards consciousness.

Similarly, this movement ought to enforce correct beliefs, good manners and good deeds by preaching, by writings, physically, strictly, softly and (a ruler to his subjects) forcefully. Further, this movement should prevent people from false beliefs, ill manners, bad deeds, evil intentions and evil thoughts by tongue and heart, by writings and even by force (as per one's authority).

Everybody is preacher

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: All the Muslims are preachers. It is Fard (obligatory) for all of them to command people to do righteous deeds and prevent them from evil ones (wherever Shari'ah has declared it Wajib for them). (*Tafseer-e-Na'eemi*, vol. 4, pp. 72; amended)

In his commentary the honourable Mufti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also quoted the following Hadees from the book *Sahih Bukhari*. The Rasool of Rahmah, the Intercessor of Ummah

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿بَلِّغُوا عَنِّي وَلَوْ آيَةً﴾ Convey on my behalf even if only one Ayah.

(*Sahih Bukhari*, vol. 2, pp. 462, Hadees 3461)

Mayn nayki ki da'wat ki dhoomayn macha doon

Ho tafeeq aysi 'ata Ya Ilahi

Translation: May I greatly promote and popularize the call to righteousness. May I be blessed with this ability, O my Almighty!

The act that benefits others is preferable

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: Islamic preaching is an extremely important worship. All other acts of worship usually benefit the worshipper but Islamic preaching benefits not only the preacher but also others. The act that benefits others besides its doer is preferable to the one that benefits only its doer. (It is stated in a narration that) someone asked the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Who is the best bondman?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, '(The best bondman is) the one who fears Allah عَزَّوَجَلَّ, behaves well towards his relatives, conveys good things (to people) and prevents (them) from evils.'

(*Az-Zuhd-ul-Kabeer lil-Bayhaqi*, pp. 327, Hadees 877)

Sayyiduna Hasan (Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) has stated, 'The one commanding people to do good deeds and preventing them from evil ones is the caliph of Allah عَزَّوَجَلَّ as well as of His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and that of His book (i.e. the Holy Quran).' It is stated in a Hadees that if Muslims give up Islamic preaching, cruel kings will rule them and their prayers will not be answered. (*Ruh-ul-Ma'ani*, vol. 4, pp. 326)

Leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, ‘O people! Command others to do good deeds and prevent them from evils, you will be leading a peaceful life.’ Leader of the believers, Sayyiduna ‘Ali-ul-Murtada كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, ‘Islamic preaching is the best Jihad.’ (*Tafseer Kabeer*, vol. 3, pp. 316)

Preaching Islam is an excellent worship. And giving it up – (despite it being Wajib by Shari’ah) – is an extremely bad crime. One who gives it up will be disgraced.

(*Tafseer-e-Na’eemi*, vol. 4, pp. 72; amended)

Leader of the believers, Sayyiduna ‘Ali-ul-Murtada كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has also stated, ‘The heart that does not consider good as good and evil as evil will be turned upside down, as the things inside a bag, when turned upside down, fall and scatter.’

(*Musannaf Ibn Abi Shaybah*, vol. 8, pp. 667, Raqm 124, 125)

Remorse for sinful life

Dear Islamic brothers! These days, sins are being committed everywhere. Sometimes, even those appearing to be pious and ascetic¹ are found to be involved in corrupt beliefs, careless talking, unlawful gazing and ill manners. Alas! Sins are common and widespread everywhere! Admittedly, pious people are still found in the world but they are in a very small number. In such tragic circumstances, the existence of the Sunnah-inspiring movement ‘Dawat-e-Islami’ is no less than a great favour, الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ.

Come and join the Madani environment of Dawat-e-Islami for the protection of your faith and rectification of your deeds. Here is a Madani parable for your persuasion. An Islamic brother from Keamari Bab-ul-Madinah (Karachi) has stated: I used to abuse and quarrel with people on minor matters. I was extremely fond of watching films and dramas and listening to songs and music. I had wasted a large part of my life in these sins. I used to work as a driver of the owner of a bungalow. What led me to repent of my sins is that one day after I had done my work I sat in a room where I listened to a Sunnah-inspiring speech being telecast on Madani Channel. The speech made me tremble with fear, causing me to feel ashamed of sins. I sincerely repented of my sins to Allah عَزَّ وَجَلَّ, and firmly intended to tread on the path of Sunnah. When the announcement of 30-day Tarbiyyati I’tikaf in the holy month of Ramadan with a persuasion for Muslims to attend

¹ Uninterested in the worldly pleasures.

it was made on Madani Channel, I immediately made the intention of attending the I'tikaf, responding positively to it. Acting upon my intention, I am now reaping the blessings of I'tikaf in the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah (Karachi). I will also travel with a 12-month Madani Qafilah right after the I'tikaf, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure for sins

Dear Islamic brothers! Did you notice! By the blessings of watching Madani Channel, not only did a sinner find a cure for the disease of his sins, he was also able to get the privilege of attending the 30-day Tarbiyyati I'tikaf in the holy month of Ramadan in the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah (Karachi). He was further privileged to make the intention of travelling with a 12-month Sunnah-inspiring Madani Qafilah right after the I'tikaf.

Everyone should seek cure for the disease of sins. Believe me! If we die without repentance despite repeatedly committing sins, and if Allah عَزَّوَجَلَّ becomes displeased with us, we will find no shelter from His wrath. The traits of the pious bondmen of Allah are unique. In spite of performing good deeds, they fear Allah عَزَّوَجَلَّ, and look for a cure for sins. Sayyiduna Hasan Basri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated that once he was accompanying a young pious worshipper to somewhere in Basra when he saw a physician. In front of the physician were a large number of people including women and children with bottles of water in their hands, waiting to get medicine for their diseases. The young pious worshipper asked the physician, 'Do you have some cure for sins?' The physician replied in the affirmative. The young man said, 'Please tell me the cure.' The physician replied: The cure for the disease of sins consists of ten things which are as follows:

1. Take a root from the tree of destitution and humbleness.
2. Add a mixture of repentance to it.
3. Put it into the bowl of Divine will.
4. Crush it properly with the press of contentment.
5. Put it then into the pot of piety and asceticism.

6. Add water of modesty to it.
7. Then boil it on the fire of Divine love.
8. Then pour it into the bowl of thankfulness.
9. Cool it with the fan of hope.
10. Then drink it with the spoon of (Divine) praise.

If you do all this, then remember that this recipe will benefit you treating every disease and trouble of the world and the Hereafter. (*Al-Munabbihat*, pp. 111)

Kab gunahaun say kanara mayn karoon ga Ya Rab!

Nayk kab ay mayray Allah! Banu ga Ya Rab!

Kab gunahaun kay maraz say mayn shifa paoon ga

Kab mayn beemar, Madinay ka banu ga Ya Rab!

*Translation: When will I give up sins, O Lord عَزَّوَجَلَّ! When will I become pious, O Lord عَزَّوَجَلَّ!
When will I get cured of the disease of sins! When will I become a devotee to Madinah!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eat, drink and be merry

Dear Islamic brothers! Today, the evil campaigns of the non-Muslims are striving for the survival and propagation of their religion in the world but, alas, the Muslims have indulged themselves in their worldly matters only. Extremely regretfully, it seems as if most of today's Muslims have considered just eating, drinking and merry-making the aim of their life. Who cares about preaching to others about Salah and Sunnah! They do not even have time to offer Salah calmly for the betterment of their own afterlife. How can they find the heart full of love for Sunnah! Today, most people care about their worldly life only.

It is stated on page 103 of the 125-page book 'Shukr kay Fadaail' [i.e. Blessings of Thankfulness], published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Imam Hasan Basri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, 'One who considers

just foods, drinks and clothing the favours of Allah ﷺ, certainly has little knowledge.’
(Az-Zuhd li Ibn-ul-Mubarak, pp. 134, Raqm 397)

*Dayta hoon Tujhay wasitah mayn piyaray Nabi ka
Ummat ko Khudaya rah-e-Sunnat pay chala day*

*Translation: O Almighty! Make the Ummah tread the path of Sunnah for the sake of the
Beloved and Blessed Nabi ﷺ. (Wasail-e-Bakhshish, pp. 100)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A delightful reason of disliking the world

How regrettably! The love for the world has intensified in our heart. We are blindly running after the luxuries and comforts of the world. On the contrary, the pious bondmen of Allah and true devotees of Rasool would be grateful [to Allah ﷺ] for being protected from worldly desires and favours. Listen to an admonitory parable, taken from page 68 of the book ‘Shukr kay Fadaail’ and learn some lesson: Sayyiduna Majma’ Ansari رحمه الله تعالى عليه has narrated that a saint رحمه الله تعالى عليه has said, ‘The favour of being protected from the comforts of the world granted to me by Allah ﷺ is greater than that of a luxurious worldly life because Allah ﷺ has disliked the world for His Beloved Rasool ﷺ. Therefore, I hold dear the favours Allah ﷺ has liked for His Beloved Rasool ﷺ more than the ones He ﷺ has disliked for His Beloved Rasool ﷺ.’ (Shu’ab-ul-Iman, vol. 4, pp. 117, Hadees 4489; summarized)

To have worldly wealth and luxuries in abundance is certainly a favour but to avoid them is a greater favour.

*Peechha mayra dunya ki mahabbat say chhura day
Ya Rab! Mujhay deewanah Muhammad ka bana day*

*Translation: O Allah ﷻ! Enable me to get rid of love for the world and make me a
devotee to Muhammad ﷺ.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islam – in name only

Dear Islamic brothers! The situation is going from bad to worse. It seems as if Islam has existed in name only. Extremely regretfully! The lifestyle of most Muslims is like that of non-Muslims. Listen to the following Hadees very attentively shedding tears with a sad heart, if possible. Sayyiduna ‘Ali-ul-Murtada كَوَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has narrated that the Rasool of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘A time will soon come upon people when Islam will exist in name only and Quran as a Rasm (i.e. tradition) only. Their Masajid will be full [of people] but empty of Hidayah [guidance]; their ‘Ulama will be the worst of people under the sky. Fitnah will emerge from them and will return to them.’

(Shu’ab-ul-Iman, vol. 2, pp. 311, Hadees 1908)

Muslims – in name only

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated (*Islam will exist in name only implies*) that the names of the Muslims would be Islamic, and they would also call themselves Muslims but their lifestyle and appearance would be like those of non-Muslims, as is commonly seen these days. It may also mean that the names and apparent forms of the pillars of Islam will exist, but their essence will die out. For example, Salah will be offered apparently but there will be no humility of the heart and the body. Zakah will be paid but there will be no cooperation with the community. Hajj will be performed but for sightseeing. Jihad will be done but for gaining power and rule.

Commenting on the part of the Hadees (*Quran will exist as a tradition only*), the honourable Mufti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: The Arabic word ﴿رَسْمٌ﴾ [Rasm] used in the above Hadees implies a mark as well as a tradition. Both of these meanings may be applied here. That is, the marks of the Quran will be printed on papers and its words will be uttered, but its reverence in hearts and compliance with its commandments will disappear, or alternatively, it implies that the Quran will be used for swearing falsely on it in courts and be read at funerals but Christian laws will be enforced.

The part of the Hadees (*their Masajid will be full [of people] but empty of worship*) implies that the buildings of Masajid will be very handsomely constructed with engraved doors and walls and modern electricity facilities but there will be no one to offer Salah in

them. Their Imams will be deviants. In other words, Masajid will become the source of misleading beliefs rather than true guidance. The voices of deviant speakers delivering speeches will be coming through loudspeakers from every Masjid but those speeches will be lethal poison that will spread disbelief and defiance [i.e. disobedience] in the name of Quranic teachings.

Commenting on the last part of the blessed Hadees, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘There will be a large number of deviant and non-practicing scholars who will cause serious harm, surrounding all Muslims like a thing is encircled by something else.

(Mirat-ul-Manajih, vol. 1, pp. 229)

Shroud stealer hears voice from Ghayb

Remember! The Dars of Quran and Hadees and Sunnah-inspiring speeches delivered by rightly-guided Islamic scholars in Masajid have not been criticized in the above commentary. In fact, the Dars and speeches of these true scholars of Islam are a fountain of guidance that brings about blessings and forgiveness.

Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was once delivering a speech in ‘Balkh’. During the speech, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made the following Du’a for the well-wishing of sinners, ‘O Allah عَزَّوَجَلَّ! By Your grace, forgive the biggest sinner of this Ijtima’.’ A shroud stealer was also present in the Ijtima’. At night, he went to the graveyard to steal the shroud. As soon as he dug a grave, he heard a voice echoing from Ghayb, ‘O shroud stealer! You have been forgiven today in the Ijtima’ of Haatim Asam; why are you committing this sin tonight again?’ Listening to this, he wept and repented of his sins sincerely.

(Tazkira-tul-Awliya, pp. 222; summarized)

*Mujhay day day Iman per istiqamat
Pa`ay Sayyid-e-Muhtasham Ya Ilahi
Mayray sar pay ‘isyan ka baar ah Maula!
Berha jata hay dam-ba-dam Ya Ilahi
Zameen baujh say mayray phatti nahin hay
Yeh Tayra hi to hay karam Ya Ilahi*

Translation: O Almighty! Bless me with steadfastness in Iman for the sake of the Greatest Rasool ﷺ. Alas, the burden of sins is increasing on my shoulders every moment. O Almighty! It is only by Your grace that the earth does not open up due to the burden of my sins. (Wasail-e-Bakhshish, pp. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Do non-Muslims copy us?

Dear Islamic brothers! It is a great privilege for one's worldly life as well as afterlife to see the pious, to keep their company, to listen to their speeches and to participate in the Ijtimaa't of devotees of Rasool. This parable has also given us the lesson that a preacher should have sympathy with sinners. Besides advising them, he should also make Du'a for them. This parable is of the golden era of Tab'-e-Tabi'een.

Regretfully, Muslims today have practically been away from Islamic teachings. Sadly, most Muslims today are proud of copying the non-Muslims, giving up Sunnah. They have perhaps assumed it a privilege to wear non-Islamic clothing. Have you ever seen any non-Muslim with real Islamic styles (like a fist-length beard, turban, Sunnah-following hair-style and clothing etc.)? You must not have seen. These are very cunning and dishonest people who will not give up their false and filthy ways and will not follow Muslims, but extremely regretfully, it is Muslims who are foolishly imitating non-Muslims. O my heedless Islamic brothers! Please come to your senses! Before you meet your death, wake up from the sleep of heedlessness and awaken others as well! Remember!

Na samjho gey to mit jao gey ay Musalmano!

Tumhari dastan tak bhi na hogi dastano mayn

Translation: O Muslims! If you do not realize the gravity of the situation, you will be wiped off the face of the earth. Even your stories will disappear from the annals of history.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Unsuccessful lover

Dear Islamic brothers! The condition of Muslims is unmentionable these days. The flood of sins is sweeping away everyone. Under these crucial circumstances, the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is a great favour. Do remain associated with it.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Amazing changes and even Madani revolutions take place in the lives of those associated with it. Here is a Madani parable showing how a Madani revolution took place in the life of an Islamic brother living in Malir area of Bab-ul-Madinah (Karachi). He has stated: Unfortunately, I had fallen in love with a girl, which had thrown me into the dark cave of sins. One day, I heard that she had been married to someone else. This news made my life Hell. Eventually, like thousands of other unsuccessful lovers playing into Satan's hands, I also became an addict of drugs, alcohol, opium and heroin. There would hardly be any intoxicant I had not taken, wrongly assuming it to be a means of seeking comfort.

Extremely disappointed and sad, I attempted suicide many times. To kill myself, I drank chemical, petrol and even acid but my death time had not come yet. How great the Divine benevolence! Despite my countless sins, Allah عَزَّوَجَلَّ did not close the door of mercy for me. How I was blessed is that I once met a devotee of Rasool associated with the fragrant Madani environment of Dawat-e-Islami. His politeness and courtesy gave me a great zest for [i.e. interest in] life. On 29 Sha'ban-ul-Mu'azzam 1427 AH (2006), by the blessings of his individual effort, I had the privilege of attending Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami. I was amazed to see the spiritual atmosphere here. Seeing the Islamic brothers wearing green turbans, I was very delighted with my faith refreshed.

I attended the 30-day collective I'tikaf held in the month of Ramadan-ul-Mubarak in 1427 AH. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I, a sinful person, was blessed with observing Siyam ﴿صِيَام﴾ in Ramadan-ul-Mubarak. By the blessings of the Madani environment, I got rid of the craze for love and filthy thoughts. I adorned my face with beard, head with a turban and body with Sunnah-following clothing. I also became regular in offering the five daily Salahs. At the time of writing this parable, I am taking part in Madani activities trying to reform myself and the people of the entire world.

'Ataye Habib-e-Khuda Madani mahaul
Hay fayzan-e-Ghaus-o-Raza Madani mahaul
Ba-fayzan-e-Ahmad Raza إِنَّ شَاءَ اللَّهُ
Yeh phoolay phalay ga sada Madani mahaul

Translation: Madani environment is Divine bestowment. It is a blessing of Ghaus and Raza رَحْمَةُ اللَّهِ تَعَالَى *and will always flourish,* إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Destructiveness of unlawful love

Dear Islamic brothers! Did you see how a lover burning in the fire of romantic love was inspired to join the Madani environment of Dawat-e-Islami, and was blessed with devotion to Rasool as a result of the individual effort of a devotee of Rasool. It was only by the grace of Allah عَزَّوَجَلَّ that he got rid of it; otherwise, one indulging in it once rarely finds a way of escape. These days, there is a rapidly growing trend of romantic love. The main cause of it is that most Muslims do not have necessary Islamic knowledge and are away from religious environment. This has also caused a flood of sins everywhere. Watching love stories and dramas on TV, VCR and internet etc., reading novels, monthly magazines, digests, romantic fictions and exaggeratedly love-related news published in newspapers, attending coeducational classes at colleges and universities and freely meeting and talking to non-Mahram relatives are the causes of love among the youth of today.

At first, love is one-sided but the other partner when informed about it also sometimes falls in love, leading to a severe storm of sins. These lovers then engage in shameless talking on the phone and even meet each other, exchange love letters and gifts, and secretly promise to marry each other. If their family members cause any obstruction, they sometimes elope [i.e. run away], and the news of their elopement is published in papers, causing disgrace for their families. At times, they get married by court, but sometimes they go beyond all moral bounds even without marriage, and then the corpses of the illegitimate [i.e. unlawful] babies of such cruel unmarried couples are found lying at garbage. Furthermore, if they are unable to run away, then they commit suicide. These types of news are often published in newspapers.

Sayyiduna Yusuf عَلَيْهِ السَّلَام free from unlawful love

Dear Islamic brothers! These days, people have been away from Islamic knowledge, falling into the deep pit of ignorance. In order to cover up their filthy romantic love, some lovers even dare to say that Sayyiduna Yusuf عَلَيْهِ السَّلَام was also in love with Zulaykha. (Allah عَزَّوَجَلَّ forbid) This is absolutely wrong, and the unwise people holding such views are completely mistaken. To make up excuses about the evils of Nafs by tactlessly saying something inappropriate about a Nabi under the influence of Satan may be extremely dangerous to one's faith.

Remember! Sayyiduna Yusuf عَلَيْهِ السَّلَام is a Nabi of Allah عَزَّوَجَلَّ, and every Nabi عَلَيْهِ السَّلَام is Ma'soom [i.e. protected from all types of sins and shameful acts]. A Nabi عَلَيْهِ السَّلَام can never do anything inappropriate. Here is Ayah 24 of Surah Yusuf with its translation from page 445 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 12 of the Holy Quran:

وَلَقَدْ هَمَّتْ بِهِ^ع وَهَمَّ بِهَا نَوْلًا^ط أَنْ رَأَى بُرْهَانَ رَبِّهِ

And indeed the woman inclined to him; and he too would have desired her, if he would not have seen the proof of his Lord.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Yusuf, Ayah 24)

Commenting on the above Ayah, a renowned commentator of the Quran, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated: Allah عَزَّوَجَلَّ has made Ambiya عَلَيْهِمُ السَّلَام free from ill manners and deeds, and has blessed them with good manners. Thus they avoid every evil deed. According to a narration, 'When Zulaykha tried to seduce Sayyiduna Yusuf عَلَيْهِ السَّلَام, he saw his father Sayyiduna Ya'qoob عَلَيْهِ السَّلَام who had pressed his finger between his teeth, and was gesturing for Sayyiduna Yusuf عَلَيْهِ السَّلَام to stay away from her.' (*Khaza'in-ul-'Irfan*)

The fact is that it was a one-sided love from Zulaykha only, and Sayyiduna Yusuf عَلَيْهِ السَّلَام had not indulged in it even to the slightest degree. In Ayah 30 of Surah Yusuf, part 12, the saying of some Egyptian women has been quoted like this:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ

فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا نَنزِيلُهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

And some women of the city said, 'The ruler's wife is seeking to seduce her young man; indeed his love has deepened in her heart; and we find her infatuated with boundless love'.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Yusuf, Ayah 30)

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى has stated, 'Zulaykha had a passion for Sayyiduna Yusuf عَلَيْهِ السَّلَام but he avoided her despite having capability. In the Holy Quran, Allah عَزَّوَجَلَّ appreciated him a lot for avoiding her.' (*Ihya-ul-'Uloom*, vol. 3, pp. 129)



Unwise lovers are completely mistaken

This has made it as clear as day that the excuse made up from the incident of Sayyiduna Yusuf عَلَيْهِ السَّلَام and Zulaykha by unwise lovers in favour of their sinful filthy and smelly love is in contradiction to [i.e. against] the Holy Quran, and leads straight to disbelief in many cases. Surah Yusuf mentions only one-sided love on the part of Zulaykha; it does not mention even a hint of Sayyiduna Yusuf عَلَيْهِ السَّلَام being involved in love. Therefore, those who have the mistaken assumption that Sayyiduna Yusuf عَلَيْهِ السَّلَام was also involved in love should repent of it. The Ambiya عَلَيْهِمُ السَّلَام of Allah عَزَّوَجَلَّ have a very high status and are protected from sins.

O Allah صَلَّي اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bless us with devotion to You and Your Beloved Rasool. O Allah عَزَّوَجَلَّ! Remove worldliness from our hearts. O Allah عَزَّوَجَلَّ! Free those Muslims who are trapped in sinful and unlawful love and make them a true devotee of Your Beloved Rasool.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّي اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mahabbat ghayr ki dil say nikalo Ya Rasoolallah

Mujhay apna hi deewanah bana lo Ya Rasoolallah

Translation: O Rasoolallah ﷺ! Remove love for others from my heart and make me a devotee of yours.

(For interesting information about ‘unlawful love’, read from page 318 to 356 of the book ‘*Parday kay Baaray mayn Suwal Jawab*’ [Questions and Answers about Islamic Veil] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.)

Heartfelt speech of Imam Awza’ee

Dear Islamic brothers! Let’s listen to the heartfelt speech of Sayyiduna Imam Awza’ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. This will inspire piety, remove heedlessness and soften the heart. It is stated on page 32 and 33 of the 125-page book ‘*Shukr kay Fadaail*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: While delivering a speech, Sayyiduna Imam Awza’ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once said: O people! By means of worldly favours, protect yourselves from the heart-burning fire of Allah عَزَّوَجَلَّ. Indeed you are living at such a home (i.e. the mortal world) where even a long stay is actually very short. You have been sent here for a fixed period of time as successors of those who turned towards the beauties and charms of the world. They cut even mountains and rocks and used to wander in cities. They were strong with pillar-like bodies. They lived longer than you and were taller than you. They left behind great signs in the world. Despite all this, they were soon forgotten and their signs were erased. Their houses were demolished and there is no one to mention them now. You neither see them nor listen to them. They had relied on false hopes and spent days and nights in heedlessness. Then Divine punishment was inflicted¹ on them at night, leaving them lying on their faces in their homes in the morning. Those who survived could do nothing except seeing, in surprise, Divine punishment, loss of favours and demolished houses.

This serves as a lesson to those who fear severe torment and have Divine fear in their hearts. Now your life is also very short. The world is impermanent. In the present age, tolerance, forgiveness and politeness seem to have disappeared. All that is left is the mud

¹ To make someone suffer something unpleasant.

of evils, horrors, signs of torments, storms of sins, consecutive earthquakes, grief, despair and wicked successors. The evil effects of their misdeeds have emerged in land and sea. You must not follow those who spent lives fulfilling their desires and were deceived by long hopes. We pray to Allah ﷻ that He ﷻ include us in those who keep their vow, recognize their actual abode and are always prepared for it.

(Tareekh Dimashq li Ibn 'Asakir, vol. 35, pp. 208, Raqm 3907)

*Maut tehri aanay waali aaye gi
Jan tehri jaanay waali jaye gi
Ruh rag rag say nikali jaye gi
Tujh pay ik din khak daali jaye gi
Qabr mayn mayyit uterni hay zaroor
Jaysi kerni waysi bherni hay zaroor*

Translation: You will certainly meet your approaching doom. Your soul will be removed from each and every vein. You will certainly be buried in your grave where you will be reaping what you are sowing in the world.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Brief introduction to Imam Awza'ee

Dear Islamic brothers! We have just listened to the heartfelt speech of Sayyiduna Imam 'Abdur Rahman Awza'ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a brilliant scholar, a great Mufti and a very renowned Imam from Syria. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ issued seventy thousands Fatawa and was from among Tab'-e-Tabi'een. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 88 AH and passed away in the month of Rabi'-un-Noor in 157 AH. *(Hayat-ul-Haywan, vol. 1, pp. 198)*

Blessings in dream

Sayyiduna Imam Awza'ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I was once blessed with seeing Almighty Allah ﷻ in my dream. Allah ﷻ said, 'O 'Abdur Rahman! It is you who call people towards righteousness and prevent them from evils?' I humbly said, 'Yes, O my Merciful Creator! It is only by Your grace that I am able to do that. O my Creator! Keep

me steadfast in Iman at the time of my departure from the world.’ Allah ﷺ said, ‘On the path of Sunnah also.’ (*Hilyat-ul-Awliya*, vol. 6, pp. 153, Raqm 8131)

Strange incidence of demise

Sayyiduna Imam Awza’ee رَحْمَةُ اللَّهِ تَعَالَى lived in Beirut. Once he رَحْمَةُ اللَّهِ تَعَالَى entered a Hammaam¹ in Beirut. The owner of the Hammaam locked it inattentively and went away. After a few days, when he came and opened it, he found Sayyiduna Imam Awza’ee رَحْمَةُ اللَّهِ تَعَالَى had passed away and was lying facing the Qiblah with his right hand under his cheek. (*Ibn ‘Asakir*, vol. 35, pp. 222)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sarkar-e-Madinah ki Sunnat pay jo chaltay hayn
Allah kay woh banday zindah hayn mazaraun mayn*

Translation: Those bondmen of Allah who follow the Sunnah of His Beloved Rasool

ﷺ are actually alive in their tombs.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Drinker became Muazzin

Dear Islamic brothers! In order to realize the aim of life, to achieve it, to develop the mindset of making preparations for death, and to have enthusiasm for the betterment of your afterlife as well as worldly life, always remain affiliated with the global and non-political Sunnah-inspiring Madani environment of Dawat-e-Islami. It is Dawat-e-Islami that inspires even a wicked person to get reformed. A travel with a Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool takes even the worst person of society to the heights of morality. Here is a summary of a wonderful parable narrated by an Islamic brother from Maharashtra, India. He has stated: Before I associated myself with

¹ A large bathroom where many people used to take bath together in past.

Dawat-e-Islami, I was a very big sinner. I would work the whole day but would waste my hard-earned money in drinking. I would enjoy different evils, call people names, and even upset my parents and neighbours. I was also a heavy gambler and would not offer any Salah. I was heedlessly wasting the precious moments of my life.

Luckily, I once happened to meet a responsible Islamic brother of Dawat-e-Islami. Making individual efforts, he invited me to travel with a Sunnah-inspiring Madani Qafilah. His sweet and sincere words touched my heart, and I accepted his invitation. I travelled with a 3-day Sunnah-inspiring Madani Qafilah on the spot. In the company of the devotees of Rasool, I listened to speeches from the booklets published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. By the blessings of the Madani Qafilah, a heavy gambler and drinker like me who did not use to offer any Salah not only started offering Salah but was also inspired to call Sada-e-Madinah (i.e. to wake up Muslims for Salat-ul-Fajr). I also have the privilege of inviting others to travel with Madani Qafilahs. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! As a result of my individual effort, 30 Islamic brothers have so far travelled with Madani Qafilah. I am now a Muazzin in a Masjid and am busy making efforts for Madani activities.

Chhorayn may-naushiyan mat bakayn gaaliyan

Aayain taubah karayn, Qafilay mayn chalo

Ay sharabi tu aa, aa juwari tu aa

Chhutayn bad- 'aadatayn, Qafilay mayn chalo

Hoga lutf-e-Khuda, aao bhai Du'a

Mil kay saaray karayn, Qafilay mayn chalo

(Wasail-e-Bakhshish, pp. 615)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Punishment for sins described in above parable

Dear Islamic brothers! Have you noticed! A drinker and gambler, who used to disturb his parents and neighbours, call people names and did not use to offer any Salah, was inspired by the individual effort of a preacher of Dawat-e-Islami to travel with a Sunnah-inspiring Madani Qafilah where he listened to speeches from Madani booklets in the company of the devotees of Rasool. Impressed, he repented of his sins, started

spreading Sunan, doing Sada-e-Madinah and calling Azan in Masjid thus inviting others to offer Salah. Moreover, he not only started travelling with Madani Qafilahs himself but also persuading others to do the same.

O devotees of Rasool! Remember that it is Fard for every sane and adult male and female Muslim to offer Salah. One who offers Salah deserves Paradise, whereas one who misses even a single Salah willingly deserves the torment of fire for thousands of years. The drinker and the gambler are disgraced in the world as well as in the Hereafter and deserve horrible torment in Hell. On the night of the Ascension, the Rasool of Rahmah ﷺ saw that those disobedient to their parents were hanging with the branches of fire. There are a lot of rights of neighbours. The Beloved and Blessed Rasool ﷺ has stated, ‘One whose neighbour is not safe from his harm will not enter Paradise.’ [Sahih Muslim, pp. 43, Hadees 73 (46)] To call a Muslim names is a Haraam act leading to Hell.

Give servants food and clothing like your own

Given below is a slightly amended passage taken from page 156 to 160 of the 246-page book ‘Muntakhab Hadeesayn’ [Selected Ahadees] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. It is actually about using inappropriate words and feeling ashamed of it. Listen to it and get faith-refreshing Madani pearls.

It is stated in the book *Sahih Bukhari* that Sayyiduna Ma’roor رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: I met Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ in Rabazah (a place situated at some distance from Madinah). He رَضِيَ اللَّهُ تَعَالَى عَنْهُ and his slave were wearing the dress of the same kind. I asked about it, so he رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied: I once quarrelled with a person, speaking ill of his mother. The Noblest Rasool ﷺ said to me, ‘O Abu Zar! You have spoken offensive words about his mother; you are such a person who still has an attribute of [the pre-Islamic era of] ignorance. Your maids and slaves are your (religious) brothers. Allah عَزَّوَجَلَّ has made them subordinate to you. The one who has his brother under him should give him to eat what he eats himself and to wear what he wears himself. Don’t trouble these servants with such works that make them miserable, and if you cause any such trouble to them (making them do some laborious work), then help them in work.’

(Sahih Bukhari, vol. 1, pp. 23, Hadees 30)

Great remorse and unique expiation

Dear Islamic brothers! The person Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُ had used improper words about was Sayyiduna Bilal Habashi رَضِيَ اللَّهُ تَعَالَى عَنْهُ. What he رَضِيَ اللَّهُ تَعَالَى عَنْهُ had said was only inappropriate, not indecent. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ had only said, ‘O son of a black mother’. When Sayyiduna Bilal رَضِيَ اللَّهُ تَعَالَى عَنْهُ complained to the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about it, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ rebuked and advised Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ. How Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُ responded to it is a heart-rending story. Listen to it and tremble with Divine fear.

After Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ was rebuked by the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was full of shame and immediately approached Sayyiduna Bilal Habashi رَضِيَ اللَّهُ تَعَالَى عَنْهُ, placed his beautiful cheek on the ground and said very humbly and tearfully in a pleading way, ‘O Bilal! Unless you trample over my cheek, I will not lift it from the ground.’ Feeling extremely impelled, Sayyiduna Bilal رَضِيَ اللَّهُ تَعَالَى عَنْهُ unwillingly placed his foot on the cheek of Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُ and removed it immediately afterwards. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ also forgave Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

(Irshad-us-Saari, vol. 1, pp. 197)

Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ was pious

Commenting on the above parable, Sayyiduna ‘Allamah Qastalani رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ had said those inappropriate words because he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was unaware of them being Haraam. If he رَضِيَ اللَّهُ تَعَالَى عَنْهُ were aware of it, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would never have done so. The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also rebuked him only by saying ‘you still have an attribute of [the pre-Islamic era of] ignorance’. This rebuke also shows his high ranks. It is as if he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was advised that a great man like you should not have said such a nasty thing. (Ibid)

Steadfastness of Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ

Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ is among those companions who embraced Islam in its early period. Some scholars رَحِمَهُمُ اللَّهُ تَعَالَى have even said that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was the fifth in non-Hijazi companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to embrace Islam. The detailed incident of

how he رَضِيَ اللَّهُ تَعَالَى عَنْهُ embraced Islam is given in the book *Sahih Bukhari*. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was so faithfully enthusiastic about Islam that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would fearlessly announce his Islam every single day in the crowd of the disbelievers. The angry disbelievers would rush him and he رَضِيَ اللَّهُ تَعَالَى عَنْهُ, covered in blood, would become unconscious. As soon as he رَضِيَ اللَّهُ تَعَالَى عَنْهُ recovered from unconsciousness, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would announce the same thing. This continued for some days. (*Muntakhab Hadeesayn, pp. 157*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

*Khudaya ba-haq-e-Bilal-o-Abu Zar
Mujhay Deen per istiqamat 'ata ker
Ilahi na kuch poochhna rauz-e-Mahshar
Mujhay bakhsh bahr-e-Bilal-o-Abu Zar
Ilahi Baraye Bilal-o-Abu Zar
Mujhay Khuld mayn day jawaar-e-Payamber*

Translation: O Almighty! Bless me with steadfastness in Islam, forgive me without accountability on the Day of Judgement and grant me neighbourhood of Your Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise for the sake of Sayyiduna Bilal and Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

◆◆◆

Frightening animal would emerge near Judgement Day

Please try to realize the importance of the call to righteousness. Near the Judgement Day, people will give up calling others towards righteousness, and there will be no hope of them being reformed. Read Ayah 82 of Surah An-Naml with its translation from page 712 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 20 of the Holy Quran:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِّنَ الْأَرْضِ تُكَلِّمُهُمْ ۚ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

And when the Word will fall upon them, We shall bring forth for them a beast from the earth, which shall speak to them – because the people did not believe in Our signs.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah An-Naml, Ayah 82)

Strange-faced talking animal near Judgement Day

Commenting on the above Ayah, a renowned commentator of the Quran ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated: That is, they will suffer Divine wrath, Divine punishment will become Wajib for them and no excuse of theirs will be accepted. People will neither convey the call towards righteousness nor prevent evils and there will be no hope of them being reformed.

It will be a strange-faced animal, which will emerge from the mount Safa (situated in Makkah Mukarramah) and will fast wander in all cities. It will be talking excellently and making a mark on the forehead of every person. It will draw a bright line on the foreheads of the believers with the sacred staff of Sayyiduna Musa عَلَيْهِ السَّلَام and will set a black seal on the foreheads of the disbelievers with the ring of Sayyiduna Sulayman عَلَيْهِ السَّلَام. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has further stated: It will be clearly saying ﴿هَذَا مُؤْمِنٌ وَ هَذَا كَافِرٌ﴾ i.e. *he is Mu`min and he is Kafir*. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has further stated: They did not believe in the Quran.



Whoever weeps will enter Paradise

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم once excellently conveyed the call to righteousness to his companions رَضِيَ اللّٰهُ تَعَالٰی عَنْهُمْ when reciting Surah At-Takasur weeping with Divine fear. Sayyiduna Jareer Bin ‘Abdullah رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that

the Renowned and Revered Rasool ﷺ said to us, 'I am going to recite Surah At-Takasur in front of you. Whoever among you weep will enter Paradise.' Therefore, he ﷺ recited it. Some of us wept but some did not. Those who could not weep said, 'O Rasoolallah ﷺ! We tried to weep but could not.' The Beloved and Blessed Rasool ﷺ said, 'I am reciting it again before you. Whoever weeps, for him is Paradise, and one unable to weep should at least have a weeping look.'

(Nawadir-ul-Usool, vol. 1, pp. 611, Hadees 862)

Enviably child

Dear Islamic brothers! The above Hadees contains a heartfelt description of the call to righteousness given by our Beloved and Blessed Rasool ﷺ in a unique way. It also shows that the Greatest Rasool ﷺ can give anything to anyone with Divinely-bestowed authority, which is why he ﷺ said, 'Whoever weeps will enter Paradise.' It also refers to the 8 Ayahs-containing Surah At-Takasur stated in the last part of the Holy Quran. One who recites it earns the reward of reciting one thousand Ayahs. This Surah consists of a heart-trembling description of the grave, the Hereafter and Hell. If only we would learn its translation from *Kanz-ul-Iman* by heart and would weep whenever we hear or listen to it. Let's listen to a heart-rending parable of a child who surprised everyone by practically conveying the call to righteousness that was full of Divine fear! A righteous man once saw a weeping child standing outside a Madrasah. When asked about the reason of weeping, the child replied, 'Today our teacher has made us write some Ayahs on slates as our lesson, which has made me weep.' Saying this, he showed the slate which had the following Ayahs written on it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Commencing with the name of Allah, Most Compassionate, Most Merciful.

أَلْهَكُمُ الشَّكَارُ ۖ حَتَّى زُرْتُمُ الْمَقَابِرَ ۖ
كَلَّا سَوْفَ تَعْلَمُونَ ۖ
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۖ

The love for seeking extra wealth kept you neglectful. Until you reached the graves. Yes certainly, soon you will come to know! Again, yes certainly, soon you will come to know! Yes certainly, if you had known with the knowledge of certainty, you would not have loved wealth.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takasur, Ayah 1-5)

The child continued to weep. Highly impressed by the child, the righteous man said: Son! The lesson from this Surah has not finished yet. There are some other Ayahs which will perhaps be given to you tomorrow as lesson. After he said this, he recited the remaining Ayahs of Surah At-Takasur which are as follows:

لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۖ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۖ

Indeed you will see Hell. Again, indeed you will see it with sure vision. Then, on that day, you will certainly be questioned regarding the favours.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takasur, Ayah 6-8)

Extremely terrified by listening to the description of Hell, the child fell on the ground trembling and writhing and passed away. The teacher rushed and caught the righteous man. People gathered around, and the parents of the deceased child also came. Charged with murder, the righteous man was prosecuted before the Qadi. The Qadi asked the righteous man if he wanted to give any explanation in his defence. The righteous man related the whole story. Listening to it, the Qadi finally ruled that the child was very pious and had been martyred by the sword of Divine fear. The righteous man was then respectfully released. *(Summarized from: Nuzhat-ul-Majalis, vol. 2, pp. 94)*

May Allah ﷻ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani munnay kay khauf-e-Khuda per fida

Suntay hi aayatayn dhayr jo ho gaya

Kash! Mil jaye mujh ko bhi aysi wila

Mayray mernay ka baa'is ho khauf-e-Khuda

Translation: How astonishing was the Divine fear of the child who passed away on listening to Ayahs. If only I would also be granted such blessing that I would pass away due to Divine fear.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Holy Rasool ﷺ conveyed call to righteousness near the grave

Dear Islamic brothers! Listen to a heart-rending Hadees containing the call to righteousness conveyed by the Beloved and Blessed Rasool ﷺ crying with Divine fear. Described in the book *Ibn Majah* is a Hadees narrated by Sayyiduna Bara Bin 'Aazib رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: We participated in a funeral along with the Noble Rasool ﷺ. Sitting beside the grave, he ﷺ wept so much that the earth became wet by the tears welling up from his blessed eyes. He ﷺ then said, 'Make preparation for it (i.e. the grave).' (*Sunan Ibn Majah, vol. 4, pp. 466, Hadees 4195*)

Sayyiduna 'Usman-e-Ghani wept seeing grave

Dear Islamic brothers! Despite being certainly and definitely protected from every sort of torment of the grave and the Judgement Day, my Beloved and Blessed Rasool ﷺ wept with Divine fear when mentioning the grave because of being fully aware of its matters. Likewise, in spite of being predestined to enter Paradise, leader of the believers, Zun-Nurayn, the gatherer of the Quran Sayyiduna 'Usman Ibn 'Affaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ was also unable to hold back [i.e. prevent] tears when visiting graves.

It is stated on page 139 of the 695-page book '*Allah Walon ki Baatayn*' (volume 1) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: (Sayyiduna) Haani رَضِيَ اللَّهُ تَعَالَى عَنْهُ, a slave of Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ, has stated that Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ when standing beside a grave would weep so much that his blessed beard would get wet.'

(*Sunan-ut-Tirmizi, vol. 4, pp. 138, Hadees 2315*)

In the book *Al-Mawa'iz-ul-'Asfooriyah* ﴿الْمَوَاعِظُ الْعَصْفُورِيَّةُ﴾, this parable is stated in some detail. Therefore, when asked about the reason of weeping too much on seeing the grave, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, 'I think about my loneliness; no one will stay with me in my grave.' (Then, conveying the call to righteousness) he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: The one for whom the world is like a prison, will find his grave a Paradise, and the one for whom the world is like a Paradise will find his grave a prison. Death is the message of release for one whose worldly life was like imprisonment. One who refrained from the desires of Nafs in the world will find its full reward in the Hereafter. A better person is one who leaves the world before the world leaves him, and who is pleased with his Creator (عَزَّوَجَلَّ) before meeting Him. Everyone will be treated in his grave as per his worldly life. That is, if he spends his life performing good deeds, he will find comforts in his grave but if he meets his death committing evils, he will face torment and punishment. (*Maw'izah Hasanah*, pp. 61-62)

Grave may be garden or fire

Dear Islamic brothers! The pious bondmen of Allah would deeply ponder over the inner state of the grave. On the other hand, alas, we often see graves but do not learn any lesson. If only we would also seriously think about our grave. Remember! Graves appearing similar to each other from the outside are not actually same from the inside. Someone's grave is a beautiful garden while someone's grave is full of fire, snakes and scorpions. Also remember that the sensing ability of the deceased will remain intact in the grave. Therefore, the pious bondmen of Allah departing this life in the state of Iman meet the mercy of Allah عَزَّوَجَلَّ, enjoying immeasurably great pleasures in the grave. But those who displease Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by leading a sinful life face unimaginable troubles when buried in the grave. Since the sensing ability and intellect are intact in the grave, the deceased feels and understands everything. Power of seeing and hearing increases to a great extent, and the deceased is able enough to see and hear different things. He clearly sees his relatives and friends returning home having buried him. He even hears their footsteps.

Loneliness in grave

Just think! Even if no punishment is given to a sinner; and he is only buried alone in the dark grave, by Allah عَزَّوَجَلَّ, even this serves as a great lesson to learn. Think how he would

pass the time. What will be his condition in the frightening, horrific and dark grave? Every wise person can realize it at least to some extent. This is just to make us realize the crucial situation of the grave otherwise a sinner may suffer extremely severe punishments. Sayyiduna Masrooq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated, ‘When a thief or drinker or fornicator [i.e. adulterer] dies [without repentance], he is inflicted with two snakes that continue to claw his flesh and eat it.’ (*Kitab Zikr-ul-Maut ma’ Mawsu’ah Imam Ibn Abid Dunya, vol. 5, pp. 476, Raqm 257*)

Just think! If a person is closed alive in the dark, frightening and horrific grave as a punishment of missing Salah only once or lying once or committing unlawful gazing once or listening to a song once or watching a film once or calling anyone names once or scolding someone angrily once without Shar’i permission or having his beard shaved once, what will be his condition? Indeed Allah-fearing individuals tremble even to think about it. If Allah عَزَّوَجَلَّ is displeased, who can bear the punishment in the grave? It is stated in the book *Hilyat-ul-Awliya*, ‘When a bondman is buried in the grave, all such things come to frighten him, which he feared in the world, but did not fear Allah عَزَّوَجَلَّ.’

(*Hilyat-ul-Awliya, vol. 10, pp. 12, Raqm 14318*)

We seek refuge of Allah عَزَّوَجَلَّ from the punishment of the grave and Hell.

Ker lay taubah Rab ki rahmat hay bari

Qabr mayn wernah saza hoga kari

Repent as the mercy of Allah is immense

Or else punishment in grave will be intense

(*Wasail-e-Bakhshish, pp. 667*)

Do not be deceived by your youth

Making individual efforts and conveying the call to righteousness, Sayyiduna Mansur Bin ‘Ammar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was a famous Wali once advised a young man in these words: O young man! You must not be deceived by your youth. Many young people indulged in long hopes, forgot their death and delayed and ignored repentance, saying that ‘I will repent tomorrow or the day after tomorrow’. At last, they were buried in their

graves and were not benefited by their wealth, slaves, parents and offspring. It is stated in Ayahs 88 and 89 of Surah Ash-Shu'ara, part 19:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The day when neither wealth nor sons shall benefit. Except he who presented himself before Allah, with a sound¹ heart.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Ash-Shu'ara, Ayah 88-89)



Milay khak mayn ahl-e-shan kaysay kaysay

Makeen ho gaye la-makaan kaysay kaysay

Huway naamwar bay-nishan kaysay kaysay

Zameen khha gayi nojawan kaysay kaysay

Jagah jee laganay ki dunya nahin hay

Yeh 'ibrat ki ja hay tamashah nahin hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What is 'Qalb-e-Saleem'?

Dear Islamic brothers! 'Qalb-e-Saleem', i.e. *the protected heart* refers to the purity of the heart from evil beliefs. Commenting on the above Ayah, a renowned commentator of the Quran 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: One who is free from polytheism, disbelief and hypocrisy will be benefited by his wealth spent in the Divine path and by his pious offspring. It is stated in a Hadees, 'When a person dies, his deeds are discontinued except for three things – continuous reward, the money benefitting people and pious offspring who make Du'a for him.'

(Sahih Muslim, pp. 886, Hadees 1631; Khaza'in-ul-'Irfan, pp. 593)

¹ The heart which is safeguarded from defective beliefs.

*Meezan pay sab kharay hayn a'maal tul rahay hayn
Rakh lo bharam khudara 'Attar Qaadiri ka*

Translation: All are standing beside the scale and deeds are being weighed. Save 'Attar Qaadiri from disgrace for the sake of Allah ﷺ. (Wasail-e-Bakhshish, pp. 195)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Love for five and heedlessness from five

Here are five Madani pearls conveying the call to righteousness and awakening us from heedlessness. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has said: ﴿سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمْسًا وَيَنْسَوْنَ خَمْسًا﴾ An era will soon come upon my Ummah when they will love five and will forget five:

1. ﴿يُحِبُّونَ الدُّنْيَا وَيَنْسَوْنَ الْآخِرَةَ﴾: They will love the world and will forget the Hereafter.
2. ﴿وَيُحِبُّونَ الْمَالَ وَيَنْسَوْنَ الْحِسَابَ﴾: They will love wealth and will forget accountability.
3. ﴿وَيُحِبُّونَ الْخَلْقَ وَيَنْسَوْنَ الْخَالِقَ﴾: They will love creatures and will forget the Creator.
4. ﴿وَيُحِبُّونَ الذُّنُوبَ وَيَنْسَوْنَ التَّوْبَةَ﴾: They will love sins and will forget repentance.
5. ﴿وَيُحِبُّونَ الْقُصُورَ وَيَنْسَوْنَ الْمَقْبَرَةَ﴾: They will love palaces and will forget the graveyard.'

(Mukashafa-tul-Quloob, pp. 34)

*Woh hay 'aysh-o-'ishrat ka koi mahal bhi
Jahan taak mayn her ghari ho ajal bhi
Bas ab apnay is jahl say tu nikal bhi
Yeh jeenay ka andaz apna badal bhi
Jagah jee laganay ki dunya nahin hay
Yeh 'ibrat ki ja hay tamashah nahin hay*

Translation: Should a person make merry at the place where he is vulnerable to death all times? You must now come out of the darkness of ignorance and change your life style because the world is not a place to enjoy but to learn lessons.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Repentance of songs and music

Dear Islamic brothers! In order to gain Divine pleasure, to develop Divine fear in the heart, to increase the passion for the protection of faith, to ponder over death, to feel fear from the punishment of the grave and Hell, to remove the habit of sins, to act steadfastly upon Sunnah, to light a candle of love for the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the heart and to enhance your enthusiasm for the neighbourhood of the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus, always stay affiliated with Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. Travel every month at least for three days with the Sunnah-inspiring Madani Qafilahs in the company of the devotees of Rasool, fill in the booklet of Madani In'amaat daily performing Fikr-e-Madinah and hand it over to the relevant responsible person on the first date of every Madani month.

Here is a summary of a Madani parable for your persuasion. An Islamic brother from Hyderabad Bab-ul-Islam (Sindh) has stated: I was a stylish young man enjoying the charms and attractions of the world. Engulfed in evil and immoral deeds like songs, music, films and dramas etc., I was far away from Salah and Sunnah. Fortunately, Madani Channel was launched in Ramadan-ul-Mubarak 1429 AH (2008). By the grace of Allah عَزَّوَجَلَّ, I watched the serials broadcast on Madani Channel. Very impressed, I started watching most of its serials. I was once privileged to watch the Sunnah-inspiring speech 'Black Scorpions'. Overcome with Divine fear, I immediately made the intention of growing a beard on my face. When the speech '35 Blasphemous Couplets of Songs' was telecast on Madani Channel, I fearfully repented of songs instantly.

When Bay'at was conducted on Madani Channel, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I became a disciple of His Excellency Ghaus-e-A'zam Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ, becoming Qaadiri. By the grace of Allah عَزَّوَجَلَّ, I have started offering five times Salah regularly. At the time of giving this piece of writing, I am further blessed and privileged to perform

30-day I'tikaf held in Ramadan-ul-Mubarak under the supervision of Dawat-e-Islami at Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami.

Madani Channel Sunnataun ki laye ga ghar ghar bahaar

Madani Channel say hamayn kyun walihanah ho na piyar

Ay gunahaun kay mareezon! Chahtay ho ger shifa

On kertay hi raho tum Madani Channel ko sada

Is mayn 'isyan say hifazat ka bahut saaman hay

إِنْ شَاءَ اللَّهُ Khuld mayn bhi dakhilah aasan hay

Translation: We have great love for Madani Channel because it brings the spring of Sunnah to every home. O sinners! If you want to recover from the disease of sins, keep watching Madani Channel. It will protect you from sins and will lead you to Heaven, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

(Wasail-e-Bakhshish, pp. 605-606)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Crying with Divine fear when conveying call to righteousness

Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى would not miss any opportunity of calling people towards righteousness. Even when walking or travelling, they would convey the call to righteousness. Sayyiduna Ibraheem Bin Bashshaar رَحِمَهُمُ اللَّهُ تَعَالَى has stated: I and Fasawi رَحِمَهُمُ اللَّهُ تَعَالَى were going to Syria when a person suddenly came and said having said Salam to us, 'O Abu Yusuf! Give me some advice.' Listening to this, he رَحِمَهُمُ اللَّهُ تَعَالَى wept and then said conveying the call to righteousness, 'O brother! Frequent coming and going of days and nights indicate that your body is weakening, your age is ending and your death is fast approaching. O my brother! You must not be satisfied unless you have known for sure that you would have a good end. Never get heedless because you do not know whether you would enter Heaven or Hell, and whether Allah عَزَّوَجَلَّ is pleased with you because of His mercy and bounty or is displeased with you because of your sins and heedlessness. O feeble man! Do not forget what you actually are. You were an impure droplet in the beginning and would be a rotten corpse in the end. If you are unable to

realize the depth of my advice now, you would soon realize when buried in your grave where you would feel shame but it will be of no use.’

Saying this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became silent and began to weep. Overcome with emotion, the advice-seeking person also began to cry. The narrator goes onto say that both of them wept so much that they became unconscious. Seeing this, the narrator also wept.

(Zamm-ul-Hawa, pp. 437; summarized)

Mujhay sachchi taubah ki taufeeq day day

Pa`ay Tajdar-e-Haram Ya Ilahi

Jo naraz Tu ho gaya to kaheen ka

Rahun ga na Tayri qasam Ya Ilahi

Translation: O Almighty! Bless me with sincere repentance for the sake of Your Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If You get displeased with me, I will be doomed.

(Wasail-e-Bakhshish, pp. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Weep when you see anyone weep

Dear Islamic brothers! Have you noticed the Divine fear of our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ? When conveying the call to righteousness, they would sometimes cry with Divine fear. If anyone even today cries with Divine fear when conveying the call to righteousness or delivering a speech or making Du’a or reciting Quran or Na’at, this is indeed a great privilege for him. To form a negative opinion about him considering him an ostentatious person is a Haraam act leading to Hell. Therefore, no one should form a negative opinion. Those burning in the fire of anger because of forming negative opinions about others will find nothing but their own doom.

Sayyiduna Makhool Dimashqi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once said, ‘When you see someone weep, you also weep with him. Don’t form the negative opinion that he is weeping ostentatiously. Once I formed a negative opinion about a crying Muslim, so I could not cry for one year as a punishment.’ (Tanbih-ul-Mugtarrin, pp. 107)

*Yaad-e-Nabi mayn ronay wala ham deewano ko
Lakh paraya ho woh phir bhi apna lagta hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ostentatious person is the biggest fool

To assume without any accurate indication that the person weeping in Du'a etc. is an ostentatious one [i.e. a show-off] is no doubt a sin leading to Hell, but the weeping person should seriously ponder why he is weeping. If he suspects even a doubt about ostentation, he should avoid weeping. Certainly, an ostentatious person is a silly fool as he endangers the Divinely-bestowed great rewards just for the temporary pleasure of being admired, praised and considered pious by people. Even worse, this disgusting ostentatious person does not often come to know whether the person he wanted to impress by his apparent piety was actually impressed with him or not. Even if that person gets impressed by him, and praises him behind his back, one rarely hears words in his praise. Even though someone praises him in his presence, this will cause further destructiveness to him. Believe me! If people become aware that so-and-so person is weeping or expressing his acts of worship for ostentation, they will hate him. This ostentatious person should now ponder how much Allah ﷻ who is aware of everything would be displeased with him!

*Aaj banta hoon mu'azziz jo khulay Hashr mayn 'ayb
Haye ruswa'ee ki aafat mayn phansoon ga Ya Rab*

Translation: I appear to be a virtuous person today but I will be utterly disgraced if my faults are exposed on the Judgement Day. (Wasail-e-Bakhshish, pp. 91)

Deeds will go to waste

Here are some Ayahs and narrations, conveying the call to righteousness, with the intention of enhancing enthusiasm for avoiding ostentation and making others avoid it. Certainly, the deeds performed by the unwise ostentatious people preferring worldly life to afterlife will not benefit them at all. Quoted below, in this context, is the 15th Ayah of

Surah Hood with its translation from pages 418 and 419 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said in part 12 of the Holy Quran:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوفِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

Whoever desires the life of the world and its luxuries, We will give them the full compensation for their deeds in it, and will not make any reduction in it.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, Ayah 15)

Commenting on the above Ayah, Sayyiduna Ibn 'Abbas رضى الله تعالى عنهما has stated, 'The ostentatious are given the reward of their virtuous deeds within their worldly life, and are not oppressed at all.' (*Tafseer Tabari, vol. 7, pp. 13*)

*Riya-kariyaun say bacha Ya Ilahi
Bana mujh ko mukhlis bana Ya Ilahi*

Translation: O Allah ﷻ! Protect me from ostentation and make me a sincere bondman.

Ostentatious deed not accepted

It is stated on page 16 of the 166-page book 'Riya Kari', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم has stated, 'Allah ﷻ does not accept the deed that has ostentation in it equal to even a mustard seed.' (*Attargheeb Wattarheeb, vol. 1, pp. 36, Hadees 27*)

*Dikhaway say mujh ko Ilahi bachana
Mujhay Apni rahmat say mukhlis banana*

Translation: O Allah ﷻ! Save me from ostentatious deeds and bless me with sincere ones.

Heaven Haraam for the ostentatious

The Noble Rasool ﷺ has stated, ‘Allah عزوجل has declared Heaven Haraam for every ostentatious person.’ (*Jam’-ul-Jawami’ lis-Suyuti, vol. 2, pp. 242, Hadees 5329*)

Dear Islamic brothers! The one departing this life with faith can be forgiven without accountability or be made to enter Heaven after being punished for sometime, depending upon the will of Allah عزوجل. Therefore, commenting on the part of the Hadees ‘Heaven is Haraam for the ostentatious person’ ‘Allamah Muhammad ‘Abdur Ra’oof Manaawi رحمه الله تعالى عليه has stated, ‘It means the ostentatious Muslim will not enter Heaven at the beginning.’ (*Fayd-ul-Qadeer lil-Manaawi, vol. 2, pp. 286, Taht-al-Hadees 1725*)

Khata`ayn mayri ‘afw Ghaffar ker day

Riya-kariyaun say Tu bayzar ker day

Translation: O Forgiver! Please forgive my misdeeds and make me fed-up with ostentation.

Example of ostentation

Explaining ostentation with the help of an example, Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رحمه الله تعالى عليه has said: If a person keeps standing before the king all day long like a servant, but his aim is not to gain the closeness of the king but to look at his maiden, this is certainly disrespect to the king. Now think! How hateful and unpleasant it would be to worship Allah عزوجل to impress a weak and helpless bondman who can cause neither loss nor benefit!

(Ihya-ul-‘Uloom, vol. 3, pp. 369; summarized)

Ikhlas naykiyaun mayn ay Rab-e-Kareem day

‘Aql-e-saleem day mujhay qalb-e-saleem day

Translation: O my Gracious Lord عزوجل! Bless me with sincerity in deeds, as well as perfect wisdom and a peaceful heart.

Definition of Riya [ostentation]

After we have gained some knowledge about the destructiveness of ostentation, let's now learn its definition. The definition of sinful ostentation is as follows: 'To perform worship with any intention other than the pleasure of Allah عَزَّوَجَلَّ.' In other words, ostentation is to perform worship with the intention of informing people about worship so that the ostentatious person can get money from them or be praised or considered pious or treated with respect by them. (Az-Zawajir, vol. 1, pp. 76)

80 EXAMPLES OF OSTENTATION

(Although the examples given below are of ostentation, the rulings of many of them may change because of a difference in intention.)

11 Examples of ostentation regarding Salah

1. To offer Salah regularly so that people will consider him very steadfast in Salah.
2. For a Haafiz to lead Taraweeh Salah for money.
3. To attend the Sunnah-inspiring Ijtima' or offer Salah with Jama'at or do Sada-e-Madinah (i.e. wake up Muslims for Salat-ul-Fajr) on the day of one's marriage or on the occasion of funeral at one's home so that people will admire and praise him saying such a sentence as '*Great! He has performed virtuous deeds even on such an occasion!*' (Nevertheless, he regularly misses these deeds on other days.)
4. To offer Salah calmly with the humility of the body in the presence of people to impress them.
5. If a person who has attended the Ijtima'-e-Zikr-o-Na'at at some holy night or has offered Salat-ut-Tahajjud, rubs his eyes or stretches during the day in the presence of people so that they will come to know that he has not slept at night but has stayed awake performing good deeds, this is an indication of ostentation.
6. To offer [Nafl Salah such as] Ishraq, Chasht, Awwabeen and Tahajjud in the presence of people so that they will regard him a very keen offerer of Nafl Salah.

7. If a person is considered a regular offerer of Tahajjud and an observer of Nafl Siyam ﴿صِيَام﴾, but in fact, he is not so, there may be a risk of ostentation for him. For example, when introduced to people as a performer of these virtuous deeds, he lowers his head with a smile on his face giving the impression as if he performs these deeds. It is an obvious example of ostentation.
8. If someone who has woken up to offer Tahajjud coughs loudly or does other things so that his wife or other family members can wake up and be impressed to see him offer Tahajjud, it is an example of ostentation.
9. To stay late at Masjid after offering Salah so that people can consider him a pious person.
10. To offer Salah regularly in the first row of Masjid so that people will praise him and be impressed with him.
11. To express regret in the presence of people for missing the first row or Jama'at so that people will consider him very enthusiastic about the first row and Jama'at.

18 Examples of ostentation for preachers

1. To deliver a speech in an Ijtima' etc. so that people will praise his speech and call him a good preacher.
2. To say emotional sentences in a loud roaring voice during the speech or to recite couplets in an enthusiastic way so that the audience will praise the speech by calling him a great preacher, saying ﴿سُبْحَنَ اللَّهُ﴾, Marhaba etc.
3. To use wonderful sentences, complicated words, Arabic sayings during the speech so that people will consider him a learned preacher and be impressed with him.
4. To say such sentences at the beginning of the speech as: *I have been continuously travelling for six days; I had to travel for 13 hours before I reached here; I am very tired, I have not yet eaten a meal but have come here to deliver the speech* etc. The preacher says such things so that people will consider him a sincere preacher making sacrifices in the Divine path.

5. To say such sentences as: *I have been travelling with a Madani Qafilah for 25 months; I am Waqf-e-Madinah* (i.e. one who has devoted his entire life to Madani activities); *I have been delivering speeches since the very first day; I have been continuously attending Madani Mashwarahs for several days, I have been travelling with two (or four) Madani Qafilah for 3 days every month.* To say these things intending to earn respect and praise so that people will consider him an ideal preacher who makes sacrifices for Islam.
6. To deliver 50 or 100 Dars from the book *Faizan-e-Sunnat* in a day under emotionalism so that people will appreciate and praise him in the name of encouragement, and so that the senior Islamic brothers of Dawat-e-Islami will pat him on the back and give him gifts.
7. To deliver a speech excellently and eloquently in the presence of some renowned or rich person so that he will get impressed with the preacher and will praise him.
8. To establish relations with some politician, minister or renowned or rich person so that people will become aware of it or he will himself tell them that so and so politician etc. is impressed with him, requests him for Du'a, kisses his hand or treats him with respect.
9. To try to motivate some minister or officer to come to the home of the preacher so that people will come to know that officers are impressed with him, and come to his house for Du'a or blessings.
10. To advise some officer or rich person or point out his mistakes, giving the impression that he (the preacher) is not overawed¹ even by the influential and powerful people, and feels no fear in expressing the commandment of Shari'ah before anyone.
11. If a preacher has ever inspired a rich and renowned person to grow a beard or has persuaded a notorious person to repent of sins, and then mentions this incident to Islamic brothers or during his speech so that people will get impressed with him, it is also an indication of ostentation.
12. To keep the eyes lowered, whilst sitting with people or delivering a speech or making conversation with others, so that people will get impressed with him, considering

¹ i.e. nervous or frightened.

that he keeps his eyes lowered with modesty and has applied a Madani lock to his eyes (whereas his eyes roam and wander everywhere when he is not with people).

13. To practice offering Salah calmly and humbly or keeping eyes lowered in loneliness so that he can do so when among people, impressing them with him. (This is double ostentation because the practice done in loneliness was not for the pleasure of Allah ﷻ but for making people consider him a pious person.)
14. To fill in the booklet of Madani In'amaat regularly performing Fikr-e-Madinah and to tell others the number of Madani In'amaat the preacher is practicing so that people will praise him and mention him as an example to others, saying that so-and-so preacher steadfastly acts upon all or most of the Madani In'amaat.
15. To serve Islam, to travel with Madani Qafilahs and to make religious efforts bearing hardships so that people will praise the sacrifices he has made and will consider him an active and enthusiastic preacher.
16. To travel to the various countries of the world in Divine path so that people will praise the sacrifices he has made, mention him as an example to others and call him an international preacher.
17. To call Sada-e-Madinah regularly, i.e. wake up Muslims for Salat-ul-Fajr, so that people will praise him saying such sentences as: *He is not afraid of the dark and dogs; nor can cold and rain prevent him. No matter how late he goes to sleep, he never misses Sada-e-Madinah.*
18. To convey the call to righteousness to someone or to prevent him from evils so that people will get impressed with the preacher and consider him a great well-wisher of the Muslims, saying such a sentence as: *He is a religiously bold person and cannot remain silent seeing evils.* (If only one would show this religious boldness at his home also and try to have the privilege of reforming his family members.)

16 Examples of ostentation for reciters and listeners of Na'at

1. To recite the Holy Quran or Na'at in an Ijtimah' etc. so that people will give him money, food and clothes; or will praise his voice, manner of recitation, pronunciation or couplets.

2. To include lots of couplets from *Hadaiq-e-Bakhshish* etc. in the Na'at being recited so that people will praise him saying that he has learnt a large number of difficult couplets by heart.
3. To recite Na'at from memory without seeing the book so that people will praise him saying that he has learnt so many Na'ats by heart.
4. To explain a difficult couplet so that people will consider him an intelligent and learned person.
5. To recite unique couplets or to recite couplets in a newly-prepared or copied tune in a big Ijtimā' on some special occasion e.g. a holy night so that the audience will get excited saying ﴿سُبْحَنَ اللّٰهُ﴾, raising slogans and causing even other Na'at reciters to praise him.
6. To gain expertise in Na'at, recitation of Quran and speech so that people will call him an expert in all areas.
7. To eagerly attend the Na'at congregation organized by some rich person or to recite Na'at in the presence of some religious or rich person or some official so that they will give the Na'at reciter money, and his Nafs [baser self] will gain pleasure from the praise given by them.
8. To go abroad to recite Na'at in the congregation held there desiring money and fame so that the title '*internationally famous Na'at reciter*' will be used with his name and printed in posters.
9. To recite Na'ats or deliver speeches on TV channels so that people will treat him with respect, invite him to their religious gatherings, give him VIP treatment, call him a famous Na'at reciter (or preacher) of media or of so-and-so TV channel, and so that his VCD can be released, bringing him fame and fortune.
10. To get his CD or VCD released for the purpose of becoming a renowned Na'at reciter (or preacher).
11. To pretend to weep or wear a weeping look or blink eyes repeatedly or close them tightly trying to make tears fall from them or to wipe eyes repeatedly, whilst

delivering or listening to a speech, or making or leading Du'a, or reciting or listening to Munajat or Na'at, so that people will be attracted by him and look at him with praising eyes.

12. To sit on the front in an Ijtimā'-e-Zikr-o-Na'at, sway decently whilst Na'at is being recited, say ﴿سُبْحَنَ اللّٰهُ﴾ loudly or raise slogans so that people will consider him a devotee of Rasool.
13. To attract the attention of the audience by crying and making commotion whilst Na'at or Munajat is being recited. If a person who had been under an overwhelming condition during Na'at or Munajat continues to shake his hands or feet violently despite the overwhelming condition dying down just to avoid such remarks from people as: *He has become normal very quickly!*, this is also an indication of ostentation. Similarly, to fall or writhe¹ around on the floor so that people will feel pity for him or try to bring him to a normal condition or give him water, but he pretends to regain consciousness gradually so that people will consider him a great devotee of Rasool, this is also ostentation.
14. To utter the word 'Madinah' repeatedly or weep in the grief of being away from Madinah so that people will call him 'a devotee of Madinah'.
15. To attend an Ijtimā'-e-Zikr-o-Na'at just to eat the meal served to the attendees.
16. To include one's pseudonym (i.e. pen name) in the last couplet of the Na'at, Manqabat, Munajat etc. one has written so that one will enjoy popularity and appreciation as an excellent poet.

3 Examples of ostentation for those spending money in Divine path

1. To donate money for religious activities so that people will call the donor a generous person.
2. To distribute charity to the poor so that they will gather round him, begging.

¹ To twist the body from side to side violently.

3. To serve and help patients, the grief-stricken and flood victims etc. so that people will call him a well-wisher of the troubled and a sincere social worker.

32 Different examples of ostentation

1. To learn the art of the recitation of Quran so that people will call him a good Qaari.
2. To maintain intonation [i.e. the rise and fall of voice] and other rules of recitation during Ijtima'aat according to the number of attendees so that they will get impressed. (If an Imam does so during Jahri Salah with the same intention, he should also rectify his intention. If only we all would maintain these rules of recitation while offering Sirri Salah also.)
3. To use words that show humility for oneself such as a sinful or worthless person so that people will consider him a humble-natured person, praising his humility. (To use such words for oneself without the willingness of the heart is hypocrisy besides ostentation.)
4. To meet people warmly and politely so that people will consider him a sociable and well-mannered person.
5. To wipe tears from eyes, when weeping during Du'a etc. in the presence of others, so that people will get the impression that he is wiping tears to avoid ostentation.
6. To say such sentences to impress others as: *I am very fearful of sins, I am in constant fear of losing my faith, how can I face accountability on the Day of Judgement!*
7. To say such sentences to give the impression of asceticism¹ and piety as: *I avoid meeting the rich and famous people.* (If he has said this sentence looking down upon the rich etc., it will lead him to the sin of arrogance in addition to ostentation.)
8. To have a sad look on the face or to say comforting sentences to those in trouble so that people will consider him a kind-hearted and sympathetic person. (To do so with the intention of comforting a troubled Muslim and that of gaining Divine pleasure is an act of worship and reward of the Hereafter.)

¹ Asceticism here means disinterest in the world.

9. To hold a rosary [i.e. a string of beads] in a way that makes people see it or recite Salat-‘Alan-Nabi and other Wazaaif moving the lips or loud enough for others to hear, so that people will consider him a pious person.
10. To act upon Sunnah properly, when eating, drinking, standing up or sitting etc. in the presence of others, so that people will consider him a steadfast follower of Sunnah. If only we would develop the mindset of acting upon Sunnah whilst eating, drinking and doing other things in loneliness as well.
11. To eat less, when in a gathering or in the presence of others, so that people will consider him a less-eating person and a steadfast follower of Sunnah. (Sadly, this ostentatious person when eating with his family members or with his close friends, eats even others’ share.)
12. To tell one’s own virtuous deeds to someone and then ask him not to tell them to anyone so that he will get impressed and will consider him a sincere person not wanting his deeds to be revealed to others.
13. To use the title ‘Haafiz’ with one’s own name so that people will admire him saying ‘مَا شَاءَ اللَّهُ’, treat him with respect and request him to make Du’a for them. (If there is no intention of ostentation, it is not prohibited for the Haafiz to use the word ‘Haafiz’ with his name.)
14. To perform I’tikaf in Ramadan or recite the Holy Quran in the presence of others or make Du’a in an extremely humble manner so that people will consider him a pious person.
15. To perform I’tikaf in Ramadan so that he can eat food for free, at Sahari and Iftari, gifted to Mu’takifeen in the Masjid.
16. To take a prominently active part in the funeral rites of some deceased person including funeral procession and burial so that people, especially the relatives of the deceased, get impressed with him and consider him a pious and cooperative person.
17. To participate enthusiastically in virtuous deeds so that people will consider him very fond of good deeds.

18. To tell one's own religious services to others so that they will consider him an enthusiastic preacher, acknowledging him as a great religious personality. For example, saying such sentences showing his superiority as: *I have been promoting the call to righteousness for fifteen years; I remained in so-and-so position of responsibility in Dawat-e-Islami for a long time; I did Madani activities in many areas or countries; I inspired hundreds of Islamic brothers to grow beards, wear turban and do Madani activities; I trained them; I have inspired so-and-so responsible Islamic brothers to join the Madani environment etc.*
19. If someone finds a wise and nice piece of advice while studying, and keeps it secret from others for the purpose of relating it to the attendees in a big Ijtimā' so that they will raise slogans ﴿سُبْحَنَ اللّٰهُ﴾, praise him and acknowledge him as a learned preacher, this is an indication of ostentation.
20. To inform others that one is an honorary¹ Imam or religious teacher so that they will get impressed and honour him.
21. To call Azan very melodiously in Ijtimā'at or in holy night so that people will praise his voice and melody.
22. If a person who is a religious student or a Haafiz of Quran or an Imam or a Muazzin or a preacher etc. expresses his religious status whilst purchasing something or hiring someone for a paid work so that the latter will give him a discount or will not take money from him, this is an indication of ostentation.
23. To include admonitory quotes [i.e. ones containing warning], interesting parables and nice Madani pearls in the book or booklet one is writing, with the intention of being admired and appreciated.
24. To tell people the number of performed Hajj and 'Umrahs, the amount of daily recitation of Quran, all the observed Siyam in Rajab-ul-Murajjab and Sha'ban-ul-Mu'azzam and other Nafl Siyam, Nafl Salah and Salat-'Alan-Nabi recited in abundance so that people will admire him and treat him with respect.

¹ i.e. one who does not receive any pay.

25. To inform others that one has read so many small and big books whether mentioning or without mentioning their names so that they will consider him fond of religious knowledge and will mention him as an example to others.
26. To perform Hajj or let others know that one has performed it so that they will call him Haji Sahib, come to meet him, implore him to make Du'a for them, offer him garlands and give him gifts etc. (If one has no intention of being treated with respect and given gifts but rather he has good intentions such as expressing thankfulness for a Divine bounty etc. there is no prohibition for him to let others know about his Hajj, to hold 'Mahfil-e-Madinah' and to invite his relatives and friends etc. It is an act of reward of the Hereafter for him in this case.)
27. To treat Sayyids [the descendants of the Holy Rasool ﷺ] with respect kissing their hands so that Sayyids will value him or people will call him an admirer of the family of the Holy Rasool ﷺ.
28. To visit the shrines of Awliya or attend their 'Urs prominently so that people will call him a devotee of the Awliya.
29. To mention Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ repeatedly or arrange Niyaz [reward-donating ritual] on 11th Rabi'-ul-Ghaus or recite his Manqabat enthusiastically so that people will consider him a devotee of Ghaus-e-A'zam.
30. To serve one's Murshid, to mention to people the services one has made to his Murshid and to remain close to him so that people will consider him a close disciple, a favourite and a special servant of his Murshid and will treat him with respect, kiss his hand, offer him a prominent place to sit, implore him to make Du'a for them, give him gifts and money and request him to intercede with the Murshid for them.
31. To eat the leftover of the Murshid quickly in the presence of others so that people will consider him fond of sacred things. (And, when alone, not to even touch it or pass it onto others.)
32. To stay silent or communicate in sign language or in writing in the presence of others so that people will consider him a serious and quiet person and an observer of the Madani lock to the tongue. (But to roar with laughter when in home or with his close friends.)

Ponder over above examples considering definition of ostentation

Dear Islamic brothers! Again look at the definition of ostentation keeping the above examples in your mind. It is stated on page 629 of the 3rd volume of *Bahar-e-Shari'at*: Riya ﴿رِيَا﴾ means performing (virtuous) deed for ostentation and Sum'ah ﴿سُمْعَةً﴾ implies performing (virtuous) deed so that people will become aware of it and will get impressed. These are both very bad attributes which deprive the worship-performing person of its reward and lead him to sin besides making him deserving of torment. To impress people with worship desiring praise, fame and respect or to perform a good deed with the intention of getting clothing, money, food, sweets or any other type of gift are also included in the definition of ostentation. Furthermore, the above examples also indicate a desire for respect and fame that are a big cause of ostentation.

Essential clarification regarding examples of ostentation

Remember! The above examples of ostentation are aimed at motivating the listener and reader to detect ostentation only in their own deeds, not in those of others. Ostentation is in fact related to the heart and not everyone can be aware of the intentions of others' hearts. Therefore, one should never form a negative opinion about a Muslim by suspecting him to be involved in the evils described in the examples. To form a negative opinion [about a Muslim] is a Haraam act leading to Hell. Similarly, to look for someone's sins, to search for signs of ostentation in him and to reveal his faults to others to defame him are all Haraam (i.e. prohibited).

Fear the punishment of ostentation

Please check your virtuous deeds for hidden ostentation as it enters into a good deed slower than even the pace of an ant. It's a fact that the pleasure lying in ostentation does not lie even in delicious foods and wealth but refraining from this pleasure is extremely essential because it can lead to Hell. Therefore, if anyone suspects even a bit of ostentation in any of his deeds, he should fearfully repent of it as the Holy Rasool ﷺ has stated, 'Without doubt, there is a valley in Hell from which Hell seeks refuge four hundred times daily. Allah عَزَّوَجَلَّ has prepared this valley for those ostentatious people from the

Ummah of Muhammad (ﷺ) who are the Haafiz of Quran, give charity for [anything or anyone] other than Allah, perform the Hajj of the House of Allah ﷻ and travel in Divine path.’ (Al-Mu’jam-ul-Kabeer, vol. 12, pp. 136, Hadees 12803)

If any Islamic brother or sister detects ostentation, in their deeds, described in any of the above examples, they should get it cured rather than give up virtuous deeds because one does not cut his nose if a fly has settled on it rather he swats the fly.

Bacha lay riya say bacha Ya Ilahi

Tu ikhlas ker day ‘ata Ya Ilahi

Translation: O Allah ﷻ! Protect me from ostentation and bless me with sincerity.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(For details, go through the 166-page book ‘Riya Kari’ published by Maktaba-tul-Madinah).



صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تَوَبُّوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Signs of ostentation

Leader of the believers, Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ has stated: There are three signs of an ostentatious person:

1. He is lazy in performing virtuous deed when alone but active when in front of people.
2. He increases his deeds if praised but
3. he decreases his deeds if criticized. (Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 1, pp. 86)

To condemn oneself before people is also ostentation

Sayyiduna Khuwajah Hasan Basri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated that the one criticizing himself in front of people (by calling himself a sinner or transgressor or wrongdoer etc.) actually praises himself (because people will consider him a humble-natured and polite person and will praise him). In fact, to do this [that is, to criticize oneself in front of people] is also one of the signs of ostentation. (*Tanbih-ul-Mugtarrin*, pp. 24)

Remember! Using the words of humility for oneself with the intention of ostentation is obviously ostentation and a sin. Likewise, if one is apparently using the words of humility in contradiction to the feeling of the heart, this is hypocrisy and also a sin.

Do not ask about Sawm

Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘Do not ask your fellow brother if he has observed a Sawm ﴿صَوْمٌ﴾ because his Nafs will get happy if he says ‘Yes’ and will get sad if he says ‘No’ and both of these two things are the signs of ostentation.’

(*Tanbih-ul-Mugtarrin*, pp. 24)

Let others know of Sawm if necessary

There is no harm in letting others know of your Sawm if necessary as the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘When a person is invited and he has observed a Sawm, he should say: *I have kept Sawm*.’ (*Sahih Muslim*, pp. 579, Hadees 1150)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘Remember that it is better to hide a Nafil Sawm but to hide it on the occasion (when, for example, someone is invited to somewhere) will cause either grudge¹ or grief to the heart of the host. Since it is also an act of worship to please a Muslim’s heart (with the intention of gaining Divine pleasure), the order to inform [the host] about the Sawm was given.’ (*Mirat-ul-Manajih*, vol. 3, pp. 199)

¹ A feeling of dislike.

To buy things at the cost of piety

Describing the forms of ostentation, Sayyiduna Imam Ahmad Bin Hajar Makki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The form of ostentation more hidden than even the above one is that though one does not have the desire to inform people of (his good deeds), nor does he get happy if people get aware of his worship, yet he gets delighted if people make Salam while meeting him before he has made Salam to them, and meet him humbly and politely. Furthermore, he feels happy when people praise him, hasten to fulfil his needs, give him financial benefit while purchasing or selling anything to him (for example, he expects people to give him a discount or not to take any money from him while he is purchasing anything from them). When he comes to meet people, he expects them to offer him a proper place to sit (implore him to make Du'a for them, keep their voice down and fold their hands before him, and meet him very humbly). If someone treats him against his above expectations even a little, he resents [i.e. dislikes] it because he considers his hidden virtuous deeds very great. In other words, his Nafs desires being treated with respect in exchange for worship he has performed; and supposing that if he had not performed those good deeds, his Nafs would not have also desired being honoured.

(Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 1, pp. 93)

The way sincere ones avoid ostentation

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: Sincere people always fear hidden ostentation. They make efforts to hide their good deeds more than the efforts made by other people to hide their sins. The only reason of it is that they wish to make their good deeds sincere so that they are granted reward by Allah عَزَّوَجَلَّ on the Day of Judgement in front of people. They know with absolute certainty that Allah عَزَّوَجَلَّ accepts only the deeds performed with sincerity. They are also aware that people would be extremely destitute and hungry on the Day of Judgement, and their wealth and offspring will give them no benefit. However, the one brought to the court of Allah عَزَّوَجَلَّ with Qalb-e-Saleem (i.e. the heart protected from sins) will get benefit from these things.

(Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 1, pp. 93)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Detect ostentation

Dear Islamic brothers! We should all think whether we are lazy in worship when alone and active when in front of people or not. Do we unnecessarily inform others of our deeds? Do we brag and increase our righteous actions when praised for them? Do we get sad and lazy in performing good deeds if not praised? Do we get pleasure while performing good deeds in the presence of people and get bored when alone? Do we criticize ourselves in front of people (by calling ourselves a sinner, transgressor, beggar, humble and mean person) just to impress them? Taking advantage of our Sunnah-inspiring Madani appearance and preaching, do we purchase things from the shopkeepers impressed by us so that they will give us some discount or sell the thing to us for free? If someone gets reply to these questions in the affirmative, then he should repent at once, striving to create sincerity in his deeds in case he meets his death before he repents, and is thrown into Hell because of ostentation.

Blessings of repentance from ostentation

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ has stated, ‘Remember that ostentation does not make worship unlawful (that is, offering Salah with ostentation will not be considered as missing it), however, there is a risk of such worship being not accepted. If an ostentatious person sincerely repents of ostentation, it is not Wajib for him to repeat as Qada the worship he performed with ostentation. What one should do is to make Du’a to be protected from ostentation without giving up worship for fear of being involved in ostentation. (*Mirat-ul-Manajih*, vol. 7, pp. 127)

Tayray rahm-o-karam per aas mayn nay baandh rakhi hay

Bari ummeed hay Aqa! Karam Rauz-e-Jaza hoga

Translation: I have pinned my hopes on your mercy and benevolence. I have high hopes to be blessed on the Day of Judgement. (Wasail-e-Bakhshish, pp. 188)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Get disease of ostentation treated

Dear Islamic brothers! If we find the signs of ostentation in our heart, we should not delay its treatment after we have repented of it. If we attempt to heal our inner self, our outer self will also get clean. The Beloved and Blessed Rasool ﷺ has stated, 'One who heals his inner self, Allah عزوجل will heal his outer self (as well).'

(Al-Jami'-us-Sagheer lis-Suyuti, pp. 508, Hadees 8339)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10 Cures for ostentation

1. Get help from Allah عزوجل by making Du'a.
2. Never get heedless of the harms of ostentation.
3. Remove the causes of ostentation.
4. Create sincerity in deeds.
5. Protect intentions.
6. Avoid satanic whisper while performing worship.
7. Perform deeds in the same manner whether alone or with people.
8. Hide good deeds.
9. Keep the company of the righteous only.
10. Get into a routine of reciting Wazaaf.

Let's now have a look at the details of these cures.

1. Get help from Allah عزوجل by making Du'a

The Holy Rasool ﷺ has stated: ﴿الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ﴾ Du'a is the weapon of a believer. (Al-Mustadrak lil-Haakim, vol. 2, pp. 162, Hadees 1855)

Make the following Du'a in the merciful court of Allah عزوجل using this weapon in the war against Satan: 'O Lord of Mustafa! Cure me of the disease of ostentation. Fill my empty begging bowl with the immortal wealth of sincerity. I have to face the enemy who sees me. I cannot see him but You are watching him. O Allah عزوجل! Protect me from the

deception of that enemy. O Allah ﷺ! I seek Your refuge from being considered pious and ascetic by people, whereas I am actually deserving of torment in Your court.'

Mayra her 'amal bas Tayray wasitay ho

Ker ikhlas aysa 'ata Ya Ilahi

Translation: O Allah ﷺ! Bless me with such sincerity that I perform each deed for Your pleasure. (Wasail-e-Bakhshish, pp. 78)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Never get heedless of the harms of ostentation

Dear Islamic brothers! One should never be heedless of the harms of ostentation. Obviously, we like something for as long as it is beneficial to us, but once we become aware of its harms, we avoid it. For example, if some Islamic brother who likes honey because of its sweet taste is informed that the honey he is going to drink has poison mixed in it, he will never drink it fearing its poison, not even thinking of enjoying its sweet taste. Similarly, when a person informing people of his good deeds is praised; his Nafs certainly gets immense pleasure, even making him bear the hardship of worship easily. But if he is aware and alert to the harms of ostentation that are certainly deadlier than even poison, he will find no interest in this pleasure, but rather will find it easy to avoid ostentation.

Poison causes harm to one's worldly life only, but ostentation can endanger one's afterlife. Isn't it a big loss to be deprived of the reward of the good deed despite performing it with hardship? Imagine! What the condition of the labourer would be who has worked hard all day long but has been denied his wage because of doing it improperly! Alas! Besides being deprived of the reward, the ostentatious person is also deserving of the punishment of hellfire. How unwise the person is who has sold the thing for free by which he could have earned millions! Likewise, how silly the worshipper is who attempts to impress people by means of the worship he has performed instead of gaining the

closeness of Allah ﷺ! It is as if such an ostentatious person has wished to gain love of people by disobeying Allah ﷺ, and has desired being praised by people ignoring being condemned by Allah ﷺ. He has sought the pleasure of people by displeasing Allah ﷺ, and has sold the eternal favours of Heaven in exchange for the mortal world. Furthermore, to keep all people fully satisfied is like getting blood out of a stone. If some people are pleased with the thing you have done, some others may be displeased with it.

‘Ata ker day ikhlas ki mujh ko na’mat

Na nazdeek aaye riya Ya Ilahi

Translation: O Rab ﷺ! Grant me the privilege of sincerity in my deeds and protect me from ostentation. (Wasail-e-Bakhshish, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Example of ostentatious person

The person performing deeds to impress people is like the one who is going to the marketplace with his pocket full of grit [i.e. small pieces of stone], giving the impression as if his pocket is full of money. When people saw him with his pocket bulged, they began to admire him saying in amazement: Look! His pocket is full of money! In fact, this unwise person will get nothing except being temporarily praised by people. As soon as he takes out grit from his pocket instead of money to pay the price of something to the shopkeeper, he will be humiliated. Similarly, those ostentatious people performing deeds to impress others will get nothing except being praised, nor will they be given any reward on the Day of Judgement. (Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 1, pp. 86; amended)

Bari koshishayn ki gunah chhornay ki

Rahay ah! Nakaam ham Ya Ilahi

Translation: O Allah ﷺ! We have tried hard to give up sins but have not yet succeeded.

(Wasail-e-Bakhshish, pp. 82)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Remove causes of ostentation

Dear Islamic brothers! There is some cause of every disease. If the cause is removed, the disease will also be cured. In the same way, there are basically three causes of ostentation. If these three causes are removed, it will be very easy to avoid ostentation, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The causes are as follows: (1) Desire for fame (2) Fear of condemnation (3) Greed for wealth.

(1) Desire for fame

To have a desire for fame and respect is a cause of ostentation. Condemning it, Hujjat-ul-Islam, Imam Ghazali **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated: Fame is aimed at impressing people, and desire for it is the root of all evils. In order to suppress this desire, we should ponder over the harms of ostentation stated in blessed Ahadees. Here are four sayings of the Noble Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in this context:

1. Avoid mingling (i.e. mixing) obedience to Allah **عَزَّوَجَلَّ** with love for being praised by [His] bondmen in case your deeds get ruined.

(Firdaus-ul-Akhbar lil-Daylmi, vol. 1, pp. 223, Hadees 1567)

2. Love for wealth and status increases hypocrisy in the heart of a Muslim as water grows grass. *(Ihya-ul-'Uloom, vol. 3, pp. 286, 342)*

3. Two hungry wolves do not cause as much destructiveness to a herd of goats as much destructiveness is caused by love for wealth and fame, to the religion of a Muslim. *(Sunan-ut-Tirmizi, vol. 4, pp. 166, Hadees 2383)*

4. To like being praised makes man blind and deaf.

(Firdaus-ul-Akhbar lil-Daylmi, vol. 1, pp. 347, Hadees 2548)

Do Fikr-e-Madinah like this

Try to ponder (performing Fikr-e-Madinah) like this: If I become famous or am praised by people or enjoy their praising looks, though my Nafs will get pleasure from all this, these praising words and looks from people will not help me gain salvation on the Day of Judgement in the court of Allah **عَزَّوَجَلَّ** because these praising people would themselves be trembling with fear of punishment. Moreover, the praise given to me by them will

neither increase my sustenance nor my life; nor will it enable me to gain any high status on the Day of Judgement. Therefore, it is useless to have a desire for praise from such people. Why should I perform good deeds to impress these people! I will perform worship for the pleasure of Allah عَزَّوَجَلَّ only, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

To like one's false praise is Haraam

On page 597 of the 21st volume of *Fatawa Razawiyyah*, leader of Ahl-e-Sunnah, A'la Hadrat Maulana Shah Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: If (someone) likes his false praise, i.e. desires being praised by people with such attributes he does not have, it is absolutely Haraam. Allah عَزَّوَجَلَّ has said:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Do not ever think of those who rejoice for their deeds and wish to be praised without doing (good deeds) – do not ever think that they are safe from the punishment; and for them is a painful punishment.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 4, Surah Aal-e-'Imran, Ayah 188)



*Aaj banta hoon mu'azziz jo khulay Hashr mayn 'ayb
Haye ruswa'ee ki aafat mayn phansoon ga Ya Rab*

Translation: O Lord! Today, I act as if I am a respected person. Alas, I will be disgraced if my faults are exposed on the Day of Judgement. (Wasail-e-Bakhshish, pp. 91)

(2) Fear of condemnation

Remove fear of condemnation¹ from the heart. Keep it in mind that condemnation from anyone would neither cause early death to me nor will it decrease my sustenance. If my

¹ Fear of being criticized.

Creator ﷻ is pleased with me, then condemnation and annoyance of people will cause no harm to me. These are helpless and powerless people who can bring neither benefit nor loss to themselves, and are not the owner of even their own life and death. Why should I perform or give up any good deed for fear of being criticized by these people? I should fear the wrath of my Creator ﷻ only.

(3) Greed for wealth

In order to get rid of greed for wealth, keep it in mind that Allah ﷻ has power over the hearts of people as regards giving or not giving money to others. The people I am going to impress with ostentation are quite helpless. It is only Allah ﷻ who is the Real Provider of sustenance. The person having greed for the wealth of others is disgraced. Even if he manages to gain some financial help from anyone, he has to remain grateful to him. So therefore, when it is not certain whether I will be able to gain money or not by the ostentatious deed, and there is also a high risk of being disgraced, then why should I try to gain money from people by impressing them with good deeds! I will perform worship and all other good deeds just for the pleasure of my Creator ﷻ, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Peechha mayra dunya ki mahabbat say chhura day

Ya Rab mujhay deewanah Madinay ka bana day

Translation: O Lord ﷻ! Enable me to get rid of love for world and make me a devotee to Madinah. (Wasail-e-Bakhshish, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Create sincerity in deeds

The Beloved and Blessed Rasool ﷺ has stated, ‘O people! Perform deed with sincerity for Allah ﷻ as Allah ﷻ accepts only those deeds performed with sincerity for Him, and do not say this (deed) is for Allah ﷻ and for relationship.’

(Sunan Dar Qutni, vol. 1, pp. 73, Hadees 130)

No reward without sincerity

Allah ﷻ has said in Ayah 20 of Surah Ash-Shura, part 25 of the Holy Quran. Given below is its translation from page 892 and 893 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-ul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۚ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

Whoever desires harvest of the Hereafter, We increase the harvest for him; and whoever desires the harvest of this world – We shall give him part of it, and he has no share in the Hereafter. [Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Ash-Shura, Ayah 20)

Here is the commentary of the different parts of this sacred Ayah, taken from the book *Tafseer Noor-ul-'Irfan: (Whoever desires harvest of the Hereafter)* that is, the one who desires the pleasure of Allah ﷻ and His Beloved Rasool ﷺ and does not perform worship ostentatiously. (*We increase the harvest for him*) that is, We will enable him to perform good deeds, making it easy for him, and will give him countless rewards for his deeds. (*Whoever desires the harvest of this world*) that is, the one who performs good deeds just to earn worldly benefit, becomes scholar or performs Hajj for fame and self-esteem and participates in Jihad for booty. (*And he has no share in the Hereafter*) because he had not performed deeds for gaining the reward of the Hereafter.

In short the ostentatious person remains deprived of reward. However, the deed he performed is valid by Shari'ah. The Fard of the Salah offered with ostentation will get offered but no reward will be given. This is the reason why the condition of ﴿فِي الْآخِرَةِ﴾¹ was stated. (*Noor-ul-'Irfan, pp. 774*)

¹ (i.e. he has no share in the Hereafter)

Allah ﷻ renders deeds of sincere known

The Greatest Rasool ﷺ has stated, ‘If anyone among you performs a deed in a strong rock that has neither door nor skylight [i.e. a small window in a roof], still his deed will become known, and what is predestined¹ will take place under any circumstance.’

(Musnad Imam Ahmad Bin Hanbal, vol. 4, pp. 57, Hadees 11230)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ has stated, ‘Why do you ruin your deeds by ostentation! Perform deeds with sincerity and in privacy; Allah ﷻ will make people aware of your deeds, causing them to consider you pious from the bottom of their heart. This is very tried and trusted. Some people offer Salat-ut-Tahajjud in privacy but others begin to call them the performers of Salat-ut-Tahajjud. The thing is, the Noor [spiritual light] of every virtuous deed including Salat-ut-Tahajjud appears on the face of the worshipper. This can be observed anytime. People call Ghaus-e-A’zam and Khuwajah Ajmayri رحمۃ اللہ تعالیٰ علیہ the Awliya of Allah ﷻ. Why? Simply because Allah ﷻ has made people call them Wali.’ *(Mirat-ul-Manajih, vol. 7, pp. 145)*

Sincere person

Here are four sayings of saints رحمۃ اللہ تعالیٰ علیہ about a sincere person:

1. Sayyiduna Yahya Bin Mu’aaz رحمۃ اللہ تعالیٰ علیہ was asked as to who a sincere person is. He رحمۃ اللہ تعالیٰ علیہ replied, ‘When a person is like an infant [i.e. a baby] who neither gets pleased when praised, nor annoyed when criticised, then the person can be called sincere. In other words, when he is indifferent [i.e. uninterested] in his praise and criticism like an infant, then he can be considered a sincere person.’

(Tanbih-ul-Mughtarrin, pp. 24)

2. Someone once asked Sayyiduna Zunnoon Misri رحمۃ اللہ تعالیٰ علیہ, ‘How can a person come to know that he is sincere?’ He رحمۃ اللہ تعالیٰ علیہ replied, ‘Despite putting his best efforts into good deeds, if he wishes not to be considered an honourable person, [then he may be called a sincere person.]’ *(Ibid, pp. 23)*

¹ Already decided by Almighty.

3. An Imam was once asked, 'Who is a sincere person?' He replied, 'A sincere person hides his good deeds as he hides his evils.' (*Az-Zawajir, vol. 1, pp. 102*)
4. Another pious person رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked, 'What is the limit of sincerity?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, '[Its limit is that] you have no desire to be praised by people.' (*Ibid*)

Yaksan ho madh-o-zam mujh pay ker do karam

Na khushi ho na gham Tajdar-e-Haram

(*Wasail-e-Bakhshish, pp. 271*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Protect intentions

So as to avoid ostentation, it is essential to protect your intentions. Every time you perform an action, ponder what you intend to gain by performing it. If you notice the smell of ostentation, rectify your intention at once, believing that only the deed performed for the pleasure of Allah عَزَّوَجَلَّ will be accepted. If someone performs a righteous action to impress people, he will get deserving of the punishment of Hell, let alone his action being accepted. Though Satan will use every trick of the trade, it is highly essential to avoid an ostentatious intention and make a good one, removing satanic obstacles. Sayyiduna Nu'aym Bin Hammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'For us to get whipped on our back is far easy compared to making a (good) intention.' (*Tanbih-ul-Mugtarrin, pp. 25*)

Definition of Niyyat [intention]

The literal meaning of the word 'Niyyat' is a firm intention of the heart. By Shari'ah, the intention of worship is called 'Niyyat'.

(*Derived from: Nuzhat-ul-Qaari Sharh Sahih Bukhari, vol. 1, pp. 226*)

Here are seven Ahadees highlighting the significance of 'Niyyat'.

Seven sayings of Beloved Mustafa ﷺ

1. Deeds depend upon intentions, and for every person is what he intends.

(*Sahih Bukhari, vol. 1, pp. 6, Hadees 1*)

2. The intention of a Muslim is better than his deed.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

3. A truthful intention is the most preferable deed. *(Al-Jami'-us-Sagheer, pp. 81, Hadees 1284)*

4. A good intention will make the bondman enter Paradise.

(Al-Firdaus bima Soor-il-Khitab, vol. 4, pp. 305, Hadees 6895)

5. Allah ﷻ bestows the world for the intention of the Hereafter but refuses to bestow the Hereafter for the intention of the world. [That is, He ﷻ grants worldly favour to the one making the intention of seeking Hereafter but refuses to grant afterlife favour to the one making the intention of seeking world.]

(Az-Zuhd li Ibn Mubarak, pp. 193, Hadees 549)

6. A truthful intention hangs from the 'Arsh; hence when a person makes a truthful intention, the 'Arsh begins to shake and the person is forgiven.

(Tareekh-e-Baghdad, vol. 12, pp. 444, Hadees 6926)

7. A virtue will be recorded for the one intending a good deed but could not perform it.

(Sahih Muslim, pp. 79, Hadees 130)

Achchhi achchhi niyyataun ka ho Khuda jazbah 'ata

Banda-e-mukhlis bana, ker 'afw mayri her khata

Translation: O Allah ﷻ! Grant me enthusiasm for good intentions, make me a sincere bondman and forgive all of my mistakes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Avoid satanic whisper while performing worship

Dear Islamic brothers! Sincerity is the key to the acceptance of deeds. As it is necessary to create sincerity in one's heart before performing the deed, it is also equally important to maintain sincerity during the deed because Satan continues to put his satanic whispers into our heart. Sayyiduna Fudayl Bin 'Iyaad رحمته اللہ تعالیٰ علیہ ﴿فُضَيْلُ بْنُ عِيَّاضٍ﴾ has stated, 'One

who is not more intelligent than even a wizard with regard to his deeds will certainly fall into the trap of ostentation (laid by Satan).’ (*Tanbih-ul-Mughtarrin*, pp. 23)

Avoidance from satanic whispers in worship

Three things are necessary to avoid satanic whispers during worship:

1. To detect the satanic whisper.
2. To dislike it.
3. To refuse to accept it.

For example, someone started Salat-ut-Tahajjud with good intentions. During the Salah, Satan put his ostentatious satanic whisper into the heart of the Salah-offering person that people would get very impressed with him when they became aware of it. It is now highly essential for the Salah-offering person to detect this satanic whisper immediately. After he has detected it, he should also dislike it considering the fact that the act of impressing people with the deed performed for the pleasure of Allah ﷻ is like inviting Divine wrath. He should then ignore the satanic whisper. Although difficult, it is not impossible to avoid satanic whisper in this way. Admittedly, it looks very hard in the beginning, but once a person is steadfast in it having patience for a long time, it becomes easy for him by the blessings and bounties of Allah ﷻ. What we are to do is to make efforts, success is granted by Allah ﷻ. In Ayah 69 of Surah Al-‘Ankaboot in part 21, Allah ﷻ has said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

And those who struggled in Our path – We shall surely show them Our paths; and indeed Allah is with the righteous ones.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 21, Surah Al-‘Ankaboot, Ayah 69)



Tu shaytan kay sher say bacha Ya Ilahi

Ho dil waswason say safa Ya Ilahi

Mujhay waswason say bacha Ya Ilahi

Ho sher door shaytan ka Ya Ilahi

Translation: Protect me from the mischief of Satan, O Almighty. May my heart be free from the whispers of Satan, O Almighty! Protect me from the whisper of Satan, O Almighty. May the mischief of Satan be removed from me, O Almighty.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Perform deeds in the same manner whether alone or with people

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person offers Salah excellently whether he is offering it publicly or offering it privately, Allah عَزَّوَجَلَّ says that he is a truthful bondman of Mine.’

(Sunan Ibn Majah, vol. 4, pp. 468, Hadees 4200)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى has stated, ‘That is, he is not an ostentatious bondman but rather he is a sincere one. If he were an ostentatious person, he would offer the Salah excellently when in front of people and in a mediocre¹ way when alone. As he has offered the Salah excellently even when alone, it clearly shows that he is a sincere person.’

(Mirat-ul-Manajih, vol. 7, pp. 140)

Imam should maintain rules of pronunciation in Sirri Salah as well

Dear Islamic brothers! We should try hard to perform deeds in the same way whether alone or with other Islamic brothers. For example, when offering Salah alone, we should offer it with the same humility of the heart and the body we offer it in the presence of

¹ Not very good, of only average standard.

people with. Similarly, when leading Sirri Salah (i.e. the one in which recitation is done in low voice) the Imam should maintain the same rules of pronunciation of recitation he does when leading Jahri Salah (i.e. the one in which recitation is done audibly). Furthermore, we should avoid the acts when alone we dislike to do when among people. The Beloved and Blessed Rasool ﷺ has stated, 'Do not do the acts in loneliness you dislike to do in front of people.' (Al-Jami'-us-Sagheer lis-Suyuti, pp. 487, Hadees 7973)

Bacha mujh ko shaytan ki makkariyon say

Khuda bahr-e-Haydar riya-kariyaun say

Translation: O Allah ﷻ! Protect me from ostentation and satanic whisper for the sake of Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Hide good deeds

Dear Islamic brothers! If only we would have the privilege of hiding our good deeds as we hide our sins. The reward-bestowing Allah ﷻ is aware of our deeds. What else do we need! Therefore, we should keep a careful eye on our Nafs after we have performed good deeds especially the hidden ones as our Nafs, with a strong desire to reveal worship, may well try to entrap us into revealing to others the worship we have performed. Our Nafs may deceive us into assuming that if we do not reveal our deeds to others, they will not become aware of our high status, and will not follow us. And, we will not be able to guide them and promote the call to righteousness etc.

If one faces such a situation, he should pray to Allah ﷻ for steadfastness turning his attention to the eternal favour of Paradise that will be given to him as a reward for the deeds he has performed. He should be scared that the one seeking something from the bondmen of Allah in exchange for the worship of Allah ﷻ faces Divine wrath. Moreover, it is also possible that he get dear to people because of revealing his deeds to them but be disliked by Allah ﷻ, causing his deeds to be ruined. He should also make

it clear to his Nafs that he cannot ‘sell’ his deeds in exchange for praise given by the people who are themselves helpless and powerless, and can neither give him sustenance nor have any power over life and death.

Hidden deed is preferable

He should also keep in mind the excellence of hidden deeds as stated by our Beloved and Blessed Rasool ﷺ in a Hadees, ‘A covert deed [i.e. performed privately] is preferable compared to an overt deed [i.e. performed publicly].’

(Shu’ab-ul-Iman, vol. 5, pp. 376, Hadees 7012)

Situation in which deed can be revealed

The person followed by people can reveal his deeds with the intention of motivating them provided he has no ostentation. By revealing his deeds with sincerity in this way, he is deserving of great reward. Here is a Hadees: The overt deed when followed [by others] is preferable to the covert deed. *(Ibid)*

Extreme humility

Before one has revealed his hidden deed to others to motivate them or to express gratitude for a Divine bounty, one needs to think deeply about it especially in view of satanic tricks. When revealing deeds to others even with the above intentions, one must be highly cautious lest he falls prey to ostentation. Here is an example of the matchless humility of Islamic saints رَحْمَةُ اللهِ تَعَالَى in this context. Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I consider the deeds performed publicly as not being performed because it is beyond the capability of people like us to maintain sincerity whilst being seen by others.’

(Tanbih-ul-Mugtarrin, pp. 26)

Voice of recitation from every street of Basra

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: There was a time when voices of Divine Zikr and Quranic recitation would be heard in every street of Basra, inspiring people to these deeds. Coincidentally, a scholar wrote a booklet on ‘the complicated details of ostentation’

at that time, which resulted in all people giving up loud Zikr and Quranic recitation. Upon this, some people remarked, 'If only that scholar had not written the booklet.'

(Kimiya-e-Sa'adat, vol. 2, pp. 692)

Ostentation about unperformed deeds

Sayyiduna Fudayl Bin 'Iyaad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, 'In the past, people would be ostentatious about good deeds they performed but people today are ostentatious about the things they do not do.' (Tanbih-ul-Mughtarrin, pp. 25)

That is, back then, people would perform good deeds to please others but people these days do not perform good deeds; they just have a look of the pious on their faces giving the impression that they are pious. In fact, they are more despicable¹ than even the ostentatious people of the past.

Naykiyan chhup ker karayn aysi hidayat day Khuda

Ham ko posheedah 'ibadat ki Tu lazzat day Khuda

Translation: O Allah ﷺ! Enable us to perform good deeds secretly and bless us with the pleasure of concealed worship.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. Keep the company of the righteous only

It is a great privilege to be blessed with the company of the sincere bondmen of Allah and devotees of Rasool. By virtue of their company and the call to righteousness conveyed by them from time to time, one will be able to treat the disease of ostentation besides gaining many other benefits, إِنَّ هَٰذَا اللَّهُ عَزَّوَجَلَّ. Remember that one should keep the company of the righteous only, and should avoid the wicked people like the plague. The Renowned and Revered Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The example of a good and

¹ Deserving of being disliked.

bad companion is like that of a musk-carrying person and the one blowing into a furnace. The musk-carrying person will either give some gift to you or you will buy from him or you will have rich fragrance from him, whereas the one blowing into the furnace will either burn your clothes or you will have foul smell from him.’

(Sahih Muslim, pp. 1414, Hadees 2628)

Changay banday di suhbat yaro jaywayn dukan ‘attaran

Sawda bhaawayn mul na layye hullay aan hazaran

Buray banday dee suhbat yaro jaywayn dukan lauhaar

Kapray bhaawayn kunj kunj bayye chingan payn hazaran

Translation: That is, to keep the company of a righteous person is like visiting a perfume shop where you will at least have pleasant fragrance even though you buy nothing, whereas to keep the company of a wicked person is like going to a blacksmith shop where sparks will fly up and fall onto your clothes even if you try hard to protect them.

Examples of immediate effects of keeping someone’s company

Dear Islamic brothers! The company one keeps has its effects on him. For example, if you meet an Islamic brother who has tears in his eyes, a grieved look on his face and a sad tone in his voice due to the death of some of his relative, you will also become grieved for a while because of being with him. If, on the other hand, you happen to meet an Islamic brother who is talking happily and joyfully with a smiling and shining face, you will also automatically share his happiness for some moments.

Effects of good and bad company

Likewise, if a person keeps the company of those who do not care about their afterlife and feel no hesitation in committing sins, it is feared that he will also become heedless of his afterlife like them. If, on the contrary, a person keeps the company of devotees of Rasool who remain busy day and night making efforts for their reform to achieve success in afterlife with their hearts shining with the brightness of Fikr-e-Madinah and eyes shedding tears with Divine fear, it is hoped that he will also whole-heartedly gain a similar spiritual condition, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*Buri suhbataun say bacha Ya Ilahi
Bana mujh ko achchha bana Ya Ilahi*

Translation: O Allah ﷻ! Protect me from the company of wicked people and make me a righteous person.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani environment of Dawat-e-Islami

Dear Islamic brothers! There is no need to be worried about searching for the Madani company of righteous people. Join the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. By its blessings, good manners will automatically become a part of your character. Every Islamic brother should attend the weekly Sunnah-inspiring Ijtima' held in his city, and travel with Sunnah-inspiring Madani Qafilahs in the company of devotees of Rasool.

By the blessings of travelling with these Madani Qafilahs, one will get the opportunity of pondering over his previous lifestyle, making him feel ashamed of the abundance of his sins and inspiring him to have the privilege of repenting of them with a heart anxious for the betterment of his afterlife. By virtue of routinely travelling with Madani Qafilahs in the company of devotees of Rasool, the habit of indecent and useless talking will be replaced by the recitation of the Holy Quran, Na'at and Salat-'Alan-Nabi. Anger, intolerance and arrogance will be replaced by gentleness, tolerance and humility with a passion for the respect of the Muslims. The greed for worldly wealth will be replaced by enthusiasm for good deeds. In short, a Madani transformation will take place in the life of the one routinely travelling with Madani Qafilahs, اِنْ شَاءَ اللَّهُ ﷻ. Islamic sisters should also regularly attend the weekly Sunnah-inspiring Ijtima' held for Islamic sisters in their city.

Recovery from disease of heart and nose

For your persuasion and motivation, here is a summary of a Madani parable full of the blessings of the company of devotees of Rasool. An Islamic brother from Moradabad (UP, India) has stated: Before joining the fragrant Madani environment of Dawat-e-

Islami, a global and non-political movement for the preaching of Quran and Sunnah, I was stuck in the mire of sins. I was a fashionable and immodest person and would not offer any Salah. The days of my life that were actually precious diamonds were being wasted heedlessly.

Besides spiritual diseases, I had also got physical ones. I had a heart disease and an abnormally-long nasal bone which had caused prolonged agony to me. At last, the gloomy clouds of the dark night of sins cleared. What rescued me from the mire of sins and led me to the path of virtues is a journey with a Sunnah-inspiring Madani Qafilah of Dawat-e-Islami. By the blessings of the company of the devotees of Rasool, a Madani transformation took place in my life, inspiring me to repent of all of my previous sins and guiding me to the path of Sunnah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I was further blessed with recovery from the diseases I had. After the Madani Qafilah, my nasal bone became normal and my heart disease was also cured within a few days.

Dil mayn ger dard ho, dar say rukh zard ho

Pao gey farhatayn, Qafilay mayn chalo

Hay shifa hi shifa, marhaba! Marhaba!

Aa kay khud daykh layn, Qafilay mayn chalo

Translation: If you have a heart-trouble and are afraid of it, just travel with Madani Qafilah, you will be cured of it. (Wasail-e-Bakhshish, pp. 612)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Did you see! When a wicked person of society was privileged to travel with a Madani Qafilah where he was blessed with the company of devotees of Rasool, he not only got reformed but was also cured of his physical diseases by the grace of Allah **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. His abnormally-long nasal bone became normal and he was also cured of the deadly heart disease. Let me also tell you a Madani cure for the treatment of heart diseases with the intention of gaining reward.

Treatment for heart disease with ‘Ajwah date seed

Here is an incident, with some changes, published in an article of a local newspaper. A very high-ranking 84-year old military officer has stated: When I was 56 years of age, I got a heart problem. I wanted to keep my disease secret as it could affect my military career if leaked out. Hence I avoided medical treatment. After some time, someone told me a home remedy for heart diseases. He suggested that every morning I swallow with water half a spoon of the powder made from finely crushed seeds of the famous ‘Ajwah dates from Madinah Munawwarah. I received this Madani treatment. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** My condition improved amazingly.

He (the military officer) is still receiving this treatment (i.e. till 23-12-2010). Perhaps, by the blessings of it, he is not only healthy and active in doing household chores but his heart is also strong like a young man despite him reaching the age of 84 years. The same article of the local newspaper also contained that in 1995 a very famous personality of Pakistan was diagnosed as having three arteries of his heart blocked. Upon this, he made his mind to go to London for angioplasty. I (the military officer) told him the very same Madani treatment with a suggestion that he use it for 30 days. I also said if he did not get any benefit, he should go to London for angioplasty. Anyway, he received this Madani treatment and then went to London after a month where he consulted a world-famous cardiologist who advised him to have fresh tests done. Seeing his test results, the cardiologist remarked that he had no heart problem and needs no treatment. He showed his previous test reports to the cardiologist who refused to admit that both the test reports were of the same person.

To cut a long story short, the famous personality returned to Pakistan and began to receive this Madani treatment routinely. In 2009, he had his tests performed once again and compared them with previous ones. To people’s utter astonishment, from 1995 to 2009, there was no change in the condition of his heart that was perfectly fit. He is still receiving this Madani treatment and has recommended it to many of his friends.

Na ho aaram jis beemar ko saaray zamanay say

Utha lay jaye thori khaak un kay aastanay say

(Zauq-e-Na’at)

Madani In'amaat

In these times when sins are very common, Dawat-e-Islami has introduced a 'way of becoming pious' in the form of a questionnaire known as 'Madani In'amaat'. There are 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for Madani children and 27 for special Islamic brothers (i.e. blind, dumb and deaf). Countless Islamic brothers, sisters and students act according to Madani In'amaat and fill in its pocket-sized booklet daily while performing Fikr-e-Madinah before going to sleep (or at any other suitable time). By the grace of Allah ﷺ, hurdles in the path of becoming pious and avoiding sins are removed by the blessing of adopting Madani In'amaat. اَلْحَمْدُ لِلّٰهِ ﷻ! By the blessing of Madani In'amaat, one will develop the mindset to adopt Sunnah, to avoid sins and to have a yearning to protect his faith. In order to become a practicing Muslim, everyone should get the booklet of Madani In'amaat from any branch of Maktaba-tul-Madinah and fill in it daily while performing Fikr-e-Madinah. One should also make a habit of handing it in to the local responsible Islamic brother of Madani In'amaat by the 1st of every Madani month, i.e. lunar month.

Glad-tidings for those practicing Madani In'amaat

Dear Islamic brothers! How fortunate those acting upon Madani In'amaat are! Read the following Madani parable and rejoice. An Islamic brother from Hyderabad (Bab-ul-Islam, Sindh – Pakistan) has stated under oath: At one night of the month of Rajab-ul-Murajjab, I was blessed with the great privilege of beholding the Beloved and Blessed Rasool ﷺ in my dream. The blessed lips began to move and the following blessed words were uttered: 'Whoever performs Fikr-e-Madinah daily in this month regarding Madani In'amaat will be forgiven by Allah ﷻ.'

Madani In'amaat ki bhi marhaba kya baat hay

Qurb-e-Haq kay taalibon kay wasitay sawghat hay

How excellent the Madani In'amaat are, Marhaba!

A great gift for the seekers of closeness to Allah ﷻ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. Get into a routine of reciting Wazaaf*

Dear Islamic brothers! In order to avoid ostentation, practise as many of the following eight spiritual cures as are conveniently possible for you with Salat-‘Alan-Nabi once before and after them, besides practising the above cures. This will dismiss ostentatious satanic whispers.

1. Recite the following Du’a three times every day. Allah ﷻ will protect you from every type of ostentation. The Du’a is as follows:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ اَنْ اُشْرِكَ بِكَ وَاَنَا اَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ¹

2. Whenever you suspect ostentation in your heart, recite ﴿اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ﴾ and act as if you are spitting towards the left shoulder three times.
3. One who recites ﴿اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ﴾ ten times daily, Allah ﷻ appoints an angel for his protection.
4. Recite ‘Surah Al-Ikhlās’ 11 times in the morning (i.e. the duration from post-midnight² to the glimmering of the first ray of sun is called ‘morning’). Even if Satan along with his troops tries to make the reciter commit a sin, he will not succeed unless the reciter commits the sin himself. (*Al-Wazifa-tul-Karimah*, pp. 21)
5. To recite Surah An-Naas also removes satanic whispers.
6. A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ has stated that honourable Sufis رحمہم اللہ تعالیٰ have said, ‘Whoever recites

* Wazaaf is the plural of the word ‘Wazifah’ which means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits. [Translator’s note]

¹ Translation: O Allah ﷻ! I seek Your refuge from deliberately associating partner with You, and I beg You for forgiveness for doing so unknowingly.

² ‘Midnight’ here refers to the time when the night is equidistant from sunset and sunrise.

﴿لَا حَوْلَ﴾ 21 times, blows on water and then drink it every morning and evening will remain protected from satanic whispers to a great extent, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

(*Mirat-ul-Manajih*, vol. 1, pp. 87)

7. To recite ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾¹ removes satanic whispers instantly.
8. To recite ‘سُبْحَنَ الْمَلِكِ الْخَلَّاقِ ﴿إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾ وَمَا ذِكَّ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾’² in abundance roots out satanic whispers.

(Summarized from: *Fatawa Razawiyyah* – referenced, vol. 1, pp. 770)

(For your information, the Quranic Ayahs-containing part of the Du’a is given in brackets.)

Riya-kari say her dam Tu bachana

Khudaya banda-e-mukhlis banana

Translation: O Allah عَزَّوَجَلَّ! Always protect me from ostentation and make me a sincere bondman.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What to do if no improvement despite treatment?

Dear Islamic brothers! If there is no improvement despite all treatment, do not get worried, and continue to receive treatment. It is rightly said Rome wasn’t built in a day. If you give up treatment, it is as if you have surrendered to Satan who would then lead you astray. Therefore, we should continue to make efforts.

Here is a summary of what Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated in his book ‘*Minhaj-ul-Aabideen*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-

¹ Part 27, Surah Al-Hadeed, Ayah 3

² Part 13, Surah Ibraheem, Ayah 19, 20

Islami: If you see that Satan continues to disturb you despite you seeking Allah's refuge from him, it means that Allah ﷺ has intended to test your asceticism¹, power and patience. That is, Allah ﷺ has intended to test whether you fight Satan or get defeated by him. (*Minhaj-ul-‘Aabideen – Arabic, pp. 46*)

Riya-kariyaun say bacha Ya Ilahi

Siyah-kariyaun say bacha Ya Ilahi

Translation: O Allah ﷺ! Protect me from ostentation and sinful deeds.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

Definition of worship

Dear Islamic brothers! We have studied some details of ostentation. Since ostentation occurs in worship, it is appropriate to learn the definition of worship. I have also intended to quote the forms of worship with some details of intention, further conveying the call to righteousness. Describing the definition of worship, respected scholars have stated: To revere [i.e. respect] someone considering him worthy to be worshipped is called 'worship' whereas to revere someone without considering him worthy of worship is not actually 'worship' but just 'reverence', i.e. respect. For example, to stand with hands folded during Salah is an act of worship but the same act of folding hands is not worship whilst one is present in front of the blessed Golden Grills or the tomb of any Wali of Allah ﷺ or reciting Salat-o-Salam or beholding holy relics² or meeting one's spiritual guide, teacher or parents etc. but rather it is just 'reverence' in these cases.

¹ Avoidance of physical pleasures for religious reasons.

² i.e. things

Every deed for Divine pleasure is worship

The meaning of ‘worship’ is very vast and contains every act that is performed for Divine pleasure. It is stated in the 29th volume of *Fatawa Razawiyyah* with reference of the books *Ghamz-ul-Uyoon* and *Rad-dul-Muhtar*: Worship is the act that earns the worshipper reward and that depends upon the intention of reward. It is stated in the book *Taj-ul-Aroos*: Any act performed by a worshipper for gaining Divine pleasure is referred to as worship. (*Fatawa Razawiyyah*, vol. 29, pp. 647-648)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Every act performed for the pleasure of Allah عَزَّوَجَلَّ is considered worship. (Summarized from: *Tafseer-e-Na’eemi*, vol. 1, pp. 77)

Conditions for deed to be accepted

Dear Islamic brothers! Remember that the intention of gaining the reward of the Hereafter is unavoidable for a deed to be accepted. Try to realize the importance of good intentions by reading the 19th Ayah of Surah Bani Israel, part 15 with its translation from page 529 of the sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

And whoever desires the Hereafter and strives for it as he ought to strive, and is a believer – so only their striving has been successful.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 15, Surah Bani Israel, Ayah 19)

Commenting on the above Ayah, a renowned commentator of the Quran, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: There are three preconditions for a deed to be accepted:

1. To be a seeker of the Hereafter, i.e. to make a good intention.
2. To perform the deed properly as it should be performed.
3. Faith, the most essential of all. (*Khaza'in-ul-Irfan*, pp. 554)

Dear Islamic brothers! Make it a part of your routine to travel with Sunnah-inspiring Madani Qafilahs with devotees of Rasool, to fill out the Madani In’amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Islamic month. For the sake of Beloved Mustafa ﷺ, you will develop the habit of making good intentions besides getting rid of bad intentions, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Every deed depends upon intention

The very first Hadees stated in the book ‘*Sahih Bukhari*’, the most authentic book after the Holy Quran, is ﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ﴾ that is, *deeds depend upon intentions*.

(*Sahih Bukhari, vol. 1, pp. 6, Hadees 1*)

Commenting on the above Hadees, the commentator of *Sahih Bukhari*, Mufti Sharif-ul-Haq Amjadi رحمه الله تعالى عليه has stated, ‘This Hadees implies that the reward of virtuous deeds is dependent upon intentions. The one performing deeds without a good intention deserves no reward.’ (*Nuzhat-ul-Qaari, vol. 1, pp. 172*)

Two sayings of Mustafa ﷺ regarding good intentions

Here are two sayings of Beloved Mustafa ﷺ regarding the excellence of good intentions, taken from pages 173 and 174 of the 853-page book ‘*Jahannam mayn Lay Jaanay Walay A’maal*’ [i.e. Deeds Leading to Hell], published by Maktaba-ul-Madinah, the publishing department of Dawat-e-Islami:

1. A truthful intention is the most preferable deed. (*Al-Jami’-us-Sagheer, pp. 81, Hadees 1284*)
2. A good intention will make the bondman enter Heaven.

(*Al-Jami’-us-Sagheer, pp. 557, Hadees 9326*)

What is intention?

Intention refers to the firm willingness of the heart to do any sort of act. By Shari'ah, the intention of worship is called an intention. (*Nuzhat-ul-Qaari*, vol. 1, pp. 169)

Good intention turns Mubah act into worship

Mubah is a permissible act doing or not doing which is the same. In other words, one doing a Mubah act earns neither reward nor sin. Many things are Mubah such as eating, drinking, sleeping, strolling, accumulating wealth, giving gifts, wearing nicely attractive clothing, keeping extra clothing etc. If a person pays a little attention, he can turn a Mubah act into an act of worship and earn reward by making a good intention before performing it. Describing how to do it, A'la Hadrat, leader of Ahl-e-Sunnah, reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If performed with a good intention, every Mubah (i.e. a permissible act doing or not doing which is the same) turns into Mustahab.

(*Fatawa Razawiyyah – referenced*, vol. 8, pp. 452)

Islamic jurists رَحْمَتُهُمُ اللهُ تَعَالَى have stated: The ruling on Mubah acts may be different depending upon different intentions. Therefore, if a Mubah act is aimed at getting help in performing an act of worship or making it possible to perform it, the Mubah will also be considered worship. For example, eating, drinking, sleeping, accumulating wealth, copulating with the wife etc. (*Ibid*, vol. 7, pp. 189; *Rad-dul-Muhtar*, vol. 4, pp. 75)

Those not making good intentions for Mubah acts suffer loss

If performed with a bad intention, a Mubah act will be considered bad, and if performed with a good intention, it will be deemed good. And, if performed with no intentions, though it will remain Mubah (permissible) it will cause the difficulty of the accountability of the Judgement Day. Therefore, a wise person is he who makes at least a few virtuous intentions before he performs a Mubah act. If possible, one should make several good intentions as the more intentions one makes the more reward he will gain. Here is another benefit of intention: If a person could not perform any act due to some reason after he had made good intentions for it, he would still gain the reward of his intention.

Our Beloved Rasool ﷺ has stated, ﴿نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ﴾ *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer lit-Tabarani, vol. 6, pp. 185, Hadees 5942)

Enlightening quote regarding intention

A unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is quoted when angels get to the skies with people's books of deeds and present them before the Divine court, Allah عَزَّوَجَلَّ says, ﴿الَّتِي تِلْكَ الصَّحِيفَةُ الَّتِي تِلْكَ الصَّحِيفَةُ﴾ that is, *throw this book of deeds away; throw this book of deeds away.* The angels humbly say, 'O Allah (عَزَّوَجَلَّ)! We have recorded these good deeds of Your bondman having seen and listened to them.' Allah عَزَّوَجَلَّ says, ﴿لَمْ يُرِدْ وَجْهِي﴾ that is, *this bondman did not make the intention of My pleasure while performing these deeds.* Hence these are not accepted in My court. Then, Allah عَزَّوَجَلَّ orders another angel, ﴿اَكْتُبْ لِفُلَانٍ كَذَا وَكَذَا﴾ that is, *record so-and-so deed in the book of deeds of so-and-so person.* The angels humbly say, 'O Allah (عَزَّوَجَلَّ)! This bondman has not performed this deed.' Allah عَزَّوَجَلَّ says, 'Although he has not performed this deed, he had the intention of performing it, hence I will give him the reward of this deed because of his intention.' (Hilyat-ul-Awliya, vol. 2, pp. 356, Raqam 2548 etc.)

Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: It is also stated in a Hadees: ﴿نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ﴾ *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942) Obviously, the reward of a good deed will be granted only when it is performed with a good intention. If performed with a bad intention, the good deed will earn the performer no reward. In any case, reward will be granted for a good intention whether the deed is performed or not. A Muslim's intention is better than his deeds. That's why, some saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have said:

هر کرا اندر عمل إخلاص نیست
در جهان از بندگان خاص نیست

Translation: The one who has no sincerity in his deeds is not amongst the distinguished bondmen of Allah.

ہر کرا کار از برائے حق بُود
کار اُو پیوستہ با روتق بُود

Translation: The deed of the one performing it for the pleasure of Allah ﷻ is always fabulous and marvellous.

(Ashi'a-tul-Lam'aat, vol. 1, pp. 39)

Dear Islamic brothers! A good intention will lead to its fruitful results while a bad intention will end in dreadful consequences. Sometimes, the dreadful consequences of a bad intention take place on the spot. Here are two parables in this context.

1. Unique cow

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللّٰهُ تَعَالٰی عَنْهُمَا has stated: There was a king who once made a visit to his kingdom. During the visit, he stayed at the house of a person (who was unaware that his guest was the king). In the evening, the host milked his cow. The king was amazed to see that the quantity of the milk taken from the cow was equal to that of 30 cows! The king internally made the bad intention of snatching the unique cow from the host. The next day, the quantity of the milk taken from the cow was half compared to the previous day quantity. The king expressed surprise at this. The host responded, 'The king has intended to oppress his people, which has resulted in the quantity of the milk being reduced to half. If the king is an oppressor, blessings go away.' Listening to this surprising truth, the king changed his intention and decided not to snatch the unique cow oppressively. The next day, the quantity of the milk taken from the cow was the same as was the first day, i.e. equal to 30 cows. Encouraged by this incident, the king learnt a great lesson and gave up oppressing his subjects.

(Summarized from: Shu'ab-ul-Iman, vol. 6, pp. 53, Raqm 7475)

2. Cold and sweet sugarcane juice

In ancient past, the kings of Egypt and Iran used to be called 'Fir'awn' and 'Kisra' respectively. While travelling with his troops, a Kisra King once got lost and ended up at the door of an orchard where he asked for a glass of water. A little girl brought a glass of

cold and sweet sugarcane juice. The king drank it and found it to be very flavourful. ‘How do you make it?’ The king asked the girl. She replied, ‘This orchard produces very high-quality sugarcanes. We make the juice by just squeezing sugarcanes with our own hands.’ The king expressed the wish for another glass. The girl went in. Meanwhile, the king made the bad intention of confiscating¹ the orchard and giving some other to its owner in exchange. The girl returned crying and saying, ‘Our king has made a bad intention.’ The king asked, ‘How did you get to know?’ She replied, ‘I used to squeeze out the juice easily, but could not do now despite squeezing the sugarcane with all my strength.’ The king immediately gave up the evil intention of confiscating the orchard. He then asked the girl to go and try again. She went in, squeezed out the juice easily and gave it to the king. (*Hayat-ul-Haywan-ul-Kubra*, vol. 1, pp. 216; *Al-Muntazam fi Tareekh-ul-Muluk wal-Umam li Ibn Al-Jawzi*, vol. 16, pp. 310)

Dear Islamic brothers! Whenever there is an occasion for a person to act upon a Sunnah, it is necessary that the intention be present in his heart at that time. For example, putting the right hand in the right side sleeve while wearing a shirt or taking out the left hand from the left side sleeve while taking the shirt off, or wearing the right shoe first and taking off the left one first are all Sunnah, but if a person does not make the intention of acting upon Sunnah in the heart when performing actions, it will be called a ‘habitual action’, not worship, and no reward of Sunnah will be granted.

Informative Fatwa regarding intention

Here is an informative Fatwa issued by Dawat-e-Islami-run ‘Dar-ul-Ifta Ahl-e-Sunnat’. Certainly, no reward is granted for a virtuous action if performed without an intention. In fact, the acts of worship (performed without an intention) turn into habitual actions. What is actually needed to make a true intention for a virtuous action is to focus attention from the bottom of one’s heart on the action, and to perform it solely for the pleasure of Allah ﷻ. This intention is aimed at differentiating between a habit and an act of worship. Thus it became obvious that focussing attention and performing the action for the pleasure of Allah ﷻ is a real intention that distinguishes between a habitual action and an act of worship. Therefore, if an intention is made before an act of

¹ To take away private property from someone.

worship is performed, reward is granted; if intention is not made, reward is not granted, turning the act into a habit.

‘Allamah ‘Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated:

النِّيَّةُ لُغَةً: الْقَصْدُ وَشَرْعًا تَوَجُّهُ الْقَلْبِ نَحْوَ الْفِعْلِ ابْتِغَاءً لِّوَجْهِ اللَّهِ وَ الْقَصْدُ بِهَا تَمْيِيزُ الْعِبَادَةِ عَنِ الْعَادَةِ

that is, the literal meaning of ‘Niyat’ is ‘intention’ while its Shar’i meaning is to focus attention from the bottom of the heart on the act one is going to perform, and to perform it for the pleasure of Allah عَزَّوَجَلَّ. This intention is aimed at distinguishing between a habit and an act of worship. (*Mirqat-ul-Mafatih*, vol. 1, pp. 94)

However, it should also be remembered that there are many actions apparently performed as habits but in fact the intention of worship exists during those actions. The reason why the sense of intention gradually gets weaker is that the careful and close attention that used to be paid specifically towards the action or in its beginning is not maintained due to frequently performing it. However, if there is no intention at all, no reward will be granted in this case. ﴿وَاللَّهُ تَعَالَى أَعْلَمُ وَرَسُولُهُ أَعْلَمُ﴾

Who is blessed with good intentions?

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: One can make at least one or more good intentions before he performs a Mubah act (that is the one causing neither reward nor sin). A good intention turns a Mubah act into a great act of worship, leading to high ranks. Those heedlessly doing Mubah acts like animals instead of turning them into reward-gaining acts by performing them with good intentions are actually suffering great loss, depriving themselves of reward. It is not appropriate for a person to consider even a thought, a moment or a step he takes unimportant as he will be questioned about all these acts on the Day of Judgement. Why did he do them and what was his purpose? This method (of turning the Mubah act into worship by making good intentions) can be applied to only such acts that have nothing unpleasant in them. That’s why our Beloved

and Blessed Rasool ﷺ has stated, ‘﴿حَلَالُهَا حِسَابٌ وَ حَرَامُهَا عَذَابٌ﴾’ *There is accountability for the Halal of the world and torment for its Haraam.*

(Al-Firdaus bima Soor-il-Khitab, vol. 5, pp. 283, Hadees 8192)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has further stated: To make such intentions is easy for the one who has enthusiasm for gathering goodness for his afterlife. However, the one whose heart is dominated by worldly favours is unable to find these intentions in his heart. Even if reminded by someone, he feels no enthusiasm in his heart for these intentions, and if he ever makes an intention, it is merely a thought that has nothing to do with a real intention! *(Ihya-ul-‘Uloom, vol. 5, pp. 98)*

Intentions even before going to toilet

One should make intentions even before he goes to the toilet. A saint رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘I like to make intentions before I do anything such as eating, drinking, sleeping and even going to the toilet.’ *(Ihya-ul-‘Uloom, vol. 5, pp. 98)*

A man who was combing his hair on the roof of his house asked his wife to bring a comb. His wife asked, ‘Should I also bring the mirror.’ After he remained silent for a while, he replied, ‘Yes’. Someone asked him why he had not given the reply instantly. He responded, ‘I had made an intention before I asked my wife to bring the comb. When she asked me if she should bring the mirror as well, I had no intention about the mirror at that time. Hence I pondered so that I could make another intention. Allah عَزَّوَجَلَّ enabled me to make the intention, so I asked her to bring the mirror as well.’

(Qoot-ul-Quloob, vol. 2, pp. 274)

Muslims in past would learn knowledge of intentions

Sayyiduna Sufyan Sawri رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘The Muslims in past would gain knowledge of intention as they would gain religious knowledge.’ *(Ibid, pp. 268)*

Sayyiduna Sari Saqati رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘To offer two Rak’aat Salah with a sincere intention is better for you than compiling 70 Ahadees or rather 700 Ahadees.’ *(Ibid, pp. 276)*

Sayyiduna Ibn Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘There are many such minor acts that become major by the blessing of intention.’ (*Ibid*, pp. 275)

Worshipper in cave

Even mountain-like huge deeds are not accepted if performed with the intention of impressing people and showing off. Narrated here is a parable about a worshipper from Bani Israel who worshipped Allah عَزَّوَجَلَّ for 40 years in a cave. Angels would go to the skies with his deeds that would not be accepted. The angels said, ‘O Allah (عَزَّوَجَلَّ)! We swear by Your glory! We have raised correct (deeds) towards You.’ Allah عَزَّوَجَلَّ said, ‘O My angels! You have told the truth but he wants his status to be revealed (that is, he seeks ostentation and fame).’ (*Ibid*, pp. 264)

Interesting parable of forgiveness by intention

It is stated that an ‘Ajami (a non-Arab) passed a group of Arabs who were joking and teasing each other. (Listening to Arabic sentences from them) that naive ‘Ajami person assumed that they were making the Zikr of Allah عَزَّوَجَلَّ. With a good intention, he also began to say what they were saying. It is said that Allah عَزَّوَجَلَّ forgave that ‘Ajami because of his good intention. (*Ibid*, pp. 263)

Making good intentions – a tough task

Concentration of mind is essential for making good intentions. The one who is not used to making good intentions will have to make a habit of it with some effort in the initial stage. In the beginning, it is a useful practice to lower the head, close the eyes and just free your mind from different thoughts, and concentrate on the intention. The one trying to make intentions in haste whilst running his eyes, rubbing or scratching any part of his body, lifting or placing something will perhaps not be able to do so. In order to make a habit of making intentions, one needs a lot of willpower realizing the importance of intentions. Sayyiduna Nu’aym Bin Hammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘It is easier for us to be whipped on our back than to make a good intention.’ (*Tanbih-ul-Mughtarrin*, pp. 25)

Reduction in afterlife favours due to worldly favours

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Though the person enjoying the favours granted by Allah عَزَّوَجَلَّ is not a sinner, he will be questioned, and the one who will be questioned about accountability, will be ruined. Though the one enjoying Mubah things in the world, won't be punished on the Judgement Day, his favours of the Hereafter will be reduced equal to the Mubah things [he had enjoyed in the world]. Think calmly! Man hurries to enjoy the temporary favours of the world, causing the eternal favours of the Hereafter to be reduced. How great loss it is! (*Ihya-ul-'Uloom*, vol. 5, pp. 98)

Dunyawi lazzaat ka dil say mita day shauq Tu

Ker 'ata apni 'ibadat ka Ilahi zauq Tu

Translation: O Allah عَزَّوَجَلَّ! Remove love for worldly pleasures from my heart and bless me with enthusiasm for worship.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Intentions of applying fragrance

Fragrance is one of the countless wonderful favours bestowed upon us by Allah عَزَّوَجَلَّ. To use fragrance is Mubah (i.e. neither reward nor sin). One should use this favour making it an act of worship and reaping the reward of the Hereafter. To do so, one is required to make good intentions. Whenever you are going to do some act, do not start it at once. Instead, concentrate calmly for a while making good intentions before you do it. For example, if you are going to apply fragrance, calmly make good intentions with full concentration with your head lowered, and if possible, with your eyes closed before you pick up the bottle of fragrance. If you have already picked it up, then make intention before opening it.

Motivating us to reap reward by applying fragrance, 'Arif-Billah, a unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: One will gain reward by

making good intentions even before he does Mubah acts. For example, whilst applying fragrance, if a person makes the intentions of the observance of Sunnah, honour of Masjid (when heading towards it), freshness of his mind and protection of Islamic brothers from unpleasant smell, he will be granted separate reward for each of the above intentions. (*Ashi'a-tul-Lam'aat*, vol. 1, pp. 37)

One can also make more intentions if possible. For example:

- ❖ I will recite ﴿بِسْمِ اللَّهِ﴾ before I pick up the bottle;
- ❖ I will open the bottle after I have recited ﴿بِسْمِ اللَّهِ﴾;
- ❖ I will apply fragrance after I have recited ﴿بِسْمِ اللَّهِ﴾;
- ❖ I will delight Muslims and angels by applying fragrance;
(If one's clothes give off sweat smell especially in summer, he can also make the following intention.)
- ❖ I will protect Muslims from backbiting by removing smell from myself;
(One can also make the following intention before he applies fragrance prior to Salah.)
- ❖ I will get niceness for Salah;
- ❖ I will smell fragrance before I recite Salat- 'Alan-Nabi;
- ❖ I will recite ﴿الْحَمْدُ لِلَّهِ﴾ to express thankfulness (after I have used and smelt the fragrance which is a favour);
- ❖ I will apply fragrance so that my intelligence level will be enhanced and so that I will gain help in understanding religious rulings (such as religious learning and teaching, Sunnah-inspiring speeches etc.).

It is stated in the book *Ihya-ul-'Uloom* that Sayyiduna Imam Shaafi'i رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, 'The intelligence level of the one using fine fragrance is enhanced.'

(*Ihya-ul-'Uloom*, vol. 5, pp. 98)

Identification of wrong intentions for applying fragrance

Dear Islamic brothers! When applying fragrance, one is often tricked by Satan into making an evil intention. Therefore, one should pay careful attention to good intentions before he applies fragrance. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘The one applying fragrance with the intention of being praised by people or being considered rich by them is a sinner, and the fragrance [he has applied] will be fouler than even the smell of a carcass¹ on the Day of Judgement.’ (Ibid)

*Dunya pasand kerti hay ‘itr-e-gulab ko
Laykin mujhay Nabi ka paseenah pasand hay*

*Translation: The world likes the rose perfume but I like the sweat of the Beloved
Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessing of intention of travelling with Madani Qafilah

Dear Islamic brothers! Make it your routine to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami, to fill out the Madani In’amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Islamic month. By the grace of the Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you will be developing the habit of making good intentions besides getting rid of evil intentions, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Here is a summary of what an Islamic brother from Korangi, Bab-ul-Madinah (Karachi) has related. He stated: I was in the army. Although, I was a modern man I would offer Salah. I was worried by the illness of my mother. Making individual effort, an Islamic brother tried to persuade me to travel with a Madani Qafilah but I refused informing him that my mother was severely ill, and I cannot travel with the Madani Qafilah leaving

¹ A dead body.

her in such a critical condition. Listening to my excuse, the Islamic brother suggested, 'You just make an intention now, and travel with the Madani Qafilah whenever you get the chance; offer Salat-ut-Tahajjud tonight and then make Du'a beseechingly for the recovery of your mother. Blessings will be showered on you and your mother, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.' He said this in such a friendly and sincere manner that it touched my heart, inspiring me to make the intention of travel.

At night, having woken up from sleep I offered Salat-ut-Tahajjud and made Du'a tearfully. I then went to Masjid for Salat-ul-Fajr. As I returned home, I was surprised to see that my severely ill mother who was even unable to go to the toilet was washing clothes, sitting relaxed. I said, 'Dear mother! Please rest so that your condition will not get worse, I will wash the clothes myself.' She responded, **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Son! I have no pain, and feel very fresh and fine today.' Listening to this, tears of happiness welled up in my eyes, bringing peace to my heart with an indication that my Du'a has been accepted by the blessing of the intention of the travel. When I met the same Islamic brother and informed him of all this, he encouraged me and gave a sincere suggestion that I travel with the Madani Qafilah without any delay. Therefore, I travelled with the Sunnah-inspiring Madani Qafilah of Dawat-e-Islami with devotees of Rasool.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! By the blessings of the Sunnah-inspiring travel in the company of devotees of Rasool, a Madani environment has developed in our home. I, a modern young man, was inspired to grow beard, wear turban and began to serve Sunnah. My mother and wife also started attending the Ijtima' of Islamic sisters. Just think! I only made the intention of travelling with a Madani Qafilah, and was showered with blessings, so how great the marvels of travelling with Madani Qafilah would be! If only every Islamic brother would routinely travel with at least 3-day Madani Qafilah every month.



Achchhi niyyat ka phal pao gey bay-badal

Sab karo niyyatayn, Qafilay mayn chalo

Door beemariyan aur nadariyan

Haun talayn mushkilayn, Qafilay mayn chalo

Translation: You will reap full reward of good intention, so make the intention of travelling with Madani Qafilah. Problems like illnesses and poverty will also be resolved, travel with Madani Qafilah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see! The one making the intention of travelling with a Madani Qafilah was greatly blessed. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Besides the recovery of his mother from illness, the whole family began to follow the path of righteousness. A good intention is indeed a great blessing. How wonderful it is to travel with a Madani Qafilah with a good intention!

Wearing right foot shoe first is Sunnah

A brilliant student of His Excellency Muhaddis-e-A'zam Pakistan 'Allamah Maulana Sardar Ahmad Qaadiri Chishti رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated: After I completed Daura-e-Hadees in 1955 I presented myself in the court of Muhaddis-e-A'zam Pakistan. When leaving, I wore the left foot shoe first by mistake. Seeing this, he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ called me at once. I also realized my mistake. (Then, conveying the call to righteousness to me) he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ said, 'When wearing shoes it is a Sunnah to wear the right foot shoe first and when removing them it is a Sunnah to remove the left foot shoe first'.

(Hayat-e-Muhaddis-e-A'zam, pp. 85)

Intentions of wearing shoes

Whenever you are going to do something, do not start it at once. Instead, concentrate calmly for a while making good intentions before you do it. For example, if you are going to wear shoes, make as many of the following intentions as possible before you wear:

1. I will wear shoes practicing Sunnah.
2. As the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم disliked the sound made by the shoes of a walking person, I will take care not to make sound when walking or climbing or coming down the stairs.
3. I will recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ before I wear shoes.

4. I will protect my feet from injury or dirt by wearing shoes, thus gaining help in performing worship.
5. When wearing shoes, I will wear the right foot shoe first practicing Sunnah.
6. I will practice the Sunnah of cleanness, i.e. I will protect my feet from dirt.



Likewise, many other good intentions may be made depending upon the situation of a person. Similarly, when taking off shoes one can make the intentions of reciting ﴿يَسْمِ اللّٰهُ الرَّحْمٰنِ الرَّحِيْمِ﴾, removing the left foot shoe first and if possible, keeping shoes with their front parts facing the Qiblah following the practice of the pious predecessors.

Here is a short parable as regards keeping shoes with their front parts facing the Qiblah. Sag-e-Madinah [the author] once had the privilege of spending some days in the blessed company of the respected and revered Mufti ‘Abdul Lateef Sahib رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ who was a brilliant student and a disciple of His Excellency Muhaddis-e-A’zam Pakistan ‘Allamah Maulana Sardar Ahmad رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ. During my stay with him, I observed that he would turn our disorderly lying shoes towards the Qiblah with his own blessed hands. Surprised, when I asked the reason for it, he replied that His Excellency Muhaddis-e-A’zam Pakistan ‘Allamah Maulana Sardar Ahmad رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ would like to keep shoes and other things towards the Qiblah. Here is also a parable of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ in this context.

Vessel turned towards Qiblah

A delegation of the pious people of Jeelan once came to the court of the His Excellency Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ. Finding his vessel¹ not facing the Qiblah, they drew the attention of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ towards it. Upon this, he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ looked at his servant with wrath. Unable to incur the wrath of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ, the servant collapsed suddenly and died. Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ then looked at his vessel, and it turned towards the Qiblah itself.

(Bahjat-ul-Asraar, pp. 101)

¹ A water-container shaped like a jug.

To imitate the good is good

Normally, a person likes every trait of his loved one. **سَاقِيَةُ مَدِيْنَةِ**! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Sag-e-Madinah **عَفِيَّةُ** adores [i.e. love] Sayyiduna Ghaus-e-A'zam and Muhaddis-e-A'zam Pakistan **رَحْمَةُ اللّٰهِ تَعَالٰی**. Therefore, I have also started keeping my vessel, slippers and other things towards the Qiblah since being aware of this trait of Muhaddis-e-A'zam Pakistan. To copy the righteous with good intentions is a means of great blessings as the Beloved and Blessed Rasool **صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم** has stated, **«الْبِرْكَةُ مَعَ اَكَابِرِكُمْ»** *Blessing is with your pious predecessors.* (Al-Mu'jam-ul-Awsat, vol. 6, pp. 342, Hadees 8991)

7 Madani pearls about wearing shoes

Taken from pages 20, 21 and 22 of the 32-page booklet '101 Madani Phool' [101 Madani Pearls] published by Maktaba-ul-Madinah, the publishing department of Dawat-e-Islami, here are 7 amended Madani pearls about wearing shoes:

1. The Rasool of Rahmah **صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم** has stated, 'Use shoes in abundance. It is as if a man is riding for as long as he is wearing shoes (i.e. he feels less tired).'
- (Sahih Muslim, pp. 1161, Hadees 2096)
2. Shake out the shoe before you put it on so that any insect or stone may come out if lying inside it. It is said that a man was eating meal at a feast. As soon as he wore his shoe he shouted in pain with his foot bleeding. Actually, someone had thrown away a pointed bone that had gone into his shoe which he had put on without shaking out. This resulted in his foot being injured.
3. It is a Sunnah to wear the right foot shoe first and then the left one. When taking them off, take off the left foot shoe first, and then the right one. The Holy Rasool **صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم** has stated, 'When anyone of you is going to wear shoes, he should start wearing with the right foot shoe, and when taking them off, he should take off the left foot shoe first so that the right foot will be first when the shoe is being worn and last when the shoe is being taken off.' (Sahih Bukhari, vol. 4, pp. 65, Hadees 5855)

It is stated in the book *Nuzhat-ul-Qaari*: When entering the Masjid, one should place the right foot first, and when exiting the Masjid, he should place the left foot

first. It is difficult to act upon this Hadees (maintaining the order of wearing and removing shoes). Therefore, giving a solution to this difficulty, A'la Hadrat, Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ has stated, 'Before entering the Masjid, first take out the left foot from the shoe and place it over the shoe when still standing outside the Masjid. Then, take out the right foot from the shoe and place it into the Masjid. When exiting the Masjid, first place the left foot over the shoe outside the Masjid, and then wear the right foot shoe outside the Masjid. Then wear the left foot shoe.'

(Nuzhat-ul-Qaari, vol. 5, pp. 530)

Sayyiduna Ibn Jawzi رحمۃ اللہ تعالیٰ علیہ has stated, 'The person who always wears the right foot shoe first when putting on, and takes off the left foot shoe first when taking off, will remain protected against the disease of spleen.' *(Hayat-ul-Haywan, vol. 2, pp. 289)*

4. Men should wear masculine shoes, whereas women should use feminine ones.
5. Someone told Sayyidatuna 'Aaishah Siddiqah رضی اللہ تعالیٰ عنہا that there was a woman who wore (masculine) shoes. She رضی اللہ تعالیٰ عنہا replied that the Holy Rasool صلی اللہ تعالیٰ علیہ وآلہ وسلم had cursed the woman adopting masculine styles.

(Sunan Abu Dawood, vol. 4, pp. 84, Hadees 4099)

A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رحمۃ اللہ تعالیٰ علیہ has stated, 'Women should not wear masculine shoes. Both men and women are forbidden to adopt each others' styles in all such things that show a difference between them. Neither men should adopt feminine styles nor should women adopt masculine ones.' *(Bahar-e-Shari'at, vol. 3, pp. 422)*

6. When you sit down, take your off shoes. This will relax your feet.
7. If a shoe is lying upside down, turn its right side up (i.e. in a normal position). Not to turn the shoe right side up despite seeing it lying upside down is a cause of deprivation in sustenance.

In order to learn thousands of Sunan, buy and study Maktaba-ul-Madinah's published books 'Bahar-e-Shari'at' volume 16 that contains 304 pages and 'Sunnatayn aur Adaab' comprising 120 pages.

A question to A'la Hadrat

A'la Hadrat, leader of Ahl-e-Sunnah, reviver of Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ was once asked the following question: Some poor Muslims went to the outskirts¹ of the city on foot at midnight bearing thirst and hot weather solely for Islamic preaching without having a vested interest [i.e. personal advantage]. They returned the next day. Some of them were hungry and thirsty. By virtue of their efforts, almost a hundred Muslims intended to offer Salah. Please let's know what reward they deserve. Seeing this pious deed of theirs, a person said, 'Why do you make efforts? If someone wants to offer Salah, he will do for himself. What good is it doing all this?'

Reply from A'la Hadrat

A'la Hadrat, leader of Ahl-e-Sunnah, reviver of Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ gave the following reply to this question: There is a great reward for those inviting others to offer Salah with good intentions. The Beloved and Blessed Rasool صلی اللہ تعالیٰ علیہ والہ وسلم has said, 'If Allah عَزَّوَجَلَّ blesses even a single person with guidance by you, this is better for you than having red camels.' (*Sahih Muslim*, pp. 1311, *Hadees* 2406) They will be granted ten virtues for each step they took when going to the outskirts for guidance and when returning from them. (In the 12th Ayah of Surah Yaseen, part 22, Allah عَزَّوَجَلَّ has said):

وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ^ط

And We are noting down what they have sent forward and what signs they have left behind.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Yaseen, Ayah 12)

'Why do you make efforts' are satanic words. Calling people towards righteous deeds and preventing them from misdeeds is Fard, and preventing a Fard act is an act of Satan. (Despite being forbidden), those from Bani Israel who hunted fish on Saturday were

¹ The parts of a town or a city that are furthest from the centre.

turned into monkeys and those who opposed advising the hunters were also doomed. (What the opposing ones said is quoted in the 164th Ayah of Surah Al-A'raf, part 9):

لِمَ تَعِظُونَ قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ط

Why do you admonish such people whom Allah is going to destroy or to inflict upon them a severe punishment?

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 164)

Those opposing the righteous act of preventing sinners from sins were doomed, whereas those advising sinners got salvation. As for the sentence 'what is the good in it doing all this', it is the worst sentence. One who has said it should renew his faith and Nikah [i.e. marriage] ﴿وَاللَّهُ تَعَالَىٰ أَعْلَمُ﴾. (Summarized from: *Fatawa Razawiyyah* - referenced, vol. 5, pp. 117)

Explanation of 'red camels'

Dear Islamic brothers! In the above blessed Fatwa, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has declared the words 'Why do you make efforts?' as a satanic sentence, condemning those who prevented righteous Muslims from Islamic preaching. At times, some people say such sentences to preachers as: *Leave him. He never listens to anyone's advice. It is pointless to advise him. (He does not give up sins. He will never follow the path of piety etc.)* These types of sentences are quite wrong. Indeed advising a Muslim is never useless. If you advise someone with a good intention for his edification [i.e. improvement in character], it earns you reward. Does the reward of the afterlife have no benefit? What do you mean by saying that so-and-so person will never follow the path of piety. To make someone pious is not the responsibility of a preacher. He is only required to convey Islamic teachings. Don't you know it is Allah عَزَّوَجَلَّ who enables people to follow the path of piety!

The above blessed Fatwa also contains the Hadees stated in the book *Sahih Muslim*, 'If Allah عَزَّوَجَلَّ blesses even a single person with guidance by you, this is better for you than having red camels.' (*Sahih Muslim*, pp. 1311, Hadees 2406)

Commenting on this Hadees, ‘Allamah Yahya Bin Sharaf Nawawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Red camels used to be considered a great asset of the Arabs and were mentioned in a traditional sense in the above Hadees. To compare a thing of the afterlife with that of the worldly life is only aimed at explaining the situation. In fact, even an iota¹ of the eternal afterlife is better than millions of such temporary worldly lives.’

(Sharh Muslim lin-Nawawi, vol. 15, pp. 178)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘To make a disbeliever revert to Islam is better than even the greatest wealth of the world. This is even better than executing [i.e. killing] him. If he accepts Islam, then all of his future generation may also become Muslim.’

(Mirat-ul-Manajih, vol. 8, pp. 416)

Seekhnay Sunnatayn Qafilay mayn chalo

Lootnay rahmatayn Qafilay mayn chalo

Haun gi hal mushkilayn Qafilay mayn chalo

Pao gey barakatayn Qafilay mayn chalo

To learn Sunnahs, travel with Madani Qafilah

To gain mercies, travel with Madani Qafilah

To solve your problems, travel with Madani Qafilah

To reap blessings, travel with Madani Qafilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

41 Intentions of travelling with Madani Qafilah

Dear Islamic brothers! The blessed Fatwa of A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ shows that Muslims in past also used to travel with Qafilahs in order to call people towards righteousness. Today, by the blessings of A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Dawat-e-Islami has been established to carry out this Madani task. The Madani message of Dawat-e-Islami has so far reached

¹ A very small amount of something.

more than 150 countries of the world! Those travelling with the Sunnah-inspiring Madani Qafilahs gain immeasurably great benefit, reaping tremendous reward. The more intentions one makes for this Madani journey, the more reward he will be reaping. The following intentions may be made, depending upon one's condition:

1. If I travel the Shar'i distance, I will offer two Rak'at Nafl Salah before I set off on the journey.
2. I will pay for my travelling expenses myself.
3. I will pay for my meals from my own pocket.
4. Every time I get on the vehicle, I will recite the Du'a of travelling, and make others recite it, if possible.
5. If some Islamic brother does not find a seat, I will offer my seat and make him sit by urging him.
6. If I see some elderly or ill Muslim in the bus or train, I will offer my seat to him.
7. I will serve the travellers of the Madani Qafilah.
8. I will obey the Ameer of the Qafilah.
9. I will apply Madani lock to my tongue, eyes and stomach, i.e. I will refrain from useless talking, and watching, and will eat less than my appetite.
10. I will act upon Madani In'amaat throughout the journey.
11. By the blessing of the company of the devotees of Rasool, I will rectify my mistakes regarding making Wudu, offering Salah and reciting the Holy Quran. (One who is aware of correct rulings should make the intention of teaching others.)
12. I will learn Sunan and Du'as.
13. I will teach Sunan and Du'as to others.
14. I will act upon Sunan and recite Du'as throughout my life.
15. I will offer all Fard Salahs with Jama'at with the first Takbeer in the first row of Masjid.

16. I will offer Tahajjud, Ishraq, Chasht and Awwabeen Salah.
17. I will not waste even a single moment. If I have spare time, I will say ﴿اللَّهُ أَكْبَرُ﴾ and recite Salat-‘Alan-Nabi. (It is advisable to listen to the Dars, Bayan etc. silently without reciting anything.)
18. I will call Sada-e-Madinah, i.e. I will wake up Muslims for Salat-ul-Fajr.
19. Whenever any Masjid appears on the way, I will loudly say ﴿صَلُّوا عَلَى الْحَبِيبِ﴾ and recite ﴿صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ﴾ making others also recite it.
20. If I have to go the marketplace, I will particularly keep my eyes lowered and recite the Du’a of the marketplace. If I find the opportunity, I will make others recite it.
21. I will meet Muslims very warmly.
22. I will make a lot of individual effort.
23. I will persuade Muslims to travel with the Madani Qafilah on the spot.
24. I will call people towards righteousness.
25. I will deliver the Dars.
26. If I get the opportunity, I will deliver a Sunnah-inspiring speech.
27. I, along with other participants of the Madani Qafilah, will make a humble visit to the tomb of the saint of the area where the Madani Qafilah will be staying.
28. I will meet some Sunni scholar.
29. If any traveller of the Madani Qafilah falls ill, I will look after him.
30. If any traveller of the Madani Qafilah runs out of money, I will financially help him with the consultation of the Ameer of the Qafilah.
31. I will make Du’a for myself, my family and the entire Muslim Ummah during the journey.

32. I will clean the Masjid of the Qafilah including its Wudu area.
33. Even if someone mistreats me unreasonably, I will have patience.
34. If I feel anger because of tiredness etc. I will control my anger by applying Madani lock to my tongue.
35. If the Madani Qafilah is not allowed to stay in the Masjid, I will not argue with anyone. Instead, I will make Du'a and return, considering it a result of the lack of my sincerity.
36. If anyone quarrels with me, I will not quarrel with him even if I am right, getting deserving of the good news given in the following Hadees in which the Most Renowned and Revered Rasool ﷺ has said, 'One who does not quarrel despite being in the right, I guarantee him a home in the corner of the Paradise.'
(Sunan Abu Dawood, vol. 4, pp. 332, Hadees 4800)
37. Even if someone beats me oppressively, I will be grateful to Allah ﷻ for enabling me to act upon the Sunnah of Bilal رَضِيَ اللَّهُ تَعَالَى عَنْهُ who remained steadfast in Islam despite being beaten in the Divine path.
38. If I hurt the feelings of any Muslim, I will humbly apologize to him instantly.
39. As there is a great risk of the violation of the rights of others because of living together at all times, I will beg everyone's pardon individually in a humble way before returning so that they will forgive me.
40. Before I return from the journey of the Shar'i distance, I will act upon the Sunnah of taking gifts for my family members.
41. After I have returned from the journey (of the Shar'i distance), I will offer 2 Rak'at Nafl in Masjid at a non-Makruh time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Distinction of Muslim Ummah

Dear Islamic brothers! Describing the distinction of this Ummah, Allah ﷻ has said in the 110th Ayah of Surah Aal-e-‘Imran, part 4:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best amongst all the nations that emerged among the people – you command what is good and prohibit what is evil and you believe in Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-‘Imran, Ayah 110)

!اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ We are fortunate

!اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ We are fortunate to have been born in the Ummah of the Greatest Rasool ﷺ. Indeed our Beloved and Blessed Nabi ﷺ is the greatest of all Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and by his virtue, his Ummah is also greater than all other previous Ummahs. What is the reason of the superiority of this Ummah? Is it superior because there will be a lot of millionaires or doctors or engineers or warriors in this Ummah? Or they will be highly educated or powerful or brave or clever? Not at all! The reason of them being superior is that besides being the Ummah of the Holy Nabi Muhammad ﷺ, they will be fulfilling the obligation of ﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾ (i.e. calling people towards righteous deeds and preventing them from misdeeds). May we realize the significance of this great obligation of ours!

Definition of ﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾

Commenting on the above Ayah, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated in the commentary ‘Tafseer-e-Na’eemi’:

﴿الْمَعْرُوفِ﴾ [Al-Ma’roof] contains all good from preferable deeds to Islamic beliefs, whereas ﴿الْمُنْكَرِ﴾ [Al-Munkar] contains all evils from disliked deeds to every type of

disbelief. The literal meaning of the word ﴿أَمْرٌ﴾ is ‘order’ which here implies every such Shari’ah-complying method whereby you could call people towards righteousness and prevent them from evils. You should do so orally, by force, by writing, requesting elders, pressurizing youngsters and advising your fellows, depending upon the situation. In other words, you should use all means to promote every type of good and to remove every type of evil, preventing people from it.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: It is as if the above Ayah states, ‘O Ummah of My Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You will be revealing My attribute of Hidayah [guidance towards the right path]. Therefore, you are the best of all Umam. All people will continue to gain benefit from you. It is you through whom I will bestow upon them Iman, Quran and ‘Irfan. I will show them the path to Paradise through the light of your Iman. Whoever wants to meet Me should join your fold.’ (Tafseer-e-Na’eemi, vol. 4, pp. 89-95)

Sunnatayn ‘aam karayn Deen ka ham kaam karayn

Nayk ho jayain Musalman Madinay walay

May we promote Sunnah and preach Islam

May we become pious, O the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Most Muslims are non-practicing

Dear Islamic brothers! In this era, the need to promote the call to righteousness has perhaps grown to a very great extent. Extremely regretfully! Today, the vast majority of Muslims are non-practicing. Performing good deeds has become very difficult for Nafs, whereas committing sins has become very easy. Masajid are empty but cinemas and drama theatres are overflowing with people, deeply wounding the hearts of sensitive and sincere Muslims. Those misusing TV, VCR, dish antenna, internet and cable seem to have put modesty aside. The excessive struggle for the fulfilment of needs and attainment of luxuries has made vast majority of Muslims utterly heedless of their afterlife.

Countless sins are openly committed in our society like swearing, laying false blames, forming negative opinions about someone, backbiting, tale-telling, searching for the faults of others, defamation, lying, making false promises, defrauding, killing, causing anyone pain without Shar'i permission, not paying debt, not returning the borrowed thing, calling Muslims with indecent names, using someone's thing without his permission despite him resenting it, drinking, gambling, stealing, fornicating, watching movies, listening to songs and music, giving and taking interest and bribes, disobeying and disturbing parents, misappropriating, unlawful gazing, unveiling, arrogance, haughtiness, jealousy, ostentation, love for respect, miserliness, self-satisfaction, women's adopting masculine styles and men's adopting feminine styles, having grudge against any Muslim, Shumatat (i.e. showing happiness if a Muslim has fallen ill or has suffered loss etc.), lust for sins and going beyond the bounds of Shari'ah in anger etc.

Effect of sinners on others

There are so many sins that directly affect others. For example, if anyone commits the sin of stealing, he will obviously cause loss to the one who has lost his thing. Similarly, those robbing and snatching mobile phones etc. at gunpoint will cause loss to the victims. The loss of the afterlife is far greater than that of the worldly life. O the devotees of Rasool who have the passion to promote Sunnah! Just think! Who will rescue those stuck in the mire of sins? Who will lead those falling into the pit of immorality to the heights of decency? Who will persuade those committing the deeds leading to Hell to perform the deeds leading to Heaven?

Dear Islamic brothers! We will have to reform each other. Here are some true incidents. Read them and develop enthusiasm for the call to righteousness.

Locked Masjid

Dawat-e-Islami is a global and non-political movement for the preaching of Quran and Sunnah. Its Sunnah-inspiring Madani Qafilahs keep travelling in the Divine path for 3 days, 12 days, 30 days and for 12 months. One of the Sunnah-inspiring Madani Qafilahs of the devotees of Rasool reached a village in Bab-ul-Islam (Sindh) but the Masjid was locked. After they opened the Masjid with the help of the locals, they were grieved to see

that the walls of the Masjid were all covered in dust and cobwebs. When asked, the locals informed the travellers of the Madani Qafilah that people had long ago given up offering Salah. Disappointed, the Imam also left leading Salah and thus the Masjid was locked. Alas! The Masjid was closed and sins were being committed everywhere in the village. Movies and songs were being played at most of the shops.

Amazing enthusiasm of past Muslims for attending Masjid

Dear Islamic brothers! Have you noticed? How poor the state of today's Muslims is! There was a time when people used to attend Masajid day and night. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated: Pious people preferring their afterlife used to spend most of their time in Masajid so that they could gather the eternal wealth of the afterlife taking advantage of this temporary life. Since a large number of worshippers used to stay in Masajid, vendors used to sell food items outside Masajid so that worshippers could easily get them.

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! How beautiful that era was! But today one is extremely sad to see the emptiness of Masajid. O Islamic brothers who have no doubt about meeting their death! If possible, do spend your spare time in Zikr, Salat-'Alan-Nabi, reflecting on the Hereafter and good company after you have performed necessary routines like earning Halal sustenance, looking after parents and children, and fulfilling other rights of people.

(Kimiya-e-Sa'adat, vol. 1, pp. 339)

Our Beloved Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم would spend every single moment of his life doing Zikr of Allah عَزَّوَجَلَّ. If only we had also realized the significance of our precious time!

Ya Khuda qadr waqt ki day day

Koi lamhah na faltu guzray

Translation: O Allah عَزَّوَجَلَّ! Grant us the privilege of realizing the importance of our time.

May I never spend even a single moment uselessly!

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

Amazing enthusiasm for offering Salah with Jama'at

The Muslims of the past were highly enthusiastic about offering Salah with Jama'at. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: (Allah عَزَّوَجَلَّ has said in Surah An-Noor, Ayah 37, part 18.)

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Those men, whom neither commerce nor trading distracts from the remembrance of Allah and establishing the Salah and paying of the Zakah – they fear the day when the hearts and the eyes will be upturned.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 37)

Quoting the above Ayah, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said that some commentators of Quran have stated, 'This refers to pious people who were highly enthusiastic about Jama'at. If a blacksmith, for example, heard the Azan when lifting up the hammer to strike it, he would not strike it but rather keep it at a side and go to offer Salah. Similarly, if a cobbler heard the Azan after he had inserted the needle into a piece of leather, he would not take the needle out but rather go to Masjid leaving all work. That is, striking a lifted up hammer or taking out an inserted needle was also a delay in their eyes, whereas these things take only a little time.' (Kimiya-e-Sa'adat, vol. 1, pp. 339)

Mayn paanchon namazayn perhoon ba-Jama'at

Ho taufeeq aysi 'ata Ya Ilahi

Mayn perhta rahun Sunnatayn, waqt hi per

Haun saaray Nawafil ada Ya Ilahi

Day shauq-e-tilawat day zauq-e-'ibadat

Rahun ba-Wudu mayn sada Ya Ilahi

Translation: O Allah ﷻ! Enable me to offer all five Salahs with Jama'at, to recite the Holy Quran keenly, to perform worship enthusiastically and to remain in the state of Wudu all times. May I also offer Sunnah Salah and all Nafl Salahs!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Old man began to weep

A 30-day Madani Qafilah of the devotees of Rasool reached a town. During the learning session, the Faraaid of Ghusl were explained to the participants. An elderly man who was also present tearfully expressed his feelings in these words, 'I am 70, but still unaware of the Faraaid of Ghusl. By the blessings of the Madani Qafilah, I have learnt today these Faraaid. Alas, I did not even know that there are certain Faraaid in Ghusl.'

What to learn first?

Dear Islamic brothers! The incident of the 70-year-old man who was unaware of even the Faraaid of Ghusl clearly highlights the need and importance of Madani Qafilahs. If a Muslim suffers some problem like illness, starvation, unemployment, debt, difficulties and other hardships in the worldly life, we take and should take pity on him but it's worrying why we do not take pity on the one who has endangered his afterlife by committing sins, making him deserving of torment in the grave and Hell. Regretfully, it seems as if the troubles of the afterlife are considered unimportant compared to those of the worldly life! One suffering from a 'spiritual disease', i.e. the disease of sins deserves more sympathy and pity than one suffering from a bodily disease because troubles in the worldly life can bring comforts to a Muslim in his afterlife but sins can throw him into the pit of Hell.

Therefore, it is vitally needed to promote Islamic teachings so that Muslims can avoid sins. If someone cannot even distinguish between sins and rewards, how he would be able to lead a Sunnah-following life! Today, extremely regretfully, unwise Muslims, tricked by Satan and Nafs, are prepared to make every type of sacrifice for the comforts of their worldly life but they are unaware of even the Fard (obligatory) knowledge. The Beloved

and Blessed Rasool ﷺ has stated, ‘﴿طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ﴾’ *To seek knowledge is Fard for every Muslim.*’ (Sunan Ibn Majah, vol. 1, pp. 146, Hadees 224)

This Hadees refers to essential religious knowledge, and not school, college or university education. Therefore, first of all, learning Islamic beliefs is Fard. Then the Faraaid and preconditions of Salah and those acts that invalidate Salah are Fard to learn. On the commencement of Ramadan, gaining the knowledge of the essential rulings of Siyam will be Fard for the one observing Sawm ﴿صَوْمٌ﴾ is Fard for. Likewise, it is Fard to learn the rulings of Zakah for one paying Zakah is Fard for, rulings of Hajj for one Hajj is Fard for, those of Nikah for one going to get married, those of trade for a trader, those of buying for a buyer, those of employment for employees and employers and so on. In other words, it is absolutely obligatory for everyone to be aware of the Shar’i rulings of the matters they are currently engaged in. Similarly, it is also Fard for everyone to learn the rulings of Halal and Haraam.

Moreover, it is also Fard for every Muslim to learn the Faraaid of the inner self, i.e. knowledge about humility, sincerity and Tawakkul [i.e. trust in Allah عَزَّوَجَلَّ] etc. including the way to adopt them as well as knowledge about inner sins such as arrogance, ostentation, jealousy, forming negative opinions, grudge, enmity, Shumatat (i.e. showing happiness to see a Muslim in trouble) etc. including the way to get rid of them. (For details, read *Fatawa Razawiyyah* volume 23 from page 613 to 624.)

Furthermore, it is also Fard to gain the knowledge of Muhlikat (the acts leading to doom and destruction) such as lying, backbiting, tale-telling, laying false blames, unlawful gazing, fraud, causing pain to a Muslim, breaking promise etc. including all major and minor sins so that they can be avoided. Drivers, passengers, spouses, parents, offspring, siblings, neighbours, relatives, debtors, creditors, supervisors, contractors, labours, builders, farmers, landlords, tenants, rulers, subjects, teachers, students, doctors, herbalists, residents, travellers, butchers, fishmongers, donation-collectors, trustees of Masjid, Madrasah, graveyard and welfare institutions etc., shepherds, washer men, tailors, carpenters, blacksmiths, plumbers, those raising and selling cattle, those having clothes washed at laundry, those having clothes sewn at a tailor’s shop and those having things made or repaired etc. all must learn essential rulings about the matters they are currently

engaged in. This is absolutely Fard for everyone. Do not pay any attention to such satanic whisper that one will have to act upon the rulings if he learns them. Keep the Shar'i principle in mind that not knowing Fard knowledge about one's current matters is a sin and committing sins in ignorance is another sin and a Haraam act leading to Hell.

Khudaya ham Islami ahkam seekhayn

Bacha`ayn jo dozakh say woh kaam seekhayn

Translation: O Almighty عَزَّوَجَلَّ! May we learn Islamic teachings and rulings! May we learn the deeds that protect us from Hell!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

METHOD OF GHUSL (HANAFI)

Dear Islamic brothers! You have heard that a 70-year-old man attended the learning session of the Madani Qafilah in which he learnt the Faraaid of Ghusl. There might be countless such Muslims who would be unaware of these rulings. With the intention of reaping the reward of 'call to righteousness' let me present the amended method of Ghusl (Hanafi) taken from the 496-page book 'Namaz kay Ahkam' [Laws of Salah] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Though the Ghusl made without intention is valid, its reward will not be granted. Therefore, make the following intention in the heart without uttering any word: 'I am going to make Ghusl for getting purity'. First wash both hands up to the wrist three times. Then wash excretory organs whether or not impurity is there. Then, if there is impurity on any part of the body, remove it. Make Wudu as made for Salah but do not wash feet if water is accumulated where you are present. In case of making Ghusl on a stool or on the hard ground, wash feet as well.

Now moisten the body with wet hands, especially in winter season. (While doing Ghusl, soap may be used). Then, pour water three times on the right shoulder, three times on the left one, on the head and then three times on the whole body. Now move away a little from the place of Ghusl and wash the feet if not washed during Wudu. Do not face the Qiblah during Ghusl. Rub the whole body with hands. Make Ghusl at such a place

where nobody could see you. If this is not possible, a male should wrap a thick piece of cloth around his Satr (i.e. the body area from navel to a bit lower than the knees). If a thick piece of cloth is not available, wrap two or three pieces of cloth around the Satr depending upon the need because a thin piece of cloth will cling to the body due to wetness, exposing the colour of the knees or thighs, *مَعَافِدَ اللَّهِ عَزَّوَجَلَّ*. Women should take greater care. Neither talk during Ghushl nor recite any Du'a. After the Ghushl, the body can be wiped with a towel etc. Put on clothes immediately after the Ghushl. To offer two Rak'at Nafil Salah after Ghushl is Mustahab provided the time is not Makruh.

(Fatawa 'Aalamgiri, vol. 1, pp. 14; derived from: Bahar-e-Shari'at, vol. 1, pp. 19)

Three Faraaid of Ghushl

1. Rinsing the mouth.
2. Sniffing water into the nose.
3. Pouring water on the whole apparent body. *(Fatawa 'Aalamgiri, vol. 1, pp. 13)*

1. Rinsing the mouth

Taking a little water into the mouth and then spitting it out quickly is not enough. It is essential that water reach every part and every cavity of the mouth from lips to the end of the throat. In the same way, water must reach the cavities behind the molars [i.e. large back teeth] including the gaps and roots of the teeth, all sides of the tongue and the end of the throat. If you are not observing Sawm, gargle as well (as it is Sunnah to do so). If bits of betel nuts or pieces of meat are stuck in between the teeth, they must be removed. If one suspects harm in case of removing them, he is exempted from removing them.

Prior to making Ghushl, if the pieces of meat etc. are stuck in between the teeth and the Ghushl-making person does not notice them and offers Salah having performed Ghushl without removing them but later on he realizes that pieces of meat etc. were stuck in between the teeth, it is now Fard for him to remove them and wash that area with water. The Salah offered is valid. If a loose tooth is fixed with some filling or wire and water cannot reach beneath the filling or the wire, it is forgiven. *(Bahar-e-Shari'at, vol. 1, pp. 316; Fatawa Razawiyyah – referenced, vol. 1, pp. 439-440)* Rinsing the mouth once in the above way is Fard in Ghushl and doing so thrice is Sunnah in Wudu.

2. Sniffing water into the nose

Quickly splashing some water onto the tip of the nose is not enough. It is essential to wash the inside of the nose up to the end of the soft nasal bone. This can only be done by sniffing water upwards. Remember if even as much space as a hair-tip is left unwashed, Ghusl will not be valid. If dried mucus has accumulated inside the nose, it is Fard to remove it. It is Fard to wash the nasal hair as well. (*Ibid; ibid, pp. 442, 443*)

3. Ablution of the whole external body

It is essential that (at least two drops of) water flow over each and every part and down [i.e. soft fine hair] of the external body from the hairs of the head to the soles of the feet. There are some body parts which may remain unwashed, if special care is not taken, and Ghusl will not be valid. (*Bahar-e-Shari'at, vol. 1, pp. 317*)

In order to learn essential rulings of Wudu, Ghusl, Salah, Jumu'ah, missed Salah, traveller's Salah, funeral Salah etc., read the 496-page book 'Namaz kay Ahkam' [Laws of Salah] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Method of Ghusl in flowing water

If a person making Ghusl in flowing water such as in a river or a canal stays in the water for a while, the Sunan of washing the body thrice, those of maintaining order in washing and making Wudu will all get fulfilled. It is not even required to move the body parts three times in flowing water. However, in case of making Ghusl in the still water of a pool etc., one is required to move the body parts three times to act upon the Sunnah of washing the body three times. In case of standing in the rain (or under a tap or a shower) the rulings of running water will apply. When making Wudu with running water, it is sufficient to keep the body parts, washed in Wudu, under water for a while. Similarly, while making Wudu with still water, moving the body parts thrice under water is a substitute for washing them thrice. (*Bahar-e-Shari'at, vol. 1, pp. 320*)

In all these cases of Wudu and Ghusl, one is required to rinse the mouth and sniff water into the nose. Rinsing the mouth and sniffing water into the nose are Fard in Ghusl, whereas Sunnat-ul-Muakkadah in Wudu.

Ruling of shower is same as that of flowing water

It is stated in (the unpublished version of) *Fatawa Ahl-e-Sunnat*: In case of making Ghusl under a shower (or a tap), the rulings of making Ghusl in flowing water will apply. That is, if the Ghusl-making person remains under water for as long as he can make Wudu and Ghusl, the Sunan of washing the body parts three times will get fulfilled.

It is stated in the book *Durr-e-Mukhtar* that if one stays in flowing water or in a large pond or in the rain for as long as one can make Ghusl and Wudu, he will be considered to have fulfilled all Sunan. (*Durr-e-Mukhtar*, vol. 1, pp. 320)

Remember! Rinsing the mouth and sniffing water into the nose are requirement of Ghusl and Wudu.

Cautions when using a shower

Ensure that your face or back is not towards the Qiblah when making Ghusl unclothed under a shower. Take the same care when using the toilet. The direction of the face or the back being towards the Qiblah means the face or the back is within 45° towards the Qiblah. Therefore, it is necessary that the direction of the face or the back is out of 45° from the Qiblah. Most people are unaware of this ruling.

Get W.C. installed in correct direction

If wrong, please get the direction of your home W.C. corrected. The safest way is to get the WC installed at the angle of 90 degree from the direction of the Qiblah, i.e. the direction where the face is turned when Salam is performed in Salah. Builders usually prefer facility and beauty in the construction, paying no attention to the direction of the Qiblah. Muslims should prefer the betterment of the afterlife to the inessential beauty of their houses.

Kuch naykiyan kama lay jald aakhirat bana lay

Bhai nahin bharosah hay koi zindagi ka

Translation: Perform some good deeds for the betterment of your afterlife. Don't delay at all because life cannot be trusted. (Wasail-e-Bakhshish, pp. 185)

Five Sunnah-occasions of making Ghusl

It is Sunnah to make Ghusl on (1) Friday (2) Eid-ul-Fitr (3) Eid-ul-Adha (4) the day of ‘Arafah (9th Zul-Hijja-til-Haraam) (5) before putting on Ihram. (*Fatawa ‘Aalamgiri, vol. 1, pp. 16*)

Ghusl in rain

To make Ghusl in front of people with uncovered Satr is Haraam. When bathing in rain etc., wrap a coloured and thick shawl around the trousers etc. so that the colour of the skin will not get exposed even if the trousers stick to the body because of wetness.

How is it to look at a person wearing skin-tight clothing?

If someone is wearing thick clothing when bathing at a seaside, stream or in rain etc., but his clothing has stuck to his body because of wetness or heavy wind, exposing the shape of a complete part of his Satr such as the roundness of thigh, then it is not allowed for others to look at that particular part. The same ruling applies to seeing a complete raised part of the Satr of one wearing tight clothes.

Cautions when making Ghusl unclothed

Ensure that your face or back is not towards the Qiblah when making Ghusl alone in the bathroom whether unclothed or wearing such trousers etc. that may cling to the body, exposing the colour of thighs etc.

Caution while making Ghusl using bucket

While making Ghusl using a bucket, place the bucket on a stool etc. so that water droplets will not fall into the bucket. Do not place the mug used for Ghusl on the floor.

All villagers clean-shaven

A 30-day Sunnah-inspiring Madani Qafilah reached a Masjid in a village of district Dadu (Bab-ul-Islam, Sindh). There was no Muazzin in the Masjid. Therefore, a traveller of the Qafilah called Azan. At the time of Jama’at, a few people came to Masjid and said,

‘Please lead the Jama’at because no Jama’at is held here. People offer Salah individually because all men in the village are clean-shaven and incapable of leading the Jama’at.’

Attending Masjid is Wajib

Dear Islamic brothers! The above incident certainly contains a lesson for us. Love for the world is the root of all evils. The villagers deprived themselves of attending the Masjid because of being busy with their worldly activities, leaving the Masjid deserted and unattended. Remember that it is Wajib for the Muslims to keep attending the Masjid of their area. Described here is a question with its answer taken from *Fatawa Razawiyyah* about a Masjid constructed with Halal money by some ex-drinkers who had given up and repented of drinking.

In reply, A’la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ stated on page 125 of the 8th volume of *Fatawa Razawiyyah*: The Masjid made with Halal money by those people after they had repented is indeed a Masjid by Shari’ah. Not only is it permissible to offer Salah there but it is also Wajib for those living in the locality around the Masjid to keep attending it. It is essential to arrange for Azan, Iqamah¹, Jama’at² and Imamat³ all five times. If they do not do so, they will be sinners. Those preventing Salah from being offered in that Masjid will be severe oppressors as declared by Allah عَزَّوَجَلَّ in the Glorious Quran:

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا^ط

And who is more unjust than one who prevents the name of Allah being mentioned in the mosques, and strives for their ruin?

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 114)

(Fatawa Razawiyyah, vol. 8, pp. 125)

¹ To utter specific words in a particular way informing those people who are present and ready for congregational Salah that they should stand to offer congregational Salah.

² Congregational Salah

³ The act of leading the congregational Salah.

Masjid in jungle

Dear Islamic brothers! Let me also tell you that the Masjid made in such a remote and isolated area where no Muslim lives is not actually considered to be a Masjid. Replying to a question, A'la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ has stated on page 505 of the 16th volume of *Fatawa Razawiyyah*: If it is certain that the place will not be populated, nor will the Masjid be used, then it is not considered to be a Masjid. Those bricks and other things [of the building made in the jungle] may be used for any other Masjid. It is stated in the book 'Aalamgiri, 'If someone has had a Masjid constructed in a jungle or a deserted and uninhabited place, then it will not be considered to be a Masjid because making Masjid at such a place is not needed.'

(*Fatawa 'Aalamgiri*, vol. 5, pp. 320)

Karayn Masjidayn jo bhi aabad Maula

Tu rakh us Musalman ko shaad Maula

Translation: O Almighty! Keep the Muslim happy who keeps attending and making others attend Masajid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9 Non-Muslims embrace Islam

Dear Islamic brothers! Dawat-e-Islami – a global and non-political movement for the preaching of the Quran and Sunnah – is enthusiastic about promoting the call to righteousness throughout the world. Come forward and join it. Once you affiliate yourself with this 'Madani movement' you will be inspired to strive to reform yourself and the people of the entire world. Act upon Madani In'amaat for reforming yourself and travel regularly with Madani Qafilahs for reforming the people of the entire world. Here is a wonderful Madani parable for your inspiration. A 3-day Sunnah-inspiring Madani Qafilah of devotees of Rasool travelled to Tando Adam from Hyderabad, a famous city in Bab-ul-Islam (Sindh). On the third day of the Qafilah, a stranger came and expressed his wish to meet the Ameer of the Qafilah. On meeting outside the Masjid, he introduced himself as a non-Muslim and appreciated Islam very much. Finding him impressed with Islam, the Ameer of the Qafilah made individual effort on him.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After a short while, he embraced Islam and said, 'Please come to my home and invite also my family members to embrace Islam.' Therefore, the Islamic brothers of the Qafilah went to his home where they persuaded his family members to accept Islam. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessings of the Qafilah, all the nine members of his family became Muslim. The Ameer of the Qafilah asked the newly reverted Muslim, 'When you were already impressed with Islam, why did you delay in embracing it?' He replied, 'The Islam I was impressed with seemed to be limited to books. I found the character of today's Muslims empty of it. When I saw your Madani Qafilah, I was attracted to you. I have been watching your activities for three days. Keeping eyes lowered, meeting others with a smiling face, white clothing, green turban on the head, Noor on the face have all impressed me. Your character reflects the real Islamic traits, mentioned in books, inspiring me to embrace Islam.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the time of the writing of this parable, that newly reverted Muslim is rendering his services as a Muazzin in a Masjid. He also invites Muslims towards Salah and conveys the call to righteousness to them. His children are also learning the Holy Quran in a Madrasa-tul-Madinah of Dawat-e-Islami.

*Aaiye 'aashiqeen, mil kay tabligh-e-Deen
Kafiraun ko karayn, Qafilay mayn chalo
Kafir aa jayain gey, rah-e-Haq payain gey
اِنْ شَاءَ اللّٰهُ Chalayn, Qafilay mayn chalo
Kufr ka sar jhukay, Deen ka danka bajay
اِنْ شَاءَ اللّٰهُ Chalayn, Qafilay mayn chalo*

Translation: O devotees! Let's together travel with Madani Qafilah and preach to disbelievers about Islam. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, Disbelievers will come and find the path to the truth. Let's together travel with Madani Qafilah. Disbelief will be dominated by Islam. Let's together travel with Madani Qafilah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Amazing blessings of Madani Qafilah

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How amazing the blessings of the Madani Qafilah are! All Islamic brothers must get the privilege of travelling with a Qafilah for three days every month and for 30 consecutive days every year in the company of the devotees of Rasool. The above faith-refreshing and delightful Madani parable describes how nine non-Muslims were blessed with the true light of Islam. Indeed very fortunate are the Muslims who lead non-Muslims to the light of Islam from the darkness of disbelief and who encourage sinful Muslims to give up sins and turn over a new leaf, following and adopting Sunnah in their life.

O Lord of Mustafa! Forgive us without accountability. Make us sincere preachers of Sunnah and grant us the privilege of travelling with Madani Qafilah regularly. Enable us to act upon the Madani In'amaat and to persuade others to act upon them.

Na nayki ki da'wat mayn susti ho mujh say

Bana shaaq-e-Qafilah Ya Ilahi

Translation: O Allah عَزَّوَجَلَّ! May I travel with Madani Qafilah enthusiastically and convey the call to righteousness zealously. (Wasail-e-Bakhshish, pp. 85)

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

EXCELLENCE OF CALL TO RIGHTEOUSNESS

Excellence of Salat- ‘Alan-Nabi ﷺ

Sayyiduna Abul Muzaffar Muhammad Bin ‘Abdullah Khayyam Samarqandi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: One day, when going somewhere I got lost on the way. Suddenly, I saw a person who asked me to follow him. I did as asked. I thought to myself that he was Sayyiduna Khidar عَلَيْهِ السَّلَامُ. When asked, he replied that his name was Khidar. With him was another great personality. As I asked his name, Sayyiduna Khidar عَلَيْهِ السَّلَامُ replied that he was Ilyas (عَلَيْهِ السَّلَامُ). I said, ‘May Allah عَزَّوَجَلَّ bless you! Have both of you ever seen the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ They replied in the positive. I said, ‘Please tell me some Hadees you have heard from the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that I will narrate it to others with your reference.’

They replied that they had heard the Noblest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘The heart of the one who recites Salat upon me is cleansed from hypocrisy, as cloth is cleaned with water. Furthermore, whoever recites ﴿صَلَّى اللَّهُ عَلَى مُحَمَّدٍ﴾ opens 70 doors of mercy for himself.’

(Al-Qaul-ul-Badi’, pp. 277; Jazb-ul-Quloob, pp. 235)

*Saqi-e-Hawd-e-Kawsar pay lakhaun salam
 Dauno 'aalam kay Sarwar pay lakhaun salam
 Jis ka abr-e-karam sab pay saya figan
 Aysay piyaray Payamber pay lakhaun salam
 Jis ki khushbu say Taybah ki galiyan basayn
 Aysay jism-e-mu'attar pay lakhaun salam*

Translation: May millions of Salam be upon the one who offers drinks from the pond of Kawsar! May millions of Salam be upon the one who is the Sovereign of both the worlds! May millions of Salam be upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whose cloud of mercy has covered everyone! May millions of Salam be upon the fragrant and blessed body whose scent has lingered in the streets of Madinah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Interesting information about Khidar and Ilyas عَلَيْهِمَا السَّلَام

Dear Islamic brothers! Make a habit of reciting ﴿صَلَّى اللهُ عَلَى مُحَمَّدٍ﴾, and the doors of mercies will be opened for you. The above narration mentions Sayyiduna Khidar and Sayyiduna Ilyas عَلَيْهِمَا السَّلَام. Here is some faith-refreshing information about them in the form of two questions with answers, taken from the 561-page book 'Malfuzaat A'la Hadrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Listen to them and refresh your faith hoping for mercies and blessings.

Question: Is Sayyiduna Khidar عَلَيْهِ السَّلَام a Nabi or not?

Answer: Most Islamic scholars hold the opinion that he is a Nabi (عَلَيْهِ السَّلَام) and is still alive. This verdict is correct. ('Umda-tul-Qaari, vol. 2, pp. 84-85)

Ambiya عَلَيْهِمُ السَّلَام are alive

(A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated): Four Ambiya عَلَيْهِمُ السَّلَام are alive in the sense that the Divine promise (in the form of death) has not yet been fulfilled for them. In fact, every Nabi is alive in his blessed grave, as is stated in the Hadees:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبْقَى اللَّهُ حَتَّى يُرْزَقَ

That is, undoubtedly Allah ﷻ has made it Haraam for the earth to eat [i.e. damage] the bodies of Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, so (every) Nabi of Allah ﷻ is alive and is given sustenance. (*Sunan Ibn Majah, vol. 2, pp. 291, Hadees 1637*)

Death comes to the Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ only for a moment merely for the fulfilment of the Divine promise. Thereafter, they are granted real life like the worldly life. Anyway, two of these four Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are staying in the sky while the other two are on the earth. Sayyiduna Khidar and Sayyiduna Ilyas (عليهما الصَّلَاةُ وَالسَّلَامُ) are on the earth while Sayyiduna Idrees and Sayyiduna ‘Isa (عليهما الصَّلَاةُ وَالسَّلَامُ) are in the sky.

(*Tafseer Durr-e-Mansoor, vol. 5, pp. 432*)

Everyone has to taste death

Question: Will these four Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ also meet death?

Answer: They would indeed. It is stated in Ayah 185 of Surah Aal-e-‘Imran, part 4:

Every soul shall taste death.

(*Part 4, Surah Aal-e-‘Imran, Ayah 185*)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

When the following Ayah was revealed

Everyone on the earth shall perish.

(*Part 27, Surah Ar-Rahman, Ayah 26*)

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝

angels became happy assuming that they were safe because they were not on the earth but when the Ayah:

Every soul shall taste death.

(*Part 4, Surah Aal-e-‘Imran, Ayah 185*)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

was revealed, angels said they cannot also escape death. (*Ruh-ul-Bayan, vol. 9, pp. 297-298; Malfuzaat A’la Hadrat, pp. 483-485*)

Ambiya ko bhi ajal aani hay

Magar aysi kay 'faat' aani hay

Phir isi aan kay ba'd in ki hayat

Misl-e-saabiq wohi jismani hay

Ruh to sab ki hay zindah un ka

Jism-e-pur-noor bhi ruhaani hay

(Hadaiq-e-Bakhshish)

Explanation of the above-mentioned couplets of A'la Hadrat: In accordance with Ayah 185 of Surah Aal-e-'Imran, part 4 in which Allah ﷻ has said: ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ Every soul shall taste death. Death will come to Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ as well but only for a moment. They are then blessed with the soul just like before. The soul of every human being remains alive but even the bodies of Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ remain protected and unchanged. It is stated in a Hadees: ﴿الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ﴾ Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are alive in their graves and they also offer Salah.

(Abu Ya'la, vol. 3, pp. 216, Hadees 3412)

In another Hadees, it is stated, 'Undoubtedly, Allah ﷻ has made it Haraam for the earth to eat [i.e. damage] the bodies of Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, so the Ambiya of Allah ﷻ are alive and are given sustenance. *(Sunan Ibn Majah, vol. 2, pp. 291, Hadees 1637)*

Every Nabi عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is alive. When every Nabi is alive, so why wouldn't my Beloved and Blessed Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ be alive! A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, a true devotee of Rasool, has delightedly said:

Tu zindah hay ﴿وَاللَّهُ﴾ tu zindah hay ﴿وَاللَّهُ﴾

Mayray chashm-e-'aalam say chhup jaanay walay

Explanation of the above-mentioned couplets of A'la Hadrat: O the one I cannot see with my apparent and worldly eyes! By Allah ﷻ! You are alive! By Allah ﷻ! You are alive. *(Hadaiq-e-Bakhshish)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Praise for the conveyor of the call to righteousness

Allah ﷻ has said in the Holy Quran:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

And who is better in speech than him who invites towards Allah and does righteous deeds and says, 'I am Muslim'.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Ha-Meem As-Sajdah, Ayah 33)

Commenting on the above Ayah, a renowned commentator of the Quran, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رحمه الله تعالى عليه has stated: Sayyidatuna 'Aaishah Siddiqah رضى الله تعالى عنها has said, 'In my opinion, this revealed Ayah refers to Muazzins.' According to another commentary, this Ayah refers to anyone calling others towards Allah ﷻ in any manner (i.e. every such person who conveys the call to righteousness to others).

Jo nayki ki da'wat ki dhoomayn machaye

Mayn dayta hoon us ko Du'a-e-Madinah

Translation: I pray that whoever strives for the call to righteousness be granted the privilege of humbly visiting Madinah. (Wasail-e-Bakhshish, pp. 152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Traits of best person

The Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم was once sitting on the blessed Mimbir (i.e. a pulpit-like raised structure) when a companion رضى الله تعالى عنه said, 'O Rasoolallah صلى الله تعالى عليه وآله وسلم! Who is the best person among people?' He صلى الله تعالى عليه وآله وسلم said, 'The best among people is the one who recites the Holy Quran in abundance, adopts more piety, calls [people] towards righteousness and prevents [them] from evils the most and treats his relatives with kindness the most.' (Musnad Imam Ahmad, vol. 10, pp. 402, Hadees 27504)

Quranic recitation, piety, call to righteousness and treating relatives with kindness

Dear Islamic brothers! Let me have the privilege of conveying you the call to righteousness in the light of the above Hadees, with the intention of reaping rich reward. The above Hadees contains four traits of the best person:

1. Recitation of the Holy Quran in abundance.
2. A great deal of piety.
3. Calling others towards righteousness and preventing them from evils the most.
4. Treating relatives with kindness.

All of these four are indeed extremely excellent traits. May Allah ﷻ bless us with them. ﴿أَمِينَ﴾! Here is the excellence of these traits:

1. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: On the Day of Judgement, when the reciter of the Quran comes, the Quran will say, 'O Lord! Bestow heavenly clothing upon him.' So he will be made to wear the clothing of Karamah (i.e. heavenly and holy clothing). The Quran will say again, 'O Lord! Increase it.' So he will be made to wear the crown of Karamah. The Quran will say once again, 'O Lord! Be pleased with him.' So Allah ﷻ will be pleased with him. It will then be said to the reciter of the Quran, 'Continue to recite the Quran and get ranks in Heaven.' And he will be blessed with a favour for every Ayah. (*Sunan-ut-Tirmizi, vol. 4, pp. 419, Hadees 2924*)
2. The good news of success in the Hereafter has been given to the pious. It is stated in Ayah 35 of Surah Az-Zukhruf in part 25:

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

And the Hereafter with your Lord, is for the pious ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Az-Zukhruf, Ayah 35)

3. Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that Jannat-ul-Firdaus is especially created for the person who carries out the obligation of ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾ (i.e. conveying the call to righteousness and preventing others from evils).

(*Tanbih-ul-Mugtarrin*, pp. 236)

4. The Beloved Rasool Muhammad Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who likes that his age and sustenance be increased should behave towards his parents kindly and treat his relatives gracefully.' (*Attargheeb Wattarheeb*, vol. 3, pp. 217, Hadees 16)

Explanation of increase in age and sustenance

A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated on page 560 of the third volume of the 1197-page book '*Bahar-e-Shari'at*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is stated in a Hadees, 'Treating relatives with kindness increases age and sustenance.' Some scholars have said this Hadees implies what it apparently means. That is, it refers to Qada Mu'allaq ﴿قَضَا مُعَلَّقٌ﴾ because Qada Mubram ﴿قَضَا مُبْرَمٌ﴾ cannot be changed¹.

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٩﴾

When their term completes (death comes), then neither can they stay behind for a moment, nor can they advance.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 11, Surah Yunus, Ayah 49)

Some scholars رَحِمَهُمُ اللَّهُ تَعَالَى have stated that the increase in age implies that he receives reward even after his death; it is as if he is still alive. It may also mean that people speak well of him even after his death. (*Rad-dul-Muhtar*, vol. 9, pp. 678)

¹ 'Qada' here refers to fate. In order to learn about its details and kinds, study from page 14 to 17 of the first volume of '*Bahar-e-Shari'at*' published by Maktaba-tul-Madinah. The footnotes given by Majlis Al-Madina-tul-'Ilmiyyah, in particular, are unique and a cure for several satanic whispers.

Instant reconciliation with paternal aunt

Dear Islamic brothers! These days, people break off relations with each other on minor issues. With the intentions of developing mutual affection and conveying the call to righteousness in order to gain more rewards, I am presenting to you some more Madani pearls of advice regarding treating relatives with good manners. Whilst describing the Ahadees of the Beloved and Blessed Rasool ﷺ, Sayyiduna Abu Hurayrah رضي الله تعالى عنه once said, ‘Anyone breaking off relations must leave our gathering.’ Listening to this, a young man stood up and went to his paternal aunt he had an old disagreement with. After the aunt and the nephew got reconciled with each other, the aunt asked her nephew to go and ask the reason for it (i.e. what was the wisdom behind the announcement made by Sayyiduna Abu Hurayrah رضي الله تعالى عنه?). Therefore, the young man came and asked the reason for it. Sayyiduna Abu Hurayrah رضي الله تعالى عنه replied that he had heard the Beloved and Blessed Rasool ﷺ say, ‘The nation which has any relations-severing person in it is not blessed with the mercy of Allah عز وجل.’

(Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 2, pp. 153)

Secret of reconciliation between mother-in-law and daughter-in-law

Dear Islamic brothers! Did you see how deep Divine fear the Muslims of the past had? The fortunate young man overcome with Divine fear instantly went to his aunt himself and made reconciliation with her. Everyone should ponder which relatives they have differences with. If anyone finds out any quarrel with any relative, he should immediately make efforts for reconciliation with displeased relatives provided there is no Shar’i prohibition. Even if you have to demean¹ yourself, do it for the pleasure of Allah عز وجل. You will reach heights of respect, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. The Holy Rasool ﷺ has said, ‘﴿مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ﴾’ That is, one who shows humility for Allah عز وجل is granted loftiness by Allah عز وجل. (Shu’ab-ul-Iman, vol. 6, pp. 276, Hadees 8140)

In order to establish peace at homes and society, join the fragrant Madani environment of Dawat-e-Islami and travel every month with the Sunnah-inspiring Madani Qafilahs at least for three days. Also spend your life acting upon the Madani In’amaat. Let me tell you a Madani parable for your persuasion. Here is a summary of a piece of writing received

¹ i.e. to do something that makes people have less respect for you.

from an Islamic brother from Bab-ul-Madinah (Karachi): There was a long-standing dispute between my wife and mother. At last, my wife quarrelled with us and went to her parental home. Extremely upset, I was unable to handle the situation. Meanwhile, I was lucky to have got a Madani Muzakarah VCD titled ‘Ghar Amn ka Gehwarah Kaysay Banay’ [i.e. How to establish peace at home?] released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Hoping for some solution to my issue, I not only watched the VCD myself but also made my mother watch it. Moreover, I sent a VCD to the home of my in-laws. My mother liked it so much that she watched it twice and, much to my astonishment, said, ‘Son! Let’s go to the home of your in-laws.’

Heaving a sigh of relief, I thought to myself the VCD seemed to have done what I could not do despite making repeated individual efforts. After we reached there, my mother comforted my wife very affectionately and brought her home. My wife too responded positively. The very next day after she came home, she said to her mother-in-law (i.e. my mother), ‘Dear mother! The room I am living in is very big, whereas the one other family members are living in is rather small. Please you people live in my room and I will live in yours.’ **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Our home that was full of discords and disharmony turned into a palace of peace by the blessings of Dawat-e-Islami. (The VCD ‘Ghar Amn ka Gehwarah Kaysay Banay’ can be bought from Maktaba-tul-Madinah and can also be watched and listened to at the website: www.dawateislami.net).

Mercy does not descend in the presence of the person who breaks ties

It is stated in the book *Tabarani* that Sayyiduna A’mash **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** has narrated: Whilst present in a gathering in the morning, Sayyiduna ‘Abdullah Ibn Mas’ood **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ** said, ‘I urge the relations-severing person in the name of Allah **عَزَّوَجَلَّ** to leave our gathering so that we will seek forgiveness from Allah **عَزَّوَجَلَّ** because the doors of the sky are closed for the person who breaks off relations (i.e. if he stays here, mercy will not descend, preventing our prayer from being answered).’ (*Al-Mu’jam-ul-Kabeer*, vol. 9 pp. 158, Raqm 8793)

7 Madani pearls of treating relatives with kindness

Accept the gift of seven Madani pearls about ‘kind treatment to relatives’ taken from pages 559 and 560 of the 3rd volume of the 1312-page book *Bahar-e-Shari’at* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

1. Different levels of kind treatment to different relatives

Muslims have been unconditionally commanded in Ahadees to treat relatives with kindness. The words ﴿ذَوِي الْقُرْبَى﴾ (i.e. blood relatives) were unconditionally mentioned in the Holy Quran. However, as there are different levels in relationship, there are also different levels of treating relatives with kindness, depending upon how close a relative is. Parents hold the greatest status in this matter. After them is the status of Zu-Rihm Mahram ﴿ذُو رَحْمٍ مَحْرَمٍ﴾ (i.e. those relatives marriage is Haraam forever with, due to Nasabi [genealogical] relationship with them). After them is the status of other relatives, depending upon how close relationship they have. (*Rad-dul-Muhtar*, vol. 9, pp. 678)

2. Different conditions of treating relatives with kindness

One can treat his relatives with kindness in different ways. For example, giving them gifts, helping them if they need it, saying Salam to them, meeting them, sitting with them, talking to them and treating them gracefully and nicely. (*Durad*, vol. 1, pp. 323)

3. Sending letters from abroad

If a person is in a foreign country, he should remain in contact with his relatives so that relationship is not broken off. If possible, he should come to his country so that relationships with his relatives are strengthened. This will also develop harmony among relatives. (*Rad-dul-Muhtar*, vol. 9, pp. 678) (Phoning relatives or staying in contact with them by the internet is also very useful.)

4. Return from abroad if parents call you

If a person is in a foreign country and his parents call him back, he will have to return home. Sending letters to them is not enough in this case. Likewise, if his parents need to be looked after by him, he should return and take care of them. After the father, the grandfather and the eldest brother deserve the greatest status. The eldest brother has the status similar to that of the father. Similarly, eldest sister and sister of the mother have the status similar to that of the mother.

Some scholars have stated that the brother of the father is like the father, as is deduced from the Hadees: ﴿عَمُّ الرَّجُلِ صِنُّ أَبِيهِ﴾ (i.e. *the brother of a man's father is like his father*). As for other relatives, it is enough to send letters and gifts to them.

(*Rad-dul-Muhtar*, vol. 9, pp. 678)

5. Meeting relatives with gaps

One should meet his relatives every other day or with gaps, as appropriate, as it will develop affection. One can also meet his relatives weekly or monthly. The whole family and community should be united. One should also help his relatives when they are in the right [i.e. justified] in any issue. All of them should favour the truth with unity.

(*Durad*, vol. 1, pp. 323)

6. Not fulfilling need of relative is sin

When any of the relatives requests help for the fulfilment of his need we must help him because turning down this request is like breaking ties with him. (*Ibid*) (Remember that treating relatives with kindness is Wajib and breaking ties is a Haraam act leading to Hell.)

7. Keep relations with one who breaks relations with you

Kind treatment does not only mean treating those relatives kindly who have treated you kindly. This would be actually an 'exchange of treatment'. For example, sending a gift to the relative who has sent you a gift or going to the house of one who comes to yours. In actual fact, kind treatment means establishing ties with one who cuts off ties with you and caring about the relative who ignores you and stays away from you.

(*Rad-dul-Muhtar*, vol. 9, pp. 678)

How to think positive?

Dear Islamic brothers! All of the above seven Madani pearls deserve great consideration. The seventh point, in particular, has been very common these days. For example, if a relative has not invited the other relative to a wedding ceremony, the latter does not also invite the former. If someone has invited his relative with more people and the latter has invited the former with a few people, the former resents it greatly and expresses his anger by criticizing and backbiting. Similarly, if a relative does not attend a ceremony of the other, the other boycotts the ceremony taking place at the home of that relative,

widening the gap between them. Even if someone has not attended our ceremony, we can still have positive thinking about him in many ways. For example, he may have fallen ill or forgotten or got some important piece of work or faced some urgent problem that he may not be able to explain to us.

Anyway, whether he informs us of the cause of his absence or not, we should have positive thinking, reaping reward and paving our way for Paradise. The Rasool of Rahmah, the Intercessor of Ummah ﷺ has said: ﴿حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ﴾ Positive thinking is one of the nice acts of worship. (*Sunan Abu Dawood*, vol. 4, pp. 388, *Hadees* 4993)

Commenting on the differing meanings of the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘That is, having positive thinking about Muslims and not having an ill opinion about them is also one of the acts of excellent worship.’ (*Mirat-ul-Manajih*, vol. 6, pp. 621)

Heavenly palace

Even if our relative has not deliberately met us because of laziness or any other reason or has not invited us or has openly mistreated us, we should still maintain ties with him, showing broadmindedness. Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool ﷺ has stated, ‘One who wants a palace to be built for him (in Paradise) and his ranks to be raised should forgive one who oppresses him, bestow upon one who deprives him and keep relations with one who breaks off relations with him.’ (*Al-Mustadrak lil-Haakim*, vol. 3, pp. 12, *Hadees* 3215)

Giving Sadaqah to the relative who has concealed enmity

Whether or not anyone treats us gracefully, we should always treat him gracefully. It is mentioned in a Hadees narrated in the book *Musnad Imam Ahmad*:

إِنَّ أَفْضَلَ الصَّدَقَةِ الصَّدَقَةُ عَلَى ذِي الرَّجِيمِ الْكَاشِحِ

The most preferred Sadaqah is the one that is given to a relative who holds concealed enmity.

(*Musnad Imam Ahmad*, vol. 9, pp. 138, *Hadees* 23589)

Pain caused by relative

Leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ would provide for his maternal cousin Sayyiduna Mistah رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was a poor companion and had taken part in the migration as well as in the battle of Badr. Sayyiduna Mistah رَضِيَ اللَّهُ تَعَالَى عَنْهُ caused great pain to Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ by favouring those who had laid a false blame on his beloved daughter, mother of the believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا. (The Ifk incidence is given on page 161 at length.) Extremely sad, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ swore not to provide for him any longer. Upon this, Ayah number 22 of Surah An-Noor, part 18 was revealed. The Ayah is as follows:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۚ وَلْيَعْفُوا وَلْيَصْفَحُوا ۚ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

And swear not those among you who are possessors of excellence and of (worldly) means to give to the kinsmen and to the needy and to the emigrants in the way of Allah; and they should forgive and overlook; do you not like that Allah may forgive you? And Allah is Forgiving, Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 22)

After the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this Ayah, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘I wish that Allah (عَزَّ وَجَلَّ) forgive me and I would never discontinue providing for Mistah (رَضِيَ اللَّهُ تَعَالَى عَنْهُ).’ Therefore, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ resumed assisting him financially. The above Ayah shows even if a person has sworn not to do a certain lawful thing but later on he learns that doing that thing is better, so he should do it and pay expiation for breaking the oath. This is stated in an authentic Hadees.

‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has further stated, ‘This Ayah shows the greatness and the high rank of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. (In the Ayah of the Quran) Allah عَزَّ وَجَلَّ said the words ﴿أُولُوا الْفَضْلِ﴾ for him (i.e. one who has superiority).’ (*Khaza`in-ul-‘Irfan*, pp. 563)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bayan ho kis zaban say martabah Siddeeq-e-Akbar ka

Hay yar-e-ghaar Mahboob-e-Khuda Siddeeq-e-Akbar ka

Translation: How can words express the status of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ who is the companion of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the cave!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



OATH AND ITS EXPIATION

Dear Islamic brothers! The parable of the leader of the believers, the greatest devotee Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ refers to oath while the commentary of the Ayah deals with expiation for oath. These days, most people tend to swear oaths over trivial matters. Some people often swear even false oaths. Generally, such people neither repent nor pay the expiation. Therefore, I have presented here rather detailed Madani pearls about oath and its expiation with the intention of gaining the reward of well-wishing to the Ummah. To study these Madani pearls from start to end or to read out them to others during Dars will be extremely useful, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Definition of oath

The Arabic word for ‘oath’ is ﴿يَمِينٌ﴾ [Yameen] that means ‘towards the right side’. As the Arabs used to shake right hands with each other whilst making an oath, they began to call it ‘Yameen.’ The word Yameen ﴿يَمِينٌ﴾ is taken from the word ‘Yumn’ ﴿يُؤْمِنُ﴾ which means ‘blessing and power.’ As the blessed name of Allah ﷺ is mentioned at the time of swearing oath, enhancing the importance of what the oath-swearing person says, this

may also be a reason of it being called ‘Yameen’, that is, the conversation of blessing and power. (*Summarized from: Mirat-ul-Manajih, vol. 5, pp. 194*)

In terms of Shari’ah, oath is such a pledge by which the oath-swearing person makes a firm intention of doing or avoiding some act. (*Durr-e-Mukhtar, vol. 5, pp. 488*) For example, someone said, ‘By Allah عَزَّوَجَلَّ! I will pay back all of your debt tomorrow.’ This is an oath.

Three types of oath

There are three types of oath. (1) Laghw (2) Ghamoos (3) Mun’aqidah:

1. **Laghw** ﴿لَغْوٌ﴾ is the oath a person swears about a past or current matter assuming it to be true (due to some misunderstanding) but what he has said is the opposite of the fact. For example, someone swore the oath: ‘By Allah عَزَّوَجَلَّ! Zayd is not present at home.’ He had the information that Zayd was not present at home, and he had sworn this oath considering it to be true but in fact Zayd was present at home. This type of oath is called ‘Laghw’ and it is forgiven. There is no expiation for it.
2. **Ghamoos** ﴿غَمُوسٌ﴾ is a false oath a person deliberately swears about a past or current matter. For example, despite knowing that Zayd is not present at home, someone swears oath: ‘By Allah! Zayd is present at home.’ This type of oath is called Ghamoos and the one who has sworn this oath is an extreme sinner. It is Fard for him to repent of this sin. However, there is no commandment for him to pay expiation.
3. **Mun’aqidah** ﴿مُنْعِقِدَةٌ﴾ is the oath a person swears about a future matter. For example, he said, ‘I swear to Allah عَزَّوَجَلَّ that I will certainly come to your home tomorrow.’ If the person does not come the next day, his oath will break, and he will have to pay expiation. In some cases, he will also become sinner. (*Fatawa ‘Aalamgiri, vol. 2, pp. 52*)

In summary, the one who has sworn an oath about a past or current matter would have sworn either a truthful or a false oath. If he has sworn a truthful oath, there is no harm in it. If he has sworn a false oath [unknowingly] assuming it to be true, still there is no harm, i.e. he will not be a sinner nor will he have to pay expiation. However, if he has deliberately sworn a false oath [about a past or current matter],

he will be a sinner but still there is no expiation. If he has sworn an oath to do or not to do something in future, and has fulfilled his oath, there is no harm; otherwise, he will have to pay expiation and will also be sinner in some cases because of breaking the oath. (The detail of these cases is present on the next pages).

To swear false oath is major sin

The Beloved and Blessed Rasool ﷺ has stated, ‘Associating any partner with Allah ﷻ, disobeying parents, killing someone and swearing a false oath are major sins.’ (*Sahih Bukhari, vol. 4, pp. 295, Hadees 6675*)

Satan – the first to swear false oath

As Satan had been accursed because of not prostrating Sayyiduna Aadam Safiyyullah ﷺ, he was determined to harm Sayyiduna Aadam ﷺ. Allah ﷻ had allowed Sayyiduna Aadam ﷺ and Sayyidatuna Hawwa رَضِيَ اللَّهُ تَعَالَى عَنْهَا to live in Paradise and eat whatever they liked but He ﷻ had forbidden them from approaching a certain ‘tree’. Satan somehow managed to whisper to them, saying; ‘Should I not tell you the Tree of Paradise?’ Sayyiduna Aadam ﷺ forbade him but Satan swore that he was their well-wisher. Assuming that no one can swear a false oath with the name of Allah ﷻ, Sayyidatuna Hawwa رَضِيَ اللَّهُ تَعَالَى عَنْهَا ate something from that tree. Sayyiduna Aadam ﷺ then also ate it.

(Summarized from: Tafseer ‘Abdur Razzaq, vol. 2, pp. 76)

It is stated in the 20th and 21st Ayahs of Surah Al-A’raf, part 8:

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِيهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

Then Satan put evil suggestions in their hearts in order to disclose to them things of their shame which were hidden from them, and said, ‘Your Lord has forbidden you from this

tree for only because you may not become two angels or immortals'. And he swore (took oath) to them both, 'that I am a well-wisher for both of you'.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, Ayah 20-21)

Commenting on these Ayahs, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى has stated in his book of commentary *Khaza'in-ul-Irfan*: These Ayahs imply that the accursed Satan deceived (Sayyiduna) Aadam (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) by swearing a false oath. Satan was the first to swear a false oath. (Sayyiduna) Aadam (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) could not even imagine that anyone could tell a lie by swearing an oath mentioning the name of Allah عَزَّوَجَلَّ. This is why he trusted what Satan said.

False oath to deprive someone of his right leads to Hell

The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who deprives a Muslim of his right by swearing an oath, Allah عَزَّوَجَلَّ will make it Wajib for him to enter Hell, and will declare Paradise Haraam for him.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked, 'Even if it is a little thing?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Even if it is a twig of Peelu (i.e. Salvadora persica).'

[Sahih Muslim, pp. 82, Hadees 218 (137)]

Salvadora persica is a tree whose roots and branches are used in making Miswak. [In Arabic, it is called 'الْأَرَك' (Al-Arak)].

One swearing false oath will be raised with cut hands and feet

Once a Hadrami (i.e. a person from Hadramaut city of Yemen) and a Kindi (i.e. a person from the tribe Kindah) brought a dispute to the court of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ over a piece of land in Yemen. The Hadrami said, 'O Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! His father had seized my land which is now in his possession.' The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Do you have any witness?' He replied, 'No, but I will make him swear to Allah عَزَّوَجَلَّ that he does not know that I am the owner of the land his father seized.' The Kindi was prepared to swear the oath, so the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one unlawfully taking someone's wealth by swearing (a false) oath will be presented in the Divine court in such a state that his hands and feet will have been cut.' Listening to this, the Kindi admitted that the land belonged to him (i.e. the Hadrami).

(Sunan Abu Dawood, vol. 3, pp. 298, Hadees 3244)

Commenting on this Hadees, a renowned commentator of Hadees and Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'شَيْخُنَ اللهُ عَزَّوَجَلَّ! This is the effect of the blessed tongue that uttered just a few words, and changed the entire inner condition of the Kindi, making him tell the truth and withdrawing his claim to the land.'

(*Mirat-ul-Manajih*, vol. 5, pp. 403)

Manacles of seven pieces of land

Dishonest landlords, farmers and village chiefs who have seized hired farm lands of people and those who have seized others' lands by bribery and have had buildings constructed on them should all repent immediately and make up for people's rights they have violated. A Hadees is stated in the book *Sahih Muslim*, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one unjustly taking someone's as much piece of land as a hand-span will be made to wear the manacles of seven earths (around his neck) on the Day of Judgement.'

(*Sahih Muslim*, pp. 869, Hadees 1610)

Do not block public path unlawfully

Some people unlawfully block public paths, thus causing severe discomfort to people in some cases. For example:

1. [In some countries] During the days of Eid-ul-Adha, some people unlawfully block whole streets at some places for the purpose of selling, renting out or slaughtering sacrificial animals.
2. Some people throw away garbage or litter on paths, causing trouble to others. Some people purchase sand and steel for construction and then the heaps of these things remain lying unnecessarily on public paths for months even after the construction.
3. On the occasion of marriage, funeral, Niyaz¹ etc., some people [in some countries of the world] cook food in cauldrons [i.e. large round pots] in streets that sometimes leave craters [i.e. large holes] in the ground. These craters are then filled with mud and dirty water causing diseases spread by mosquitoes.

¹ Meal or sweets etc. distributed among people for the Isal-e-Sawab of a Muslim saint.

4. Some people have roads dug but do not have them levelled by plastering etc. after the need is met.
5. Some people unlawfully occupy the space of the public path for living or business, narrowing the way of people. There is a matter of concern for all of these people.

In his 853-page book ‘*Jahannam mayn Lay Jaanay walay A’maal (volume 1)*’ [i.e. the Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Imam Ibn Hajar Makki Shaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has included the act of occupying public pathways in major sins. On page 816 of the book, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘[It is a major sin] to make unlawful use of the public pathway, causing severe trouble to passing people.’ Describing the reason of it being a major sin, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that this act involves causing trouble to people and unlawful violation of their rights. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘[If] someone took one hand-span piece of land oppressively, the manacles made from that much part of seven earths will be put around his neck on the Day of Judgement.’

(*Sahih Bukhari, vol. 2, pp. 377, Hadees 3198*)

Dive in boiling water of Hell

Describing the harms caused by false oath, A’la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘False oath makes homes deserted.’ (*Fatawa Razawiyyah – referenced, vol. 6, pp. 602*)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated, ‘Although paying expiation is not obligatory for the one deliberately swearing a false oath about a past matter, its punishment is that he will be made to dive into the boiling water of Hell.’ (*Fatawa Razawiyyah, vol. 13, pp. 611*)

Dear Islamic brothers! Just ponder! Allah عَزَّوَجَلَّ has created us. He عَزَّوَجَلَّ is the Creator of the entire universe. He عَزَّوَجَلَّ knows everything, and nothing is hidden from Him. He عَزَّوَجَلَّ even knows the secrets of hearts. He عَزَّوَجَلَّ is Rahman ﴿رَحْمَنٌ﴾ and Raheem ﴿رَحِيمٌ﴾ as well as Qahhar ﴿قَهَّارٌ﴾ and Jabbar ﴿جَبَّارٌ﴾. How unwise the person is who swears a false oath mentioning the name of the Creator of the universe just for the sake of some coins or for some temporary worldly benefit!

Jews swore false oath to conceal glory of Mustafa ﷺ

The scholars and chiefs of the Jews Abu Raafi', Kinanah Bin Abil Huqayq, Ka'b Bin Ashraf and Huyayyibn-e-Akhtab hid the promise they had made to Allah ﷺ in the Holy Tawrah about having belief in the Holy Rasool ﷺ. They distorted [i.e. changed] the teachings of the Tawrah and swore false oath that what they had distorted was from Allah ﷺ. They did so in greed of receiving bribes and wealth from the ignorant people of their community. The following Ayah was revealed about them:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

Those who accept mean prices in exchange for Allah's covenant and their oaths, they do not have a share in the Hereafter – Allah will neither speak to them nor look towards them on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-Imran, Ayah 77)

(Tafseer Khaazin, vol. 1, pp. 265)



Blue-eyed hypocrite

There was a hypocrite whose name was 'Abdullah Bin Nabtal. He would attend the court of the Beloved and Blessed Rasool ﷺ and would pass on secret information to the Jews. One day, whilst present in his blessed house, the Holy Rasool ﷺ said, 'A very hard-hearted man who sees with the eyes of Satan will come.' Soon 'Abdullah Bin Nabtal came. His eyes were blue. The Beloved and Blessed Rasool ﷺ asked him, 'Why do you and your companions call us names?' He swore that he did not do so. He then brought his companions who also swore that they had not called him names. Upon this, the following Ayah was revealed:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

Did you not see those who befriended those people upon whom is Allah's wrath? They are neither of you nor of them – and they swear falsely, while they know.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Mujadalah, Ayah 14) (Khaza'in-ul-'Irfan)

Entry into Hell

It is stated that a person will be made to stand in the court of Allah ﷻ on the Day of Judgement. Allah ﷻ will give the command that he be taken to Hell. The person will humbly ask, 'O Allah ﷻ! Why am I being sent to Hell?' Allah ﷻ will say, '[You are being sent to Hell] because of offering Salahs after the elapsing of their timing, and swearing false oaths mentioning My name.' (*Mukashafa-tul-Quloob*, pp. 189)

Severe punishment for the trader swearing false oath

Sayyiduna Abu Zar Ghifari رضى الله تعالى عنه has narrated that the Rasool of Rahmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم has stated, 'There are three types of people to whom Allah ﷻ will not speak, nor will He ﷻ see them with mercy, and nor will He ﷻ purify them; in fact, there is severe punishment for them.' Sayyiduna Abu Zar Ghifari رضى الله تعالى عنه has further stated, 'The Holy Rasool صلى الله تعالى عليه وآله وسلم said this three times, so I said that these people would be ruined. Who are they?' He صلى الله تعالى عليه وآله وسلم said [that those three types of people are]:

1. The one hanging his Tahband¹ because of arrogance.
2. The one boasting of the favour [he did for someone].
3. The one selling his goods by swearing a false oath.

[Sahih Muslim, pp. 67, Hadees 171 (106)]

¹ Tahband is a piece of shawl worn to cover the lower part of the body from the waist to the ankles.

False oath removes blessing

The above narration contains a lesson, especially for those traders and shopkeepers who sell their defective products and earn undue profit on low standard items by swearing false oaths without feeling shame. There is a matter of concern for them as the Noble Rasool ﷺ has stated, 'Goods get sold by a false oath, and blessing gets removed (by it).' (*Kanz-ul-'Ummal*, vol. 16, pp. 297, *Hadees 46376*) He has further stated, 'Oath gets goods sold and removes blessing.' (*Sahih Bukhari*, vol. 2, pp. 15, *Hadees 2087*)

Commenting on this Hadees, a renowned commentator of Hadees, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Removal of blessing here means either the ruin of business in future or loss in the sale or purchase [made by a false oath]. In other words, if you palm off defective items onto someone he will no longer do business with you nor will he let anyone else do, after he has realized the fraud you committed. It is also possible that the money you earned will have no blessings in it as Haraam money has no blessings.' (*Mirat-ul-Manajih*, vol. 4, pp. 344)

Pig-like dead

It is stated in the 32-page booklet '*Kafan Choron kay Inkashafat*' [Revelations of Shroud Thieves] published by Dawat-e-Islami's publishing department Maktaba-tul-Madinah: Once a person came to the caliph 'Abdul Malik and said in panic, 'Your Majesty! I am an extreme sinner and want to know whether or not my sin is forgivable.' The caliph said, 'Is your sin bigger than even the sky and the earth?' He said, 'Yes.' The caliph asked again, 'Is your sin bigger than even Lawh and Qalam?' He replied in the affirmative. The caliph asked once again, 'Is your sin bigger than even the 'Arsh and the Kursi?' He replied in the affirmative again. The caliph then said, 'Your sin cannot certainly be bigger than the mercy of Allah عَزَّوَجَلَّ.' Listening to this, he burst into tears and began to cry uncontrollably. The caliph said, 'Let me know what your sin is.'

On hearing this he said, 'I feel greatly ashamed of telling it to you but I am going to mention it in the hope of finding a way of repentance.' Saying this, he related his terrible story in these words: Your Majesty! I am a shroud-stealer. I have learnt a lesson tonight from what I saw in five different graves I dug to steal shrouds. Describing the condition of a grave, he said, 'When I dug the second grave for stealing the shroud, I saw an extremely frightening scene. The face of the deceased had been transformed into the face

of a pig, and he was manacled and chained. A voice from Ghayb said, ‘He used to swear false oaths and earn Haraam sustenance.’ *(Derived from: Tazkira-tul-Wa’izeen, pp. 612)*

Black spot on heart

The Beloved and Blessed Rasool ﷺ has stated, ‘[If] a person swears an oath and adds a lie to it equivalent to a wing of a mosquito, then the oath will turn into (a black) spot onto his heart till the Day of Judgement.’ *(Ithaf-us-Sadah Iiz-Zabeedi, pp. 249, vol. 9)*

Avoid false oath

Dear Islamic brothers! Tremble with fear! Certainly, no one can bear Divine torment. If you have ever sworn false oaths, repent of this sin without any delay. Also keep it in mind that if you ever need to swear an oath, then swear only a truthful oath.

One should believe oath of Muslim

If a Muslim ever swears an oath in our presence, we should believe his oath forming a positive opinion about him. Imam Sharafuddin Nawawi رحمه الله تعالى عليه has stated that it is Mustahab to believe the oath sworn by a fellow Muslim and to fulfil it provided there is no fear of turmoil etc. *(Sharh Muslim lin-Nawawi, vol. 14, pp. 32)*

You have not stolen

Sayyiduna Abu Hurayrah رضى الله تعالى عنه has reported that the Noble Rasool ﷺ has stated that (Sayyiduna) ‘Isa Ibn Maryam once saw a person steal something so he (عليه الصلوة والسلام) said, ‘You have stolen.’ He replied, ‘By the One except Whom no one is worthy to be worshipped! I have not stolen anything.’ Listening to this, (Sayyiduna) ‘Isa (عليه الصلوة والسلام) said, ‘I believe in Allah عز وجل and withdraw what I said.’

(Sahih Muslim, pp. 1288, Hadees 2368)

A Muslim cannot swear a false oath to Allah عز وجل

الله أكبر! Did you see how nicely Sayyiduna ‘Isa Ruhullah عليه الصلوة والسلام treated the one who swore an oath! Reflecting the blessed feelings of Sayyiduna ‘Isa Ruhullah عليه الصلوة والسلام

about that oath-swearing person, a renowned commentator of Hadees, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Because of the oath you have sworn, I have assumed that you have spoken the truth because a Muslim cannot swear a false oath to Allah عَزَّوَجَلَّ as he has great reverence [i.e. respect] for the name of Allah عَزَّوَجَلَّ in his heart. I have presumed that I have had a misunderstanding, and what I saw was the mistake of my eyesight.' (*Mirat-ul-Manajih*, vol. 6, pp. 623)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Oath and Quran

To swear an oath of the Holy Quran is valid. However, just to say something whilst holding the Quran or placing it in between or placing one's hand onto it is not a valid oath. It is stated on page 574 of the 13th volume of *Fatawa Razawiyyah*: To swear an oath of the Holy Quran about something false is an extremely and severely major sin. As for swearing an oath of the Holy Quran about something true, there is no harm in it, and one can also hold the Holy Quran, if necessary. However, this makes the matter of the oath very crucial and should be avoided unless desperately needed.

It is also stated on page 575: To say something whilst holding the Holy Quran or placing a hand onto it without uttering the words of oath is not a lawfully valid oath. (That is, just holding the Holy Quran or placing a hand onto it or placing it in between will not be considered a valid oath). For example, if someone says that *he will do something* whilst placing his hand onto the Holy Quran but then he does not do what he had said, it will not be obligatory for him to pay expiation (as this was not a lawfully valid oath).'

﴿وَاللَّهُ تَعَالَى أَعْلَمُ﴾

TWO ADMONITORY FATAWA

1. A drinker swore oath while holding the Quran

It is stated on page 609 of the 13th volume of *Fatawa Razawiyyah* that a question was asked about a person who swore an oath whilst holding the Quran in the presence of four witnesses that he would no longer drink alcohol but then he drank it again. In the

concluding passage of a detailed reply to this question, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: Whilst holding the Quran if he swore the oath uttering the name of the Quran or that of Allah عَزَّوَجَلَّ, and then broke the oath, it is obligatory for him to pay expiation in this case. If he has pledged whilst holding the Quran [that he would not drink alcohol] but then fell into his habit of drinking again going against Quranic teaching, this is a very severe matter that has led to the blasphemy of the Quran and violation of its great right. Although he is not required to pay expiation for this extremely evil deed (provided he has not uttered the words of oath, just held the Quran), it is obligatory for him to repent of it immediately, and make a firm intention of not doing that evil deed (i.e. drinking) again. Or else, he should wait for severe punishment from Allah عَزَّوَجَلَّ and for hellfire. ﴿وَالْعِيَاذُ بِاللَّهِ تَعَالَى﴾ (We seek refuge of Allah عَزَّوَجَلَّ). If he did not utter the words of oath but rather considered just holding the Quran as oath, there is the same ruling for it as mentioned earlier that there is no expiation but severe punishment awaits him.

2. Dive in boiling water of Hell

Question: What is the expiation for the false oath a person has sworn to Almighty Allah عَزَّوَجَلَّ? If he has sworn many false oaths to Allah عَزَّوَجَلَّ at the same time, should he pay just one expiation or separate expiations for each oath?

Answer: There is no expiation for the false oath a person has deliberately sworn about a past matter but the punishment for this false oath is that he will be made to dive into the boiling water of Hell. However, if he has sworn a false oath about a future matter, he will have to pay a separate expiation for each false oath he has sworn, whether he has sworn one false oath or ten. ﴿وَاللَّهُ تَعَالَى أَعْلَمُ﴾ (And Allah عَزَّوَجَلَّ knows the best.)

Prohibition on swearing oath frequently

Allah عَزَّوَجَلَّ has said in Ayah 224 of Surah Al-Baqarah, part 2:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

And do not make Allah a target of your oaths.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 224)

Commenting on this Ayah, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘Some commentators رَحْمَةُ اللَّهِ تَعَالَى have said that this Ayah has proved prohibition on swearing oath frequently.’ (*Haashiya-tus-Saawi*, vol. 1, pp. 190)

Sayyiduna Ibraheem Nakh’ee رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘When we were children, our elders used to beat us for swearing oath and making a promise.’

(*Sahih Bukhari*, vol. 2, pp. 516, *Hadees* 3651)

Tu jhooti qasmaun say mujh ko sada bacha Ya Rab!

Na bat bat pay khha`oon qasam, Khuda Ya Rab!

Always protect me from swearing false oath, O Rab

May I not swear oath on trivial matters, O Rab

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

15 Madani pearls as regards oath

Here are 15 Madani pearls regarding oath and expiation, taken from page 298 to 311 and 319 of the second volume of 1182-page book ‘*Bahar-e-Shari’at*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. (Some minor changes have been made at some places.)

Avoid swearing oath about trivial matters

1. Although it is permissible to swear an oath, one should avoid it for as long as possible. One should not swear an oath about an unimportant matter. During conversation, some people frequently swear oaths intentionally and unintentionally without considering whether it is truthful or false! This is extremely undesirable. The oath sworn to anyone other than Allah is Makruh, and is not a lawfully valid oath, which implies there will be no expiation for breaking this type of oath.

Swearing oath by mistake

2. The oath a person has sworn by mistake is a valid oath. For example, someone wanted to say, ‘*I would drink water*’ but he uttered by mistake, ‘*By Allah عَزَّوَجَلَّ I will*

not drink water.' This is also a valid oath and, if broken, expiation will have to be paid. (Bahar-e-Shari'at, vol. 2, pp. 300)

3. Whether someone breaks the oath willingly or because of being forced, intentionally or by mistake, he will have to pay expiation in any case. Even if someone broke the oath in a state of unconsciousness or madness, it would still be Wajib for him to pay expiation provided he had sworn the oath in consciousness. If he swore the oath in a state of unconsciousness or madness, it would not be a valid oath because sanity is a condition for the validity of the oath. As he was insane at the time of swearing the oath, it is invalid. (Tabyeen-ul-Haqaiq, vol. 3, pp. 423)

The oath sworn with following words is not valid

4. The oath will not be valid if the following words are uttered. However, if a person has told a lie mentioning these words he is sinner: *May the wrath of Allah عَزَّوَجَلَّ be upon me If I do that; may curse or punishment from Allah عَزَّوَجَلَّ be upon me; may Divine retribution be inflicted upon me; may I be ruined; may I be buried alive; may Allah عَزَّوَجَلَّ punish me; may I be damned by Allah عَزَّوَجَلَّ; may I be deprived of intercession of the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; may I not have the vision of Allah عَزَّوَجَلَّ; may I not be blessed with reciting Kalimah at the time of my death.* (Fatawa 'Aalamgiri, vol. 2, pp. 54)

Four types of oath

5. There are certain types of oaths which must be fulfilled. For example, if someone swore an oath to do the act that was already necessary to do even without the oath or to avoid sin (as it is necessary to avoid sin even if one has not sworn the oath), then it is necessary to fulfil this type of oath. For example, if someone says, 'By Allah عَزَّوَجَلَّ I will offer Salat-uz-Zuhr or will avoid theft or fornication' [then it is necessary to fulfil this oath].

Secondly, there are certain types of oaths that must be broken. For example, if someone swore an oath to commit a sin or not to fulfil Faraaid and Wajibat – like he swore not to offer Salah or to steal or not to talk to his parents, then it is necessary to break this type of oath. Thirdly, it is Mustahab to break some types of oaths. For example, if someone swore to do such an act that is not better, he should break such an oath and do what is better. The fourth is the oath sworn about a Mubah act that

is doing or not doing which has the same effect. It is preferable to fulfil this type of oath. (*Al-Mabsoot lil-Sarkhasi, vol. 4, pp. 133*)

6. If someone swears an oath with any of the names of Allah ﷻ, the oath will be valid even if oath is not usually sworn during conversation with that name. For example, by Allah ﷻ, by Almighty, by Rahman, by Raheem, by the Creator. Similarly, if someone swore an oath with the Divine attribute that is usually mentioned at the time of oath, this would also be a valid oath. For example, *I swear by the Reverence of Allah ﷻ, I swear by His Glory, I swear by His Majesty, I swear by His Greatness, I swear by His Power, I swear by the Quran, I swear by the words of Allah ﷻ.* (*Fatawa 'Aalamgiri, vol. 2, pp. 52*)
7. If the following words are uttered, the oath will be valid: *I take an oath, I swear an oath, I bear witness, I say this with the belief that Allah ﷻ is my witness, oath is upon me, لَا إِلَهَ إِلَّا اللَّهُ I will not do that.* (*Ibid*)

The oath breaking which may lead to disbelief

8. The following sentences are very severe: *If I do this or if I have done that, I am a Jew or a Christian or a disbeliever or from among the disbelievers; may I not recite Kalimah at the time of death; may I die without faith; may I die as a disbeliever.* If someone swore a false oath [with any of these sentences] or broke this oath, he would become a disbeliever in some cases.

About the person who swears this type of false oath, it is stated in a Hadees, 'He is like the same [person] that he has mentioned.' That is, if he swears to become Jew, he will become a Jew (in some cases). Similarly, if he said, 'Allah ﷻ knows that I have not done so' but in fact he has done that and has told a lie, most scholars have the opinion that he would become a disbeliever. (*Bahar-e-Shari'at, vol. 2, pp. 301*)

To declare something Haraam for oneself

9. If someone declares something Haraam for himself – for example, he says, 'Such and such a thing is Haraam for me' – the thing will not become Haraam for him in this way as the thing declared Halal by Allah ﷻ can never be declared Haraam by

anyone else. However, if the person uses that thing (he declared Haraam for himself) he will have to pay expiation as it is also a type of oath. (*Tabyeen-ul-Haqaiq*, vol. 3, pp. 436)

[For example, if someone said], *'It is Haraam for me to talk to so-and-so person.'* This is also an oath, and if he talks to that person, it will be obligatory for him to pay expiation. (*Fatawa 'Aalamgiri*, vol. 2, pp. 58)

The oath sworn to anyone other than Allah is not valid

10. The oath sworn to anyone other than Allah is not a valid oath. For example, *I swear to you, I swear to myself, I swear on your life, I swear on my life, I swear on your head, I swear on my head, I swear on eyes, I swear on youth, I swear to my parents, I swear to my offspring, I swear on religion, I swear on Deen, I swear on knowledge, I swear on Ka'bah, I swear on Divine 'Arsh, I swear by the Holy Rasool* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Ibid*, pp. 51)
11. [If someone said] *'I swear by Almighty and Rasool that I would not do that work'*, this is not a valid oath. (*Ibid*, pp. 57, 58)
12. [If someone said] *'If I do this, I will be worse than disbelievers'* this is a valid oath, but if he said, *'If I do this, disbelievers will be greater than me'*. This is not a valid oath. (*Ibid*, pp. 58)

The oath urged on someone by anyone else is not valid

13. The oath urged upon a person by someone else is not a valid oath. For example, if someone said, *'I ask you for the sake of an oath to Allah* عَزَّوَجَلَّ *, please do this.'* It is not a valid oath, and if the person (whom oath was urged upon) does not do what he was asked to, he is not required to pay expiation. A person, [for example] went to another person. The latter who was sitting wanted to stand up but the former said, *'By Allah* عَزَّوَجَلَّ *! Don't stand'* but the sitting one stood up. The former who had sworn the oath is not required to pay expiation in this case. (*Ibid*, pp. 59-60)
14. Here is a principle to be remembered as regards every type of oath. Only commonly understood meaning of the words of oath will be considered valid. For example, someone swore that he would not enter any house but then he entered a Masjid or

the holy Ka'bah, his oath would not break in this case even though these places are also considered a type of house in a sense. Similarly, if he entered a public bathroom, his oath would not break. (*Fatawa 'Aalamgiri*, vol. 2, pp. 68)

Intention and purpose of oath are not considered

15. The exact words of oath are considered irrespective of what they imply. In other words, the meaning commonly understood in conversation by those words will be considered, whatever the intention and purpose of the oath-swearing person. For example, someone swore an oath that he would not purchase anything costing a penny for so-and-so person but he purchased something costing a pound for that person, his oath would not break in this case though the sentence he uttered implies that he would purchase nothing whether it costs a penny or a pound, but this will not be considered because this meaning is not understood by the word uttered.

Likewise, if someone swore an oath that he would not go out passing through the door but he got out by jumping over the wall or with the help of a ladder, his oath would not break though the sentence he uttered implies that he would not go out of the house. (*Durr-e-Mukhtar, Rad-dul-Muhtar*, vol. 5, pp. 550)

In this context, listen to a parable of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Oath not to eat egg

There was a person who swore an oath never to eat the egg. He then swore an oath to eat what was in the pocket of so-and-so person. Coincidentally, there was an egg in the pocket of that person. This issue was presented in the court of the leader of millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'The oath-swearing person should place the egg under a hen, and when the chick hatches out, he should roast it and eat it or should cook it in soup and eat it with soup. (In this way, his oath will be fulfilled).' (*Al-Khayraat-ul-Hisaan*, pp. 185)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Some words of oath

If someone said, ﴿وَاللّٰهُ﴾, ﴿يَاللّٰهُ﴾, ﴿تَاللّٰهُ﴾ these will be considered three oaths. The following are also the words of oath: *By Allah عَزَّوَجَلَّ, by Almighty, by oath, I have said this with a Shar'i oath, I have said this with the belief that Allah عَزَّوَجَلَّ is Haazir and Naazir. I am saying this with the belief that Allah عَزَّوَجَلَّ is Samee' and Baseer.* Although the oath will be valid on saying, 'I have said this with the belief that Allah عَزَّوَجَلَّ is Haazir and Naazir' it is prohibited to use words *Haazir and Naazir* for Allah عَزَّوَجَلَّ.

Words of oath used by Holy Rasool ﷺ

Whenever the Beloved and Blessed Rasool ﷺ swore an oath, he ﷺ would often do with these words ﴿وَمُقَلِّبِ الْقُلُوبِ﴾ (i.e. *I swear by the One Who turns hearts*) or with ﴿وَالَّذِي نَفْسِي بِيَدِهِ﴾ (i.e. *I swear by the One under Whose power my life is*).

Sayyiduna Ibn 'Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا has narrated that whenever the Beloved and Blessed Rasool ﷺ swore an oath he ﷺ would often do with the words ﴿وَمُقَلِّبِ الْقُلُوبِ﴾ (i.e. *I swear by the One Who turns hearts*).

(Sahih Bukhari, vol. 4, pp. 278, Hadees 6617)

To swear oath to the Holy Rasool ﷺ

On page 528 of the 561 pages-containing book 'Malfuzaat A'la Hadrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is stated that A'la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ was asked the following question: If a person who has sworn by the Noblest Rasool ﷺ that he would do a certain act but does not do that, will he have to pay expiation? He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ replied, 'No.' (Fatawa 'Aalamgiri, vol. 2, pp. 51)

How is it to swear an oath to father?

The Noble Rasool ﷺ once saw Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ swear an oath to his father whilst he رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was riding. The Beloved and Blessed Rasool ﷺ said, 'Allah عَزَّوَجَلَّ prohibits you from swearing oath to your father;

the person who wants to swear an oath should swear it by Allah عَزَّوَجَلَّ or should remain silent.’ (*Sahih Bukhari, vol. 4, pp. 286, Hadees 6646*)

Commenting on this Hadees, a renowned commentator of Hadees and Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: This shows that it is prohibited to swear an oath to anyone other than Allah. As the Arabs usually used to swear to their fathers and grandfathers, prohibition on swearing to the father was particularly mentioned. In short, it is Makruh to swear to anyone other than Allah.

(*Mirqat-ul-Mafatih, vol. 6, pp. 579*)

[To swear to] Allah عَزَّوَجَلَّ implies swearing an oath with the names of Allah عَزَّوَجَلَّ that are attached to His attributes or to His Being. Therefore, it is permissible to swear on the Holy Quran because the Holy Quran contains the words of Allah عَزَّوَجَلَّ which is a Divine attribute. The oaths of era, fig, olive etc. were mentioned in the Holy Quran; these are not Shar’i oaths. Furthermore, these rulings are for us to follow, not for Allah عَزَّوَجَلَّ.

(*Mirat-ul-Manajih, vol. 5, pp. 194, 195*)

Oath with ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾

Islamic scholars have stated: If someone swore an oath with the words ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾, it is not Wajib for him to fulfil this oath provided he had uttered the words ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾ immediately after the words of oath. If there was a pause – for example, he swore an oath and then became silent or talked about something else between the words of the oath and ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾, the oath will be valid. (*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 5, pp. 548*)

Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The person swearing an oath and saying ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾ with it, will not be Haanis (i.e. the one who breaks an oath).’

(*Sunan-ut-Tirmizi, vol. 3, pp. 183, Hadees 1536*)

Commenting on this Hadees, a renowned commentator of Hadees and Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘In summary, if a person says ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾ right after making a promise or swearing an oath, this will not be a sin nor will expiation be obligatory for going against it.’ (*Mirat-ul-Manajih, vol. 5, pp. 201*)

Big moustached criminal

Dear Islamic brothers! To attend the Sunnah-inspiring Ijtimā' of Dawat-e-Islami is an excellent and effective way of acquiring religious knowledge. You should also attend the weekly Sunnah-inspiring Ijtimā' held in your city. By the blessing of these Ijtimā'at, a Madani revolution has taken place in the lives of countless wicked people. Here is a glimpse of one such Madani parable.

An Islamic scholar who was also a preacher of Dawat-e-Islami has stated: In 1995, there was a criminal person charged with more or less eleven robbery cases including a murder, and had served one year imprisonment. He was an employee at the irrigation department and his salary was 3000 PKR but he would earn up to 10,000 PKR by unlawful means such as by selling government trees and stolen water etc. He had a big moustache with an ugly and frightening face. The preacher of Dawat-e-Islami goes on to say: In 1995, one day, making individual effort I invited him to attend the Sunnah-inspiring Ijtimā' of Dawat-e-Islami but he turned down my invitation. Without giving up hope, I continued to give invitation of Ijtimā' to him from time to time. Eventually, about two years later, he accepted my invitation and attended the Ijtimā' with a gun. Coincidentally, I was assigned that day to deliver a speech about Hell.

Frightened by listening to the horrors of Hell, he was sweating heavily despite extremely cold weather. After the Ijtimā' ended, he continued to cry and said, 'Alas! What will become of me? I have committed countless sins.' He suffered from fever for three days. Filled with remorse, he repented of his sins and started offering Salah. The next Thursday, he had the privilege of attending the Ijtimā' again in which he listened to a speech about Paradise, and was encouraged by it. Gradually, he started treading on the path of piety and joined the Madani environment of Dawat-e-Islami. He threw away the T.V. from his home (because only sinful channels used to be watched by it, and Madani Channel was not started at that time). He also had the privilege of adorning his face with a beard and his head with a green turban.

At the time of the writing of this account, he is busy with carrying out the Madani activities of Dawat-e-Islami and is rendering his services for the provincial level Majlis of Khuddam-ul-Masajid.

*Ager chor daaku bhi aa jayain gey to
Sudher jayain gey, ger mila Madani mahaul
Gunahgaraun aao, siyah-karaun aao
Gunahaun ko day ga chhura Madani mahaul*

*If thieves and robbers come,
They will get reformed in Madani environment
Come O sinners, you also O transgressors!
You will give up sins in Madani environment*

(Wasail-e-Bakhshish, pp. 203)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Protect the oath

Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, has published the Holy Quran with Urdu translation under the title of *Kanz-ul-Iman with Khaza'in-ul-'Irfan*. On its pages 516 and 517, the 91st Ayah of Surah An-Nahl, part 14, is stated. Allah عَزَّوَجَلَّ has said:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۖ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

And fulfil the promise of Allah when you have made it, and do not break oaths after making them firm, and you have already made Allah a Guarantor over you; indeed Allah knows your deeds. [Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, Ayah 91)

Allah عَزَّوَجَلَّ has also said in the 89th Ayah of Surah Al-Ma'idah, part 7:

And guard your oaths.

[Kanz-ul-Iman (Translation of Quran)]

وَأَحْفَظُوا أَيْمَانَكُمْ ۖ

Commenting on this Ayah, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the commentary *Khaza'in-ul-'Irfan*, ‘Fulfil your oaths provided there is no Shar’i prohibition. To protect an oath also means giving up the habit of swearing oaths.’

To break oath for something better

Sayyiduna ‘Adee Bin Haatim رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that a person once came to me and asked for 100 dirham. Annoyed, I said, ‘You have asked me just for 100 dirhams, whereas I am the son of Haatim (Taa’ee). By Allah عَزَّوَجَلَّ I will not give you anything.’ But then I said: I have heard the saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘[If] a person swore to do something but then something better occurred to him, he should do the better thing.’ Therefore, I would give you 400 dirhams. (*Sahih Muslim*, pp. 899, *Hadees 1651*)

Expiation for breaking oath for something better

Dear Islamic brothers! Although it is permissible to break the oath for something better, the oath-breaking person will have to pay expiation after breaking it. Sayyiduna Abul Ahwas ‘Awf Ibn Maalik رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated from his father: I said, ‘O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! When I go to my paternal cousin to ask for something he does not give anything to me, nor does he treat me politely but when he needs anything, he asks me for that thing. I have sworn an oath neither to give him anything nor to treat him kindly. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to do what was better, and pay expiation for my oath.’ (*Sunan Nasa'ee*, pp. 619, *Hadees 3793*)

Oath to harm someone oppressively

If a person swore an oath to harm someone oppressively, it is a sin to fulfil such an oath. However, he will have to pay expiation for breaking this oath. It is stated in the book *Sahih Bukhari* that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If a person swore an oath to harm his family member, hence by Almighty, it is a bigger sin near Allah عَزَّوَجَلَّ to harm him and fulfil the oath than to pay expiation imposed on him by Allah عَزَّوَجَلَّ for [breaking] the oath.’

(*Sahih Bukhari*, vol. 4, pp. 281, *Hadees 6625*; *Fatawa Razawiyyah*, vol. 13, pp. 549)

Commenting on this Hadees, a renowned commentator of Hadees and Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'If a person swore an oath to violate the right of any of his family members – for example, he swore an oath not to serve his mother or not to talk to his parents – it is a sin for him to fulfil this type of oath. It is Wajib for him to break such oaths and fulfil the rights of his family members. Here no one should have the misunderstanding that to fulfil this oath is a sin and not to fulfil this oath is a bigger sin. The correct ruling is that to fulfil this oath is a severely major sin, and not to fulfil it is an act of reward. As it is the blasphemy of the name of Allah عَزَّوَجَلَّ to break the oath, expiation is Wajib for this reason. Not to break this oath is a more severe sin. (Mirat-ul-Manajih, vol. 5, pp. 198; summarized)

How is it to swear oath of divorce and make someone else do

It is a trait of the hypocrites to make someone swear the oath of divorce. For example, saying the sentence to someone, 'Swear the oath that divorce be to my wife if I do that thing.' A'la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated a Hadees on page 198 of the 13th volume of *Fatawa Razawiyyah*, 'A Muslim does not swear the oath of divorce, and no one makes someone swear the oath of divorce but a hypocrite.' (Ibn 'Asakir, vol. 57, pp. 393)

Expiation for oath

Here is the 89th Ayah of Surah Al-Ma'idah, part 7, with its translation from page 235 of sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has stated:

لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ ۖ
إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ
لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Allah does not hold you responsible for oaths which are made by misunderstanding but He does hold you responsible for oaths which you have made firm; so the expiation for such oaths is to provide food to ten needy persons with average food with which you feed your family members, or to clothe them, or to free one slave; and for one who does not have any of these means, is the fasting for three days; this is the expiation for your oaths when you have sworn; and guard your oaths; this is how Allah explains His signs to you, so that you may be grateful. [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Ma'idah, Ayah 89)

13 MADANI PEARLS ABOUT EXPIATION FOR OATH

Conditions for the expiation of oath

1. There are certain conditions for an oath. If these conditions are not met, expiation will not be due. The conditions include: The one who has sworn an oath should be a (a) Muslim (b) Sane and (c) adult. The oath sworn by a disbeliever is not a valid oath, that is, if he swore an oath in the state of disbelief and broke it after he has embraced Islam, expiation would not be Wajib for him. Allah عَزَّوَجَلَّ forbid, if a person who had sworn an oath [in the state of Islam] became an apostate, the oath would become invalid, that is, if he embraced Islam again and broke the oath, no expiation would be due. (d) It is also a condition for an oath that the thing about which the oath was sworn should be logically possible no matter it is unlikely. (e) It is also a condition that the oath and the thing about which the oath was sworn should be uttered together. If there is a pause, oath will not be valid. For example, a person said to some other person: Say, *by Allah عَزَّوَجَلَّ!* He said, *by Allah عَزَّوَجَلَّ!* The former then said to the latter: Say, *I will do that*, and he said the same words, so this will not be a valid oath. (Fatawa 'Aalamgiri, vol. 2, pp. 51)

Expiation for oath

2. Expiation for breaking an oath is to free a slave or provide ten Miskeen¹ people either with food or with clothing. The one who has to pay expiation can choose any one of the aforementioned three options. (Tabyeen-ul-Haqaiq, vol. 3 pp. 430)

¹ A Miskeen is the one who does not possess anything and who has to beg others for food or clothes for covering the body. Begging is Halal (allowed) for him.

(This should be remembered that expiation is paid only when the oath was sworn about a future matter. There is no expiation for breaking the oath sworn about a past or current matter. For example, someone said, ‘By Allah عَزَّوَجَلَّ! I did not drink even a single glass of cold water yesterday.’ If he has sworn false oath despite being aware that he had drunk cold water yesterday, he is a sinner and should repent. However, there is no expiation.)

How to pay expiation?

3. The one who has to pay expiation for breaking an oath will have to serve 10 Masakeen with lunch and dinner such that their stomach is full. It is necessary to serve both the meals to the same 10 Masakeen. If he served lunch to 10 people, and dinner to 10 other people, expiation will not get paid. He can serve 10 Masakeen with both meals the same day or can serve a different Miskeen with both meals for 10 days or can also serve the same Miskeen with both the meals for 10 days. There should be no child among the Masakeen served. Both Ibahat (i.e. to permit the Miskeen to eat) and Tamleek (i.e. to make the Miskeen owner of meals allowing him whether to eat or to take the meals with him) are permissible. Instead of serving Miskeen with meals, it is also permissible to make every Miskeen owner of half a Sa’ of wheat or one Sa’ of barley or the money equivalent to their value. (One Sa’ is equivalent to 3.840 kilograms and half a Sa’ is equivalent to 1.920 kilograms). Likewise, it is also permissible to give one Sadaqah-e-Fitr every day to the same Miskeen for 10 days or to serve some of them with meals and give Sadaqah-e-Fitr to others.

In short, all the ways of paying expiation can be seen in pages 205 to 217 of the second volume of Maktaba-tul-Madinah’s published book ‘Bahar-e-Shari’at’ in the chapter of the expiation of Zihaar. The only difference between the expiation of Zihaar and that of oath is that the one paying the expiation of Zihaar has to serve 60 Masakeen, whereas the one paying the expiation of oath has to serve 10 Masakeen.

(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 5, pp. 523)

Intention is condition for expiation

4. Intention is a condition for paying expiation. Without intention, expiation will not get paid. However, if the person who had given expiation without an intention makes

an intention of paying it whilst the thing given is still in possession of the Miskeen, expiation will get paid. The same condition applies to Zakah i.e. the intention if made after one has paid Zakah will be valid provided the thing given as Zakah is still in possession of the Faqeer, otherwise the intention will not be valid [and Zakah will not get paid in this case]. (*Haashiya-tut-Tahtaawi 'ala Ad-Durr-ul-Mukhtar, vol. 2, pp. 198*)

5. If the one who has to pay expiation wants to feed Masakeen in Ramadan, he must feed them both meals, i.e. Sahari and dinner. He may also feed dinner for 20 days to the same Miskeen. (*Al-Jauhara-tun-Nayyirah, pp. 253*)

When is it permissible to keep three Siyam as expiation?

6. If the one who has to pay expiation is unable to free a slave or provide 10 Masakeen with meals or clothing, he has to keep three Siyam ﴿صِيَام﴾ consecutively. (*Ibid*)

Financial condition at the time of paying expiation

7. The financial inability to pay expiation by providing 10 Masakeen with meals or clothing will be considered valid only at the time of paying expiation. For example, if he was rich at the time of breaking the oath but is destitute at the time of paying expiation, he can pay expiation by keeping Siyam. On the other hand, if he was destitute at the time of breaking the oath but is rich at the time of paying expiation, he cannot pay expiation by keeping Siyam. (*Al-Jauhara-tun-Nayyirah, pp. 253*)

Keeping Siyam consecutively is necessary

8. If one misses even a single Sawm ﴿صَوْم﴾ in between these three Siyam, expiation will not get paid even if he had missed [that one Sawm] due to some compulsion. Even if a woman experiences menses [during the Siyam of expiation] the previously-observed Siyam will not be counted. In other words, she will have to keep three Siyam consecutively again after she has attained purity. (*Durr-e-Mukhtar, vol. 5, pp. 526*)

A condition for paying expiation by Siyam

9. It is also a condition for paying expiation by keeping Siyam ﴿صِيَام﴾ that the expiation-paying person must not be able to have enough wealth to pay expiation throughout three Siyam. For example, if he got enough wealth to pay expiation after he had kept two Siyam, expiation in the form of Siyam can no longer be paid. Even if he had kept the third Sawm and got wealth before the sunset or became eligible to get enough inheritance for payment of expiation as a result of the death of some relative, Siyam will not be enough in this case. (*Durr-e-Mukhtar*, vol. 5, pp. 526)

Two rulings about intention of Siyam of expiation

10. It is necessary that the intention for these Siyam must be made at night. It is also essential that the intention of expiation must be made; just intention of a Sawm is not enough. (*Mabsoot*, vol. 4, pp. 166)

Expiation paid before breaking oath is invalid

11. Expiation cannot be paid before breaking the oath. Even if it is paid, it will not be valid. In other words, if someone broke the oath after he had paid expiation, he has to pay it again as the previous one is not valid. Moreover, he cannot also take back the expiation he has already given to a Faqeer. (*Fatawa 'Aalamgiri*, vol. 2, pp. 64)

Who is deserving of receiving expiation?

12. Expiation can be given to only those Masakeen to whom Zakah can be given. That is, expiation cannot be given to parents, offspring etc. to whom Zakah cannot be given. (*Durr-e-Mukhtar*, vol. 5, pp. 527)
13. The amount of the expiation of oath cannot be spent on Masjid, nor can it be spent on giving shroud to a deceased. In short, the amount of expiation cannot be spent on all such things on which Zakah cannot be spent. (*Fatawa 'Aalamgiri*, vol. 2, pp. 62)

(For detailed information about oath and expiation, it is necessary to study from page 298 to 311 of the second volume of the 1182 pages-containing book 'Bahar-e-Shari'at' published by Dawat-e-Islami's publishing department Maktaba-tul-Madinah.)

Important ruling about giving expiation to religious or social organization

If someone wants to give the amount of expiation to some religious or social organization run by Muslims, he can do so but he will have to make it clear that the amount given is of expiation so that they would put it separately and use it as per the above-mentioned method, i.e. serving the same Miskeen with lunch and dinner for 10 days or serving 10 Masakeen with lunch and dinner etc. If the religious organization wants to use it in religious works, it can do so with the help of Heelah [an option] whose method is as follows: ‘The organization should make a Miskeen owner of one Sadaqah-e-Fitr as well as give it under his possession every day [for 10 days] or should make 10 Masakeen the owner of one Sadaqah-e-Fitr each the same day as well as give it under their possession. The Miskeen should then personally spend the amount on religious works.’

Tu jhooti qasam say bacha Ya Ilahi

Mujhay sach ka ‘aadi bana Ya Ilahi

Translation: O Almighty! Protect me from false oaths and make me a truthful person.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How wonderful Madani Tarbiyyati Course is!

Dear Islamic brothers! In order to develop a passion for repenting of false oaths, to give up the habit of swearing oaths on unimportant matters, to acquire essential religious knowledge and to make the habit of acting upon Sunnahs, please join the 63-day Madani Tarbiyyati Course conducted by Dawat-e-Islami. If possible, everyone should attend this extremely useful course. For your persuasion and encouragement, here is a summary of a Madani parable related by an Islamic brother.

He has stated: In our area, there was a young man who was the only son of his parents. Due to wicked company, he had become a drug addict and used to stay out of his home. His father would often bring him home from the graveyard where he would take drugs with other drug addicts. All of his family members were very worried about him. One day, making individual efforts, an Islamic brother tried to persuade him to enrol in the Madani Tarbiyyati Course. Luckily, he agreed and came to the global Madani Markaz of

Dawat-e-Islami, a global, non-political movement for the preaching of Quran and Sunnah. The whole family was very delighted. All the family members prayed that he become pious, but they were still afraid that he would relapse into his bad habits.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After a few days, he informed his family members on the phone, 'I am enjoying a lot during the Madani Tarbiyyati Course at Faizan-e-Madinah. It seems as if blessings are making their way to Faizan-e-Madinah directly from Madinah Munawwarah. I have repented of my sins, and have started offering Salah with Jama'at regularly. I am also learning Sunnahs with peace and ease.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! When he returned from the Madani Tarbiyyati Course he had been changed altogether. All family members and neighbours were amazed by the positive changes taken place in his life. His face had been adorned with a blessed beard and head with a green turban. As soon as he returned home, he started calling his family towards righteousness making individual effort. By the blessings of his individual effort, his father also adorned his face with a beard and head with a turban, and started attending the weekly Sunnah-inspiring Ijtima' regularly. His mother and sister also made up their mind to do 'Dars-e-Nizami' and 'Shari'ah Course' respectively.

His father remarked, 'I pray for the Islamic brothers of Dawat-e-Islami, especially for those who took my son to Faizan-e-Madinah for the 63-day Madani Tarbiyyati Course by making individual efforts. We were very disturbed by his habits. His mother was so annoyed with him that one day she brought insecticide¹ and said in a fit of temper she would either kill herself by drinking the insecticide or kill her son by making him drink it. She now prays tearfully for the Islamic brothers of Dawat-e-Islami whose efforts have made our wicked son pious.'

*Ager Sunnatayn seekhnay ka hay jazbah
Tum aa jao day ga sikha Madani mahaul
Tu daarhi berha lay 'Imamah saja lay
Nahin hay yeh hergiz bura Madani mahaul*

¹ i.e. a chemical substance used for killing insects.

*If you have a passion for learning Sunnahs
Come and learn in the Madani environment*

*You will grow a beard and wear a turban
If you join the righteous Madani environment*

(Wasail-e-Bakhshish, pp. 604)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Make efforts to reform family members

Dear Islamic brothers! Have you seen how excellent and fruitful individual efforts are! A wicked young man attended the 63-day Madani Tarbiyyati Course and was inspired by its blessings to repent of his sins and to make efforts to reform his family members. All of us should indeed make efforts to reform ourselves as well as our family members. In order to learn how to make efforts to make Madani environment at our home, let's pick the flowers of mercy from the beautiful and blessed tree of Sunnah.

19 Madani pearls for developing Madani environment in the home

1. When entering or leaving home, say Salam loudly.
2. Stand up in respect when you see your father or mother coming.
3. At least once a day, Islamic brothers should kiss the hands and feet of their father, and Islamic sisters should do the same with their mother.
4. Keep your voice down when present before parents. Never meet their eyes. Keep your eyes lowered when talking to them.
5. Immediately perform every chore and task given by them provided it is not against Shari'ah.
6. Remain fairly serious in home. Refrain from stubborn argumentation, laughing, joking, expressing anger over trivial matters, finding a fault with food, scolding or beating younger siblings and quarrelling with the elders of the family. If you have such habits, change your attitude altogether and seek forgiveness from everyone.

7. If you adopt seriousness at home and anywhere else, its blessings will emerge at your home, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
8. Speak courteously to your mother, wife, children, and even infants whether you are at home (or anywhere else).
9. Go to bed within 2 hours of the time when Jama'at of 'Isha is held in the Masjid of your locality. If only you wake up for Tahajjud or at least for Fajr easily, and offer Fajr Salah with Jama'at in the first row of the Masjid. That way, you will not also feel laziness at work.
10. If any members of the family are lazy in offering Salah or commit the sins of unveiling, watching films and dramas, listening to songs, and you are not the head of the family and there is a strong chance that your advice will not produce any effect, then instead of criticizing them repeatedly, encourage them to watch or listen to the audio-cassettes, audio and video CDs of Sunnah-inspiring speeches released by Maktaba-tul-Madinah, and convince them to watch Madani Channel. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will notice a pleasant Madani change.
11. No matter how severely you are scolded or even beaten at home, have patience in all circumstances. If you answer them back, you cannot hope for the building of the Madani environment at your home. Instead, it would worsen the situation because Satan sometimes makes people stubborn because of undue strictness.
12. An excellent way of building the Madani environment at home is to deliver or listen to Dars from *Faizan-e-Sunnat* every day.
13. Keep making heartfelt Du'a for the betterment of the worldly life and afterlife of your family members. The Beloved Rasool ﷺ has said: **﴿الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ﴾**
Du'a is the weapon of Muslim. (Al-Mustadrak lil-Haakim, vol. 2, pp. 162, Hadees 1855)
14. If there is no Shar'i prohibition, the married women living in the house of their in-laws should show the above good behaviour towards their in-laws, especially towards the parents of the husband. However, it is essential to take the precaution that the daughter-in-law should not kiss the hands and feet of her father-in-law and the son-in-law should not kiss the hands and feet of his mother-in-law.

15. It is stated on page 290 of the book *Masa'il-ul-Quran*: Recite the following Du'a after every Salah (with Salat-'Alan-Nabi once before and once after it) إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ your family members will become steadfast in Sunnah and the Madani environment will develop in your home. The Du'a is:

اللَّهُمَّ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا¹

Note: اللَّهُمَّ is not a part of this Quranic Ayah.

16. If a child or an adult is disobedient, recite the following blessed Ayahs only once, when he is asleep, standing beside his head in a low voice so that he does not wake up:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۖ فِي لَوْحٍ مَحْفُوظٍ¹

Do this for 11 or 21 days. Remember! If some Wazifah is recited beside the head of a sleeping adult person, there is a chance of him waking up, especially when he is not sleeping deeply. It is also difficult to know whether he is really sleeping or has only closed his eyes. Therefore, if there is a fear of quarrel or discord, one should not do it, especially a wife should not do it beside her husband.

17. In order to make disobedient offspring obedient, recite يَا شَهِيدُ 21 times after Salat-ul-Fajr with your face towards the sky. Continue to do it unless your wish is fulfilled. (Recite Salat-'Alan-Nabi once before and after it.)

¹ O our Lord, grant us from our wives and children the coolness of eyes, and make us leader of the pious ones.
[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 74)

¹ Rather it (what they deny) is the Excellent Glorious Quran, in the Preserved Tablet.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Burooj, Ayah 21-22)

18. Make a habit of acting upon the Madani In'amaat. Enforce the Madani In'amaat gently and wisely among your family members. If you are a father, enforce them among your offspring. By the grace of Allah ﷺ, a Madani revolution will take place at your home.
19. Travel every month with a Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool at least for three days and make Du'a there. The Madani environment has developed at several homes by the blessings of travelling with Madani Qafilahs. A number of such Madani parables have been reported.



Rawaiyye say tayray hayn ghar walay bad-zan

To kaysay banay ga bhala Madani mahaul

*Tu kerna na ghar mayn lara`ee bhira`ee
Wa-gera na ban paye ga Madani mahaul*

*Tu bak bak na ker, lab pay Qufl-e-Madinah
Laga ghar mayn ban jaye ga Madani mahaul*

*Tu narmi-o-hikmat ko apna lay bhai!
Tayray ghar mayn ban jaye ga Madani mahaul*

*Na ker maskhari khoob sanjeedah ho ja
Tayray ghar mayn ban jaye ga Madani mahaul*

*Jo akhlaq say tayray maa bap hayn khush
Tayray ghar mayn ban jaye ga Madani mahaul*

*Tu nazrayn jhuka ker baat ker sab say
Tayray ghar mayn ban jaye ga Madani mahaul*

*Tu ghar mayn sabhi ko dikha Madani Channel
Tayray ghar mayn ban jaye ga Madani mahaul*

*Sada ghar mayn day Dars-e-Faizan-e-Sunnat
Tayray ghar mayn ban jaye ga Madani mahaul*

*Tu maa bap ki dast-bosi kiya ker
Tayray ghar mayn ban jaye ga Madani mahaul*

*Tu chhotaun pay shafqat baraun ka adab ker
Tayray ghar mayn ban jaye ga Madani mahaul*

*Paray daant kaysi hi tu seh liya ker
Tayray ghar mayn ban jaye ga Madani mahaul*

*Ager ho pita`ee na ker lab-kusha`ee
Tayray ghar mayn ban jaye ga Madani mahaul*

*Du'a ker yeh sham-o-sahar girr gira ker
Banay mayray ghar mayn Khuda Madani mahaul*

Translation: How can you expect to make a Madani environment at your home if your family members are annoyed with you because of your misbehaviour. Do not quarrel with anyone at home; otherwise you will not be able to make the Madani environment. Avoid useless talking and apply Madani lock to your tongue, the Madani environment will develop at your home. If you adopt gentleness, seriousness and wisdom, giving up joking and jesting, the Madani environment will develop at your home. If your parents are pleased with your good manners, the Madani environment will develop at your home. Lower your eyes when talking to anyone, encourage your family to watch Madani Channel, always give Dars from Faizan-e-Sunnat at home, kiss the hands of parents, treat your elders respectfully and youngsters kindly, remain patient even if you are rebuked or beaten and make Du'a to Allah ﷻ wholeheartedly and beseechingly that the Madani environment be developed at your home!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Ifk incident

The Ifk incident briefly described in the parable of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ on page 127 is stated in the book *Khaza'in-ul-'Irfan* like this: While returning from the battle of Ban-il-Mustaliq, the caravan stayed near Madinah. Due to some need, the mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا went somewhere, in the nearby area, where her necklace broke and went missing. She was searching for her missing necklace. Meanwhile, the people of the caravan saddled up her camel and left, assuming

that the mother of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهَا was sitting on the veil-covered saddle of the camel. As she returned, she found out that the caravan had left without her. Anyway, she stayed where the caravan was staying expecting that they would return in her search.

At that time, a person used to be assigned to collect the things the caravan had forgetfully left behind. On that occasion, Sayyiduna Safwan (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) was tasked with it. When he رَضِيَ اللَّهُ تَعَالَى عَنْهُ came and saw her, he recited ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ loudly. She رَضِيَ اللَّهُ تَعَالَى عَنْهَا wore her veil. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ sat his she-camel on which she رَضِيَ اللَّهُ تَعَالَى عَنْهَا rode and joined the caravan. The black-hearted hypocrites spread chaos-provoking suspicions, deceiving even some Muslims into believing them and encouraging them to say inappropriate things. The mother of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهَا fell ill and remained in the same condition for a month. At that time, she was unaware of what the hypocrites were saying about her.

One day, Umm-e-Mistah informed her of it. Shocked, she رَضِيَ اللَّهُ تَعَالَى عَنْهَا burst into tears and her illness intensified even more. She رَضِيَ اللَّهُ تَعَالَى عَنْهَا was in floods of tears and was unable to sleep even for a moment. Meanwhile, these Ayahs of Surah An-Noor were revealed to the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, declaring the purity of the mother of the believers. Allah عَزَّوَجَلَّ raised her rank so much that her purity and sanctity were described in many Ayahs of the Quran. In the meantime, the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said under oath on the blessed Mimbar (i.e. a raised pulpit-like structure), 'I surely know the purity and sanctity of my family, so which person can make an apology on behalf of the one who has said inappropriate things about them.'

Sayyiduna 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'Hypocrites are certainly liars. The mother of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهَا is pure indeed. Allah عَزَّوَجَلَّ has protected your blessed body even from a fly because it settles on impurities; why then would He عَزَّوَجَلَّ not protect you from the company of an evil woman!' Likewise, describing the purity of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'Allah عَزَّوَجَلَّ has not let your shadow appear on the ground so that no one will step on it. How can it be possible that the Creator who has protected your shadow will not protect your family (i.e. your blessed wives)!' Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said, 'Allah عَزَّوَجَلَّ ordered you to take off your slipper just because it was stained with the blood of a louse. When Allah عَزَّوَجَلَّ is not pleased even with the impurity of your slipper, how can it be possible that He عَزَّوَجَلَّ be pleased with the impurity of your family (i.e. wives)?'

Likewise, many Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and Sahabiyyat رَضِيَ اللَّهُ تَعَالَى عَنْهَا took oaths in favour of the mother of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهَا. They knew in their heart of hearts even before the revelation of the Ayah that the accusation was wrong. After the Ayah was revealed, her honour and rank were further raised. Hence the allegation made by hypocrites is invalid before Allah عَزَّوَجَلَّ, His Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and senior Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. For those who spoke ill of her invite great calamity. (*Khaza'in-ul-'Irfan*, pp. 562)



Bint-e-Siddeeq araam-e-jan-e-Nabi
Us Hareem-e-Bara`at pay lakhaun salam
Ya'ni hay Surah Noor jin ki gawah
Un ki pur-noor soorat pay lakhaun salam

Explanation of the above couplets of A'la Hadrat: The first couplet implies that Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا is the beloved daughter of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ and she is a great comfort to the heart of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللَّهُ تَعَالَى عَنْهَا is so upright that her purity was described by Merciful Allah عَزَّوَجَلَّ. May millions of Salam be upon her from us! The second couplet implies Allah عَزَّوَجَلَّ revealed the blessed Ayahs of Surah An-Noor, declaring her purity, proving the allegation of hypocrites to be false and setting a testifying seal on her chastity till the Judgement Day. May millions of Salam be to the luminous face of our great and pure mother! (*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heaven granted by blessings of Ijtima'

From page 75 to 77 of the book 'Taubah ki Riwayaat-o-Hikayaat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is stated: During his speech in an Ijtima', Sayyiduna Saalih Murri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ once asked a young man sitting before him to recite any Ayah. He recited the 18th Ayah of Surah Al-Mu'min:

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى

الْحَنَاجِرِ كَظِيمٍ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

And frighten them of the day of upcoming calamity, when hearts will rise up to the throats filled with grief; and the disbelievers will have neither any friend nor any intercessor whose words shall be obeyed. [Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Al-Mu'min, Ayah 18)

Listening to this Ayah, Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: How can an oppressor find any friend or ally? Because he will be inflicted with Divine wrath. You will certainly see the transgressing sinner being taken to Hell, chained. Black-faced and fearfully blue-eyed, they will be naked with their bodies burdened. They will be screaming in terror, 'We are doomed; we are destroyed; why are we chained?; where are we being taken to?; why is all this going on with us? Angels will drive them hitting them with whips of fire. They will sometimes fall on their faces and sometimes be dragged. After their tears end because of unceasing weeping, they will shed tears of blood with trembling hearts. They will be baffled and bewildered. If anyone sees them, he will not be able to fix his gaze on them. Nor will he be able to bear it. Anyone seeing this horrible scene will shudder.

Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was in floods of tears. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then continued with a deep and heavy sigh, 'Alas, how heart-trembling and hair-raising scene it would be!' Saying this, he wept again. Seeing him weep, the attendees also began to weep. Then, a young man stood and said, 'O my master! Will all this happen on the Judgement Day?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Yes, and this scene will not exist for a long time because their voices will not be heard once they are thrown into Hell.' Listening to this, the young man let out a scream and said, 'Alas! I have spent my life in heedlessness. Alas! I remained lazy. Alas! I continued to shrink from obedience to Almighty Allah عَزَّوَجَلَّ. I have wasted my life purposelessly.' Saying this, he wept.

After a while, he made Du'a to Allah عَزَّوَجَلَّ in these words, 'O my Creator! I am present in your court for repentance. I have nothing to do with anyone except You. Forgive my sins and accept me. Shower Your bounties and mercies upon all those present including me. O the most Merciful Creator! I have put the bundle of my sins before You. I am

present in Your court sincerely and wholeheartedly. If You do not accept me, I will certainly be doomed.’ After the young man said this, he fell down, unconscious. He remained bedridden for a couple of days and then passed away.

Countless people attended his funeral and tearful Du’as were made for him. Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would often mention him in his speech. One day, someone had a dream in which he saw the same deceased young man and asked: ﴿مَا فَعَلَ اللَّهُ بِكَ؟﴾. That is, how did Allah عَزَّوَجَلَّ treat you? He replied, ‘I reaped blessings from the Ijtimā’ of Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and was made to enter Heaven.’

(Kitab-ut-Tawwabeen, pp. 250-252)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Privilege of reciting Quran in dream before the Holy Rasool

Dear Islamic brothers! Have you seen how effective and fruitful the speeches of practicing preachers are! The speech of an Almighty-fearing preacher touches the hearts of the sinner with an overwhelmingly profound effect, sometimes making his worldly life and afterlife better. Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also a great reciter of the Quran. His recitation was mournful. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I was once privileged to recite the Quran in a dream before the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Renowned and Revered Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Saalih! This is recitation, where is the weeping?’ (Ihya-ul-‘Uloom, vol. 1, pp. 368)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Weeping during recitation of Quran is a reward-reaping act

Dear Islamic brothers! It is Mustahab to weep during the recitation of the Holy Quran. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

has said, ‘Weep when reciting the Quran. If you are unable to weep, at least wear a weeping look.’ (*Sunan Ibn Majah*, vol. 2, pp. 129, *Hadees 1337*)

‘Ata ker mujhay aysi riqqat Khudaya

Karoon rotay rotay tilawat Khudaya

Translation: O Almighty! Bless me with such mourning heart that I recite the Quran tearfully!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Individual effort few months before death

Dear Islamic brothers! No doubt it is a great privilege to recite or to listen to the Holy Quran mournfully and tearfully but one must be alert to satanic attack. Weeping is such an act that involves great risk of ostentation. Therefore, it is vital to refrain from ostentation when weeping during Du’a etc. especially in the presence of others because the ostentatious person deserves the torment of fire. In order to develop enthusiasm about weeping and making others weep sincerely during Quranic recitation and Na’at, always stay affiliated with Madani environment of Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah. Remain concerned about the protection of your faith. Keep offering Salah regularly and acting upon Sunan. Spend your life following the Madani In’amaat. In order to remain steadfast, fill in the booklet of the Madani In’amaat doing Fikr-e-Madinah daily and hand it over to the relevant responsible Islamic brother of Dawat-e-Islami in your locality on the first date of every Madani [i.e. Islamic] month. For the fulfilment of the Madani aim, i.e. *I must strive to reform myself and the people of the entire world*, travel every month with a Sunnah-inspiring Madani Qafilah in the company of devotees of Rasool at least for three days. Let’s listen to a Madani parable for inspiration.

A preacher from Bab-ul-Madinah (Karachi) used to deliver square Dars regularly every day. A person who disliked Dawat-e-Islami lodged a complaint with the police falsely alleging that the preacher was provoking hostility and hatred in the locality. The police came and took him down to the police station. A preacher of Dawat-e-Islami is always a

‘preacher’ no matter where he is, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. Therefore, making individual efforts, he persuaded a criminal in the police station to attend the weekly Sunnah-inspiring Ijtimā’ of Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah. The criminal said, ‘After being released, I will certainly attend the Ijtimā’. Will you meet me there?’ The preacher replied, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, and he also told him the meeting point in the Ijtimā’. Observing the good manners and overall behaviour of the preacher, the police realized the actual matter and let that devotee of Rasool go respectfully. After the criminal was released a few months later, he reached Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami in Bab-ul-Madinah (Karachi) to attend the weekly Sunnah-inspiring Ijtimā’. He listened to the speech. During Zikr and Du’a, he was overwhelmed with remorse and Divine fear, repenting of his sins tearfully.

After the Du’a, he searched for the preacher who had given him the call towards righteousness in the police station, reaching the meeting point. An Islamic brother informed him that the preacher had passed away last Tuesday. Listening to this, he burst into tears and said, ‘He invited me to righteousness, I repented of sins due to his efforts. Alas! I could not even meet him again. He has done me a great favour.’ Making individual efforts, a devotee of Rasool said to him, ‘You can no longer meet him but you can benefit him. One of its ways is that you travel this morning with Sunnah-inspiring Madani Qafilah in the company of devotees of Rasool for 30 days for the Isal-e-Sawab of him.’

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He travelled the same day with a 30-day Madani Qafilah in the company of the devotees of Rasool. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Today, that ‘ex-criminal’ who used to run pubs is a preacher of Dawat-e-Islami.

*Aap thaanay mayn bhi, jail khanay mayn bhi
Her jagah per kahayn, Qafilay mayn chalo*

Translation: Persuade people to travel with Madani Qafilah even if you are in police station or prison.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

A preacher is a preacher everywhere

Dear Islamic brothers! A preacher is indeed a preacher no matter where he is. He always maintains a Sunnah-conforming attitude and attire. Whether he is in the street or marketplace, at a funeral or wedding, in the clinic or hospital, in garden or graveyard to attend burial, whenever he gets the chance he gifts people with the Madani pearls of the call towards righteousness, accumulating the wealth of reward for him. The above Madani parable shows that the deceased devotee of Rasool was an enthusiastic preacher. When someone brought him to the police station oppressively, he engaged himself in Madani work even there, inspired an ex-owner of a pub to repent and become a preacher of Dawat-e-Islami and passed away. May Allah ﷺ have mercy on the deceased preacher, a devotee of Rasool, and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tayri Sunnataun pay chal ker mayri ruh jab nikal ker

Chalay tum galay lagana Madani Madinay walay

Translation: O Beloved Rasool ﷺ! When my soul leaves my body after I have acted upon your Sunan, please embrace me. (Wasail-e-Bakhshish, pp. 287)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Those who make people beloved of Allah ﷺ

The Renowned and Revered Rasool ﷺ has said, ‘Should I not tell you about the people who are neither Ambiya (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام) nor martyrs but even Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام and martyrs will envy them seeing their status on the Day of Judgement? Those people will be raised on Noor-made Mimbers. These are the people who make the bondmen of Allah the beloveds of Allah ﷺ and walk on earth advising (people).’ It was asked how they make people beloveds of Allah ﷺ. He ﷺ said, ‘They ask people to do things Allah ﷺ likes and prevent them from things Allah ﷺ dislikes. Hence when people follow them, Allah ﷺ will make them His beloved.’

(Shu'ab-ul-Iman, vol. 1, pp. 327, Hadees 409)

Preacher has Divine love and inculcates it in others

Dear Islamic brothers! Have you seen? How great the status of those who promote the call to righteousness is! On the Day of Judgement, even Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and martyrs will envy them seeing Divine bounty and benevolence on them. 'Envy' here implies that the Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and the martyrs will get very delighted to see their status and will praise and appreciate them. It may also mean that if Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and martyrs had envied anyone, they would have envied these people. The reason of this greatness and glory is that they make people beloveds of Allah عَزَّوَجَلَّ by making them practicing Muslims, calling them towards righteousness and preventing them from evils. When they make others beloveds of Allah عَزَّوَجَلَّ, why they themselves would not be beloveds of Allah عَزَّوَجَلَّ!

Allah ka mahboob banay, jo tumhayn chaahay

Us ka to bayan hi nahin kuch, tum jisay chaaho

Translation: One who loves you [i.e. the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] is a beloved of Allah عَزَّوَجَلَّ. What will be the rank of the one you love! (Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna Hasan Basri and wealthy man

Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى would not miss any opportunity of reaping the reward of the call to righteousness, nor would they get overawed by anyone in this matter. Here is a parable in this context. While going somewhere along with his pupils, Sayyiduna Hasan Basri رَحِمَهُمُ اللَّهُ تَعَالَى saw a wealthy man, surrounded by his slaves, moving somewhere on a horse with pomp and ceremony. He رَحِمَهُمُ اللَّهُ تَعَالَى asked the wealthy man where he was going to. He replied that he was going to the royal court. Making individual efforts, he رَحِمَهُمُ اللَّهُ تَعَالَى said, 'O brother! You have worn a fancy and perfumed dress and have adorned your outer self in every possible way. You have certainly done all this to avoid embarrassment in the royal court despite knowing that the king of the fleeting world and his courtiers are powerless human beings like you. Just think! On the Day of Judgement, you will be presented before Allah عَزَّوَجَلَّ. The Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and Awliya رَحِمَهُمُ اللَّهُ تَعَالَى of Allah عَزَّوَجَلَّ will also be there. Have you adorned your inner self before being presented

on the Day of Judgement? Will you go there with the filth of sins and smell of evils?’ The wealthy man listened to his advice very attentively.

Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then asked the wealthy man, ‘Have you ever overburdened your horse?’ He replied in the negative. Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued, ‘You have pity on your horse but have no pity on your feeble body. You are continually placing the burden of sins on it. Just think! If you spend your life in the same sinful way, what will happen after your death?’ The wealthy man, highly impressed by the call to righteousness and the individual effort made by Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, got off his horse, became a disciple of his and a pious bondman of Allah.’

(Sachchi Hikayaat, vol. 5, pp. 208)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nafs yeh kya zulm hay jab daykho taazah jurm hay

Natuwaan kay sar pay itna bojh bhaari wah wah!

Explanation of the above couplets of A’la Hadrat: It is as if A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: O evil Nafs! Your oppression and injustice have now reached the extreme limit. You are continually making me increase my bad deeds, placing the burden of sins on me, the weakest bondman. (It also shows that the Nafs-e-Ammarah, i.e. the Nafs motivating us to commit sins and evils is our enemy. We must always be alert to its tricks.)

(Hadaiq-e-Bakhshish)

Ah! Her lamhah gunah ki kasrat-o-bhermar hay

Ghalba-e-shaytan hay aur Nafs bad-atwaar hay

Translation: Alas! Sins are greatly increasing every moment. Satan and Nafs are also dominant. (Wasail-e-Bakhshish, pp. 128)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Which type of dress should be worn for Salah?

Dear Islamic brothers! Have you seen! The friends of Allah ﷺ would reform the wealthy and would advise them bluntly rather than flatter and get round them. One who flatters the wealthy is actually greedy for the despicable wealth of the world. The friends of Allah have the Madani wealth of contentment. All they want is the mercy of Allah ﷺ, not the temporary wealth of the rich. Remember! It is strictly forbidden to show humility to the wealthy due to their wealth. It is stated the one who is humble with a wealthy person because of his wealth, two third of his Deen [i.e. religion] goes away.

(Kashf-ul-Khifa, vol. 2, pp. 215, Raqm 2442)

The above parable also contains a lesson for those who wear handsome and eye-catching clothes, maintaining a good-looking appearance when going to meet some ruler, minister or officer but pay no attention to the enhancement of their appearance before being present in the court of Allah ﷺ. When we go to meet an important person or to a place where a lot of people will be seeing us, we make ourselves look handsome and attractive by putting on neat and clean clothes, turban and shawl, and by combing our hair etc. But at the time of Salah when we are present in the court of the Creator ﷺ, we do not improve our appearance. One should at least wear the dress before attending the Masjid which he wears before he goes to meet a VIP or a high-ranking person. About adopting a good appearance for attending the Masjid, it is stated in Ayah 31 of Surah Al-A'raf, part 8:

حٰذُوا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Adorn yourself when you go to the Masjid.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, Ayah 31)

It is preferable to apply perfume for Salah

Commenting on the above Ayah, a renowned commentator of the Quran 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رحمه الله تعالى عليه has stated: This implies a good-looking dress. According to another commentary, it implies combing hair and applying fragrance. The Sunnah is to adopt good-looking appearance before offering Salah because Salah contains supplication to Allah ﷺ. So it is Mustahab to adopt good

appearance and to apply fragrance for Salah. A Hadees stated in the book *Sahih Muslim* says that during the pre-Islamic era of ignorance, men during days and women at nights would perform Tawaf naked. The above Ayah contains the commandment of covering the Satr and wearing clothes. It also proves that Satr-e-‘Awrat is Wajib during Salah, Tawaf and on all occasions. (*Khaza`in-ul-‘Irfan*, pp. 248)

14 MADANI PEARLS ABOUT RULING OF CLOTHING DURING SALAH

Wearing clothes during Salah

1. Wearing a Kurta [a long loose full-sleeved shirt], pyjama or Tahband [a piece of shawl wrapped around the lower part of the body] during Salah invalidates the Salah. (*Ghunya*, pp. 452)
2. Undressing of Satr during Salah and, in the same condition, offering any act (of Salah) or the passing of as much time as ﴿سُبْحَنَ اللّٰهُ﴾ can be uttered thrice will also invalidate Salah. (*Durr-e-Mukhtar*, vol. 2, pp. 467)

Hanging shawl over shoulders

3. Sadal ﴿سَدَلٌ﴾ is Makruh Tahreemi. It implies hanging cloth; for example, keeping a shawl or handkerchief on the head or the shoulder in such a way that both of its ends are hanging. However, if one end is on a shoulder and the other one is hanging, there is no harm in it.
4. These days, some people keep a handkerchief on one shoulder with its one end hanging on the back and the other on the stomach; offering Salah in this condition is Makruh Tahreemi. (*Bahar-e-Shari'at*, vol. 1, pp. 624)
5. If any of the sleeves is folded higher than the half forearm, Salah will become Makruh Tahreemi. (*Ibid*; *Durr-e-Mukhtar*, vol. 2, pp. 490)
6. Offering Salah wearing just trousers or a Tahband despite having other clothes is Makruh Tahreemi. (*Fatawa ‘Aalamgiri*, vol. 1, pp. 106)

7. If the buttons of a shirt are left undone (during Salah), exposing the chest, this is Makruh Tahreemi. However, under the shirt, if there is any other cloth that keeps the chest covered, this is Makruh Tanzeehi. (*Bahar-e-Shari'at*, vol. 1, pp. 630)
8. Offering Salah wearing such clothes that have the image of living being is Makruh Tahreemi. Wearing such a dress is not permissible even when not offering Salah. (*Bahar-e-Shari'at*, vol. 1, pp. 627)

Definition of Makruh Tahreemi

It is the opposite of Wajib. If it occurs during worship, the worship gets defective and the one who commits Makruh Tahreemi is considered a sinner. Although its sin is lesser than Haraam, committing it a few times is a major sin. (*Bahar-e-Shari'at*, vol. 1, pp. 283)

It is Wajib to repeat such a Salah from the beginning that has been Makruh Tahreemi. In certain conditions of Makruh Tahreemi, the Salah, if offered with Sajdah Sahw, is valid. For detailed information about it, read the 496-page book 'Namaz kay Ahkam' [Laws of Salah] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

9. Despite having other clothes, offering Salah in working clothes is Makruh Tanzeehi. (*Sharh-ul-Wiqayah*, vol. 1, pp. 198)
10. Offering Salah wearing clothes with the stitched-side out or offering Salah with the body covered with such cloth is Makruh Tanzeehi. (*Fatawa Razawiyyah*, vol. 7, pp. 358-360)
11. Offering Salah bare-headed out of laziness is Makruh Tanzeehi. (*Durr-e-Mukhtar*, vol. 2, pp. 491)

If the cap or the turban fell from the head during Salah, it is preferable to pick it up, provided 'Amal-e-Kaseer ﴿عَمَلٍ كَثِيرٍ﴾ is not needed, otherwise, Salah will become invalid. If there is a need of picking it up again and again, leave it. If not picking it up is aimed at attaining Khushu' and Khudu' [humility of the heart and the body], then not picking it up is better. (*Durr-e-Mukhtar*, *Rad-dul-Muhtar*, vol. 2, pp. 491)

12. If someone is offering Salah bare-headed or his cap has fallen, the other person should not place his cap onto his head.

Definition of ‘Amal-e-Kaseer

‘Amal-e-Kaseer invalidates Salah provided that it is neither from the acts of Salah nor is it aimed at rectifying Salah. During Salah, doing the act seeing which from a distance makes it appear that the doer of that act is not offering Salah; or if there is even a strong chance that he is not offering Salah, that act is ‘Amal-e-Kaseer. If the one seeing from a distance is in doubt as to whether or not the doer of that act is offering Salah, the act will be ‘Amal-e-Qaleel ﴿عَمَلٌ قَلِيلٌ﴾ that does not invalidate Salah. (*Durr-e-Mukhtar*, vol. 2, pp. 464)



How is it to offer Salah wearing a half sleeved shirt?

13. Despite having other clothes, offering Salah wearing a half-sleeved shirt is Makruh Tanzeehi. A legendary and leading scholar of Shari’ah and Tareeqah, Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Offering Salah wearing a half-sleeved shirt or a vest despite having other clothes is Makruh Tanzeehi. If there is no other clothing, then it is not disliked.’ (*Fatawa Amjadiyyah*, vol. 1, pp. 193)
14. One of the greatest Muftis of Pakistan, Mufti Waqaruddin Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘A half-sleeved shirt is assumed as a part of labour-clothes (and a person, in labour-clothes, normally hesitates in coming in front of respectable people). Therefore, the one who hesitates to come in front of others in the labour-clothes, his Salah will become Makruh Tanzeehi, whereas the one who does not hesitate to do so, his Salah will not become Makruh. (*Waqar-ul-Fatawa*, vol. 2, pp. 246)

Definition of Makruh Tanzeehi

It is the opposite of Sunan-e-Ghayr Muakkadah. (*Bahar-e-Shari’at*, vol. 1, pp. 284) It is an act which Shari’ah dislikes to be committed, although there is no punishment for the one who commits it. It is better to repeat the Salah which has been Makruh Tanzeehi. However, one will not be sinful if he does not repeat.

Mayray dil say dunya ki chahat mita ker

Ker ulfat mayn Apni fana Ya Ilahi

Translation: O Almighty! Remove love for the world from my heart. Grant me the greatest and deepest love for You. (Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani Qafilah changed my life completely

In order to develop enthusiasm for reaping the unlimited reward of conveying the call to righteousness, always stay affiliated with the Madani environment of Dawat-e-Islami. Travel regularly with a Sunnah-inspiring Madani Qafilah in the company of devotees of Rasool at least for three days every month. Let me tell you a Madani parable for your inspiration.

A summary of a piece of writing received from an Islamic brother from Andheri (Bombay, Hind) is as follows: I was a student of grade nine in a school where I ended up having friendship with modern and wicked boys. In consequence, I indulged in different evils including opium, drinking, marijuana [i.e. an illegal drug smoked like a cigarette, made from the dried leaves of the hemp plant], having love affairs with girls etcetera. I once even broke the safe of our home, stole money from it and fled to 'Goa' city. Eventually, I returned home. I left school and started learning air-conditioning repairing work. A few months later, a devotee of Rasool affiliated with Dawat-e-Islami invited me to attend the weekly Sunnah-inspiring Ijtimā' but I turned down his invitation. Making individual effort, he met me many times but I did not get prepared to attend the Ijtimā'. One day, the same Islamic brother was making individual effort on my brother when I reached there. Making excuses for himself, my brother asked me to travel with the Madani Qafilah. I wanted to say 'No' but spontaneously uttered 'Ok', whereas I did not even know what a Madani Qafilah is. Well, I made preparations and travelled with the Sunnah-inspiring Madani Qafilah with the devotees of Rasool.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani Qafilah changed me altogether, proving to be a turning point in my life. I developed love for good deeds and hatred towards sins. I repented of my sinful life and started offering Salah regularly. A severe transgressor like me who had grown up in a sinful environment was inspired to offer Salah and to act upon Sunan steadfastly. By the time of writing this parable, I am doing Dars-e-Nizami in Jami'ah Ashrafiyah Mubarakpur (UP, Hind), a great Islamic institute of the Ahl-e-Sunnat.

*Chhoot jayain gunah, aap payain panah
 Thori himmat karayn, Qafilay mayn chalo
 Tum sudher jao gey ger idher aao gey
 Seekhnay Sunnatayn Qafilay mayn chalo
 Fazl-e-Maula say jab aayain gey payain gey
 Jazbah-e- 'ilm-e-Deen Qafilay mayn chalo*

Translation: You will give up sins and find refuge. Just pluck up the courage and travel with the Madani Qafilah. You will get reformed if you join the Madani environment. In order to learn Sunan, travel with the Madani Qafilah. If you join the Madani environment by the grace of Almighty, you will have enthusiasm for Islamic knowledge.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A brief introduction to Al-Jami'ah Ashrafiyah and its founder

Dear Islamic brothers! Did you see? By the blessings of the constant individual effort of a preacher of Dawat-e-Islami, a drug-addict, sinful and a wicked young man of society not only joined the Madani environment of Dawat-e-Islami but was also inspired to gain religious knowledge at Al-Jami'ah Ashrafiyah (Mubarakpur, Hind). With the intention of reaping reward and blessings, let me have the privilege of introducing Al-Jami'ah Ashrafiyah and its founder with the help of the June 1978 issue of 'Haafiz-e-Millat'.

Al-Jami'ah Ashrafiyah (Mubarakpur) is a great religious institute of the Ahl-e-Sunnah which is situated in the Mubarakpur town of the A'zam Garh district of UP province, Hind. The founder of this great religious institute is the teacher of scholars, one of the greatest scholarly figures, known as Haafiz-e-Millat, 'Allamah Shah 'Abdul 'Azeez Muhaddis Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. On the instruction of his teacher a legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ he moved to Mubarakpur on 29 Shawwal-ul-Mukarram, 1352 AH, i.e. 14 January, 1934 after completing his religious education. At that time, there was a Madrasah namely 'Misbah-ul-'Uloom' in Mubarakpur. By virtue of the untiring efforts of Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, this small plant turned into a fruitful big tree. Allah عَزَّوَجَلَّ

blessed this small Madrasah which grew into the big Al-Jami'ah Ashrafiyah. Those completing education from this institute are called 'Misbahi' in relation to its ancient name 'Misbah-ul-'Uloom'.

Love for Sunnah

Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would perform all of his deeds following Sunnah. Once he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ suffered an injury to his right foot. A person brought medicine and said, 'Your Grace! Here is the medicine.' As it was winter, Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was wearing socks. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ first removed the sock from the left foot. The person abruptly said, 'Your Grace! Your right foot is injured!' Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'It is a Sunnah to remove the sock from the left foot first.'

Saintly-miracle of Haafiz-e-Millat

The founder of Al-Jami'ah Ashrafiyah, 'Allamah Shah 'Abdul 'Azeez Muhaddis Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a saint of a very high rank. Biographers have reported many of his saintly-miracles including the following one: Jami' Masjid Mubarak Shah was already small and shabby. When the population grew, it became essential to extend it. Therefore, the old Masjid was 'martyred' and the foundation of the new one was laid. Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ provided funds very keenly. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also in charge of the funds-raising campaign and inspired Muslims of Mubarakpur to participate in its reconstruction with great enthusiasm and fervour.

In the face of poverty, men donated their income while women gave their jewellery etc. for the reconstruction of the Masjid, proving their loyalty to their religion. There was tremendous religious fervour among Muslims. After the roof was supported, Haji Muhammad 'Umar came running to Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ anxiously and said tearfully, 'Haafiz Sahib! The roof of the Masjid has sloped; what would happen now?' Haafiz-e-Millat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ instantly stood up, made Wudu and came out of home, and went towards the Masjid, accompanied by his neighbour Khan Muhammad Sahib and Haji 'Umar. Then, reciting ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ he supported the roof of the Masjid with some wooden posts. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the sloping roof became perfectly level and no one today can discover the part of it that was once sloping.

Some blessed habits of Haafiz-e-Millat

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would sit facing the Qiblah to make Wudu. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was never seen wearing so long pyjamas that his ankles were covered. In other words, his appearance and clothing reflected the true teachings of Islam. Whether travelling or living in his country, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would wash both of his hands up to the wrists before and after eating, and would chew morsels properly. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not find fault with food whether or not it was to his liking. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not drink water immediately after eating food but would drink it after a while. Likewise, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would always drink water sucking in three breaths.

Strong eyesight even in old age by virtue of applying kohl

Over 70, His Grace Haafiz-e-Millat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once travelling by train. The berth he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting on was also shared by a doctor. Breaking the ice, the doctor began conversation and was highly impressed with the in-depth knowledge of the Haafiz-e-Millat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The doctor was repeatedly seeing him in amazement. During conversation, he amazingly said, 'Maulana Sahib! I am an eye-specialist. I have observed that your eyesight is perfect even in this old age and your eyes are shining like those of children. Please let me know what you use in order to keep it perfect.' Haafiz-e-Millat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'I do not use any medicine etc. but I apply kohl every night acting upon Sunnah. I am sure that no medicine can be more beneficial to eyes than this deed.

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Maslak-e-A'la Hadrat ka ik gul-sitan
'Ilm-e-Sadr-ush-Shari'ah ka bahr-e-rawan
'Ilm say jis kay sayrab saara jahan
Lahlanay laga Deen ka boostan
Jis taraf daykhiye is qadam kay nishan
Haafiz-e-Deen-o-millat pay lakhaun salam*

Translation: Haafiz-e-Millat is an orchard of the doctrine of A'la Hadrat and an ocean of the knowledge of Sadr-ush-Shari'ah that has quenched the thirst of the world, bringing the garden of religion in full bloom. May millions of Salam be on Haafiz-e-Millat who has served every area of religion!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4 Madani pearls in connection with the word ﴿إِسْمِدٌ﴾ [Ismid]

Dear Islamic brothers! The love of Haafiz-e-Millat for Sunnah was really great! The earthly blessing of applying kohl into eyes in love for and with the intention of acting upon Sunnah became apparent in the form of his eyesight remaining perfect. If you have no compulsion, you should also make the intention of applying kohl daily following Sunnah. Let me offer, for your convenience, 4 Madani pearls about kohl, taken from pages 27 and 28 of the booklet '101 Madani Phool' [101 Madani Pearls] published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami. Accept them and adorn the Madani bouquet of your heart with them:

1. A Hadees stated in the book *Sunan Ibn Majah* says: The best among all [types of] kohl is 'Ismid' as it improves the eyesight and grows eyelashes.
(*Sunan Ibn Majah*, vol. 4, pp. 115, Hadees 3497)
2. There is no harm in applying stone-made kohl. For men to apply black kohl or mascara to obtain beauty is Makruh. If beauty is not intended, then it is not Makruh.
(*Fatawa 'Aalamgiri*, vol. 5, pp. 395)
3. Applying kohl at bedtime is Sunnah. (*Mirat-ul-Manajih*, vol. 6, pp. 170)
4. A summary of three narrated methods of applying kohl is as follows: (i) At times, apply kohl into each eye thrice with the stick. (ii) Sometimes, thrice in the right eye and twice in the left one (iii) and sometimes, twice in each eye and then once in both of the eyes in the end with the freshly kohl-containing stick.

(*Shu'ab-ul-Iman*, vol. 5, pp. 218-219)

By doing so, you will be acting upon all the three methods, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Dear Islamic brothers! Our Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would start every honourable act from the right side. Therefore, apply kohl in the right eye first and then in the left one. In order to learn thousands of different Sunnah, buy the following two books from Maktaba-tul-Madinah and read them: (i) *Bahar-e-Shari'at* 16th part containing 312 pages and (ii) *Sunnatayn aur Adaab* containing 120 pages. One of the excellent ways of learning Sunnah is to travel with the Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Rasool.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Call to righteousness is pleasurable act of worship

One should never be careless about conveying the call to righteousness. One performing it with sincerity for Divine pleasure will certainly find it a very pleasurable act of worship. Leader of the believers, Sayyiduna 'Usman-e-Ghani **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has stated: I have found the pleasure of worship in four things:

1. Fulfilling the Faraaid [i.e. the deeds declared compulsory by] Allah **عَزَّوَجَلَّ**.
2. Refraining from the acts declared Haraam by Allah **عَزَّوَجَلَّ**.
3. Commanding good for attaining the pleasure of Allah **عَزَّوَجَلَّ**.
4. Preventing people from evils to remain safe from the wrath of Allah **عَزَّوَجَلَّ**.

(Al-Munabbihat, pp. 37)

Desire for death because of being unable to convey call to righteousness

A companion of the Holy Rasool, Sayyiduna Abi Bakrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** once said, 'I prefer my death to that of any other living being.' Confused and worried, people asked, 'But why?' He **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** replied, 'I fear living in such an age when I am unable to convey the call to righteousness and to prevent people from evils. There isn't any good in that age.'

(Sharh-us-Sudoor, pp. 11; Ibn 'Asakir, vol. 62, pp. 215)

Dear Islamic brothers! How enthusiastic our pious predecessors were! How wonderful their mindset was! They were so deeply interested in conveying the call to righteousness

that they considered it impossible to live without it. On the other hand, we find thousands of opportunities of performing this virtuous act but we do not care about it. On many occasions, it is even Wajib for us to prevent others from evils, but regrettably we do not pay attention to it.

Repentance from corrupt beliefs

In order to grow enthusiasm for the call to righteousness, to have determination to remove corrupt beliefs and to get deserving of Heaven by reforming the wicked people, always remain affiliated with the Madani environment of the global and non-political movement for the preaching of Quran and Sunnah, Dawat-e-Islami. Have a yearning for the protection of your faith, keep offering Salah punctually and regularly, spend your life acting upon Sunan and Madani In'amaat, fill in the booklet of the Madani In'amaat daily practicing 'Fikr-e-Madinah' to gain steadfastness and submit it to the relevant responsible Islamic brother of Dawat-e-Islami in your locality on the first date of every Madani month. In order to achieve the Madani aim, '*I must strive to reform myself and people of the entire world*', travel regularly with Madani Qafilahs every month at least for three days in the company of the devotees of Rasool. Let me now tell you a Madani parable for inspiration.

A summary of a piece of writing received from an Islamic brother from Punjab (Pakistan) is as follows: Before I joined the Madani environment of Dawat-e-Islami, I used to remain in the gathering of the people who hold corrupt beliefs. In consequence of keeping their misleading company for almost 13 years, **مَعَآذَ اللَّهِ عَزَّوَجَلَّ**, I had also fallen into the pit of corrupt beliefs. Moreover, I was a non-practicing person, addicted to watching movies and dramas and fond of listening to songs. Contrary to Sunnah, I had grown a short beard. In the nearby area of my general store was a Masjid where an Islamic brother who was also a religious student used to deliver Dars from the book *Faizan-e-Sunnat* and hold Madrasa-tul-Madinah (for adults). It was probably in Safar-ul-Muzaffar 1420 AH, i.e. June 1999 when preparations for the city-level Sunnah-inspiring Ijtima' of Dawat-e-Islami were enthusiastically in progress.

One day, the same religious student accompanied by another Islamic brother came to my shop and said Salam to me. As I hated those associated with Dawat-e-Islami because of wrongly assuming that they are a deviated group, I did not reply to their Salam but

rather pretended to clean my shop, paying them no attention. After a little pause, with a smiling face and in a very courteous manner, they invited me to attend the forthcoming city-level Sunnah-inspiring Ijtima'. Refusing their invitation, I even rebuked them rudely and offensively. Though disappointed, they did not utter even a single word, which was really an impressive trait of theirs. May millions of Salam be on their tolerance! After I closed the shop in the evening and returned home, I thought how politely those devotees of Rasool invited me to their Ijtima'. Anyway, I went to the Ijtima' just to see what goes on there.

As I reached the Ijtima', my sleeping fortune woke up, blessing me with the privilege of beholding the blessed Golden Grilles of the mausoleum of the Beloved and Blessed Rasool ﷺ in the state of wakefulness, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ during the Ijtima', a preacher from Sardarabad (Faisalabad) delivered the speech. Making individual effort very affectionately after the Ijtima', he invited me to travel with a Madani Qafilah. I intended and was soon privileged to travel with a 3-day Madani Qafilah in the company of the devotees of Rasool. Our Madani Qafilah stayed in a Masjid. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! On the very first night of the Madani Qafilah, I was greatly blessed. I had a vision in which I found myself to be sweeping the courtyard of the Masjid-un-Nabawi. Meanwhile, the Golden Grilles opened and the Rasool of Rahmah ﷺ came out. Calling out my name, he ﷺ then said, 'Clean your inner self also.'

This dream caused a Madani revolution in my heart, whereas I did not previously believe in Hayat-un-Nabi [i.e. the belief that the Noble Rasool ﷺ is alive]. مَعَاذَ اللَّهِ عَزَّوَجَلَّ. I had the belief that the Beloved and Blessed Rasool ﷺ was unable to see and listen to us; and that he ﷺ was unaware of our inner condition [i.e. thoughts and feelings].

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The truth was exposed to me, i.e. not only is the Revered and Renowned Rasool ﷺ aware of our names but also of our heart feelings. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I truly repented of corrupt beliefs and began to grow a fist-length beard since then. Today, I have a beard on my face, a crown of turban on my head and Madani clothing on my body, all in accordance with Sunnah. All of my family members have joined the Madani environment. Glory to Allah عَزَّوَجَلَّ in the highest! The Rasool's devotee who came to my shop to invite me to the Ijtima' and made individual effort afterwards has now progressed to becoming a member of the central Majlis-e-Shura of Dawat-e-Islami. By the time of the

writing of this parable, I have been affiliated with the Madani environment for ten years and privileged to travel with Madani Qafilahs continuously for three years. During this period, I was further privileged to render services as the Nigran of a Tahseel Mushawarat and to travel to Bangladesh thrice with the Madani Qafilahs in the company of the devotees of Rasool.

May Allah ﷺ bless me with spending my life steadfastly in the Madani environment of Dawat-e-Islami, performing Madani activities sincerely and meeting my death in the form of martyrdom with faith and protection in the street of Madinah!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Seekhnay Sunnatayn, Masjid aao chalayn

Laa'ayn hayn Qafilah 'aashiqan-e-Rasool

Yad rakhna sabhi chhorna mat kabhi

Daman-e-Mustafa 'aashiqan-e-Rasool

Kash! Dunya mayn tum do ba-fazl-e-Khuda

Deen ka danka baja 'aashiqan-e-Rasool

Translation: Let's go to Masjid to learn Sunan because the Madani Qafilah of the devotees of Rasool has come there. O devotees of Rasool! Remember! Never get away from the court of the Beloved Rasool ﷺ. If only, by the grace of Allah ﷺ, you would propagate and popularize religion all over the world. (Wasail-e-Bakhshish, pp. 489)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glory to Allah ﷺ in the highest

Dear Islamic brothers! Have you seen! Glory to Almighty Rahman ﷺ in the highest! When He ﷺ showers His mercies on any bondman, He ﷺ makes fortune smile on the bondman. He ﷺ purifies his heart from the impurities of corrupt beliefs, making him aware of the glorious status of His Beloved and Blessed Rasool ﷺ and enabling him to praise His Beloved Rasool ﷺ, as is obvious from the above

Madani parable. There were countless such people who denied the glorious status of the Greatest Rasool ﷺ and were always hostile to him. Blessing them with the wealth of Islam, Allah عزوجل enabled them to sacrifice their lives for His Beloved Rasool ﷺ. Let's listen how some of such sincere and loyal companions expressed their feelings, as is stated on pages 78 and 79 of the 274-page book 'Sahabah Kiraam ka 'Ishq-e-Rasool' [i.e. Devotion of Companions to the Beloved Rasool ﷺ] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Sentiments of blessed companions after embracing Islam

1. After he رضى الله تعالى عنه embraced Islam, Sayyiduna Sumamah Bin Usaal Yamami, a chief of the Yamamah tribe, said, 'By Almighty! No face in the world was more detestable [i.e. deserving of hatred] in my eyes than that of the Holy Rasool ﷺ but today the very same face is dearer to me than all other faces. By Allah عزوجل! I considered his religion the worst of all but now I consider the very same religion the best of all. By Allah عزوجل! No city was more detestable to me than that of his city. By Allah عزوجل! Now the very same city is dearer to me than all other cities.
(Sahih Bukhari, vol. 3, pp. 132, Hadees 4372)
2. Sayyidatuna Hind Bin 'Utbah (the wife of Abu Sufyan Bin Harb) who had chewed the liver of Sayyiduna Ameer Hamzah رضى الله تعالى عنه remarked after she embraced Islam, 'O Rasoolallah ﷺ! No family in the world was more detestable to me than yours but today your family is dearer to me than all other families in the world.' (Ibid, vol. 2, pp. 567, Hadees 3825)
3. Sayyiduna Safwan Bin Umayyah رضى الله تعالى عنه has stated, 'On the day of the battle of Hunayn, Rasoolullah ﷺ bestowed wealth upon me, whereas he ﷺ was the most detestable person in my eyes. He ﷺ continued to bestow wealth upon me until he ﷺ became the most beloved person in my eyes.' (Sunan-ut-Tirmizi, vol. 2, pp. 147, Hadees 666)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hard work like a washer man for three days

Our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى would convey the call to righteousness apparently as well as spiritually. In Basra, a disciple of Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a hermit [i.e. a person who, for religious reasons, lives alone and avoids meeting other people.]. One day, he thought of committing a sin. As a result of the evil thought, his face blackened. He was very much worried. After three days, the blackness of his face disappeared. The very same day, a letter from his Murshid [spiritual guide] reached with the message, 'Keep your heart in check; I had to work like a washer-man for three days in order to remove the blackness of your face.' (*Tazkira-tul-Awliya, Al-Juz-us-Saani, pp. 18*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Blessings of perfect Murshid

Dear Islamic brothers! This parable shows that Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a very high-ranking spiritual guide with Divinely-bestowed great spiritual insight. Not only did he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ become aware of the heart feelings of his disciple living in Basra and see the blackness of his face but also removed the blackness by paying his spiritual attention. We have also learnt that sometimes one remains protected from sins by the blessings of a perfect spiritual guide. If the disciple commits any improper deed; he is, sometimes, blessed with compensating it by the command of Allah عَزَّوَجَلَّ and by the blessings of the spiritual attention of the perfect spiritual guide. Therefore, one should become the disciple of a perfect spiritual guide. It also became obvious that Divine remembrance produces a particular type of spiritual brightness on the face, whereas sins blacken the heart besides causing their sinful effect on the face.

Tayray hath mayn hath mayn nay diya hay

Tayray hath hay laaj Ya Ghaus-e-A'zam

Mureedon ko khatrah nahin bahr-e-gham say

Kay bayray kay hayn na-khuda Ghaus-e-A'zam

Nikala tha pehlay to doobay hu`won ko

Aur Ab doobton ko bacha Ghaus-e-A'zam

Translation: O Ghaus-e-A'zam! It is kind of you that you have made me your disciple. Now it is also you who will save my honour. Your disciples are not endangered by the sea of grief because you are the saviour of the boat. You brought out the drowned ones, now please rescue the drowning ones. (Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Loyalty of camel to rat

Becoming the disciple of a spiritual guide who fulfils the required conditions and remaining loyal to him is of great benefit. Authored by a unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ regarding the biographies of the friends of Allah عَزَّوَجَلَّ, the masterpiece 'Akhbar-ul-Akhyar' contains two imaginary and interesting stories mentioned in the biography of Sayyiduna Shaykh Hussamuddin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, describing how a perfect spiritual guide benefits his disciple. The author has stated: Seeing a camel grazing on the grass in a jungle, a rat said, 'O camel! You get loyal to anyone.' The camel replied, 'I am loyal to you.' One day, the camel was grazing on the green leaves of a tree when the rope of his nose badly caught in a bush, making the camel helpless. Miserable and anxious, the camel called out the rat. Within a short while, the rat along with other rats came and all of them gnawed the caught rope, freeing the camel.'

(Akhbar-ul-Akhyar, pp. 177)

Seeing the frog, the wise man fled

Dear Islamic brothers! The above story excellently gives the lesson that one should remain loyal to anyone instead of remaining 'footloose and fancy-free'. Anyone remaining loyal to a perfect spiritual guide is helped in times of trouble by the blessing of his spiritual guide. Listen to another interesting story in this regard. There were some people in a gathering. Suddenly, a frog came there, jumping. Seeing the frog, a wise man fled from the gathering. (Considering him a coward), others began to make a fun of him. When asked about the reason of fleeing, the wise man replied, 'I am not afraid of the frog but I feared that a snake might be chasing it.' Similarly, if a saint is not perfect but his spiritual Order is very strong, so one should be cautious about it. If anyone hurts the feelings of that saint, all other saints of his Order will get sad. (Akhbar-ul-Akhyar, pp. 176)

A disciple is strongly favoured

Dear Islamic brothers! The snake eats the frog, which is why the wise person fled as soon as he saw the frog lest any chasing snake bite him. Sayyiduna Shaykh Hussamuddin رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has mentioned this story as an example illustrating the point that though a saint himself may not be perfect, his preceding spiritual guides may well be perfect. Indeed one who becomes the disciple of a perfect spiritual guide is strongly supported. No matter his immediate spiritual guide is not strong, the spiritual guide of his spiritual guide or the other preceding spiritual guide must be strong, which is a means of gaining blessings in the worldly life as well as the afterlife.

Presented here is an excerpt, containing some interesting and informative questions and answers, taken from pages 260 to 262 of the 504-page book ‘*Malfuzaat A’la Hadrat*’ [i.e. pieces of advice from A’la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Read them refreshing your faith.

Meaning of Bay’at

Question: What does ‘Bay’at’ بَيْعَت mean?

Answer: Bay’at means ‘being sold’.

Reverence of a disciple for his spiritual guide before capital punishment

(A’la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated) It is mentioned in the book *Sab’-e-Sanabil* that a person was sentenced by the king to be beheaded. The executioner drew the sword but the person stood facing the direction of the tomb of his spiritual guide. The executioner said, ‘One faces the direction of Qiblah at this time.’ He said, ‘Do what you are ordered. I have faced my Qiblah.’ What he said is true because the Ka’bah is the Qiblah of the body and the spiritual guide is that of the soul. This is the actual reverence of a disciple for his spiritual guide. One reverently and sincerely clinging to the door of his spiritual guide will certainly gain blessings. Even if his spiritual guide is not perfect, the spiritual guide of his spiritual guide would be perfect. Even if he is not perfect, His Grace Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰی عَنْهُ is the fountain of blessings and a great source of spiritual light. His blessings will shower over his disciple. What is actually required is that the spiritual order should be correct and properly linked.

I will throw goods out of shop

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated a parable in this regard. Let me narrate it in my own words. A beggar once reached a shop and asked the owner for a rupee. The shopkeeper refused. The beggar threatened, 'Give me the rupee or I will throw all goods out of your shop.' People gathered around them to see what the matter was. Coincidentally, a high ranking spiritual saint came there and said to the shopkeeper, 'Give him the rupee instantly or else your shop will be ruined. I had a 'look' at his inner self to see whether he possesses some spiritual power or not and found that he doesn't do. I then saw his spiritual guide who was also like him but I found the spiritual guide of his spiritual guide to be from among the friends of Allah عَزَّوَجَلَّ. I also saw him standing in wait to ruin your shop as soon as this beggar curses you.' Narrating this parable, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated that the beggar was a devoted disciple of his spiritual guide.

Disciples coming in the world till the Judgement Day

Great religious scholars رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have stated: In the register of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ are written the names of those who are and will become his disciples till the Judgement Day. His Grace Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Allah عَزَّوَجَلَّ has bestowed upon me a register, as vast as one's vision, and the names of all of those who would become my disciples till the Judgement Day were written in it. I was then told: ﴿قَدْ وَهَبُوا لَكَ﴾ All of them are gifted to you. (*Bahjat-ul-Asraar*, pp. 193)

An objection and its reply

Question: Your Grace! This is a type of blackmail. The high ranking spiritual saint may have advised the shopkeeper to give him the money for the sake of protecting his shop, which seems to be acceptable just as it is permissible to give bribes to remain safe from cruelty. But why did the spiritual guide of that beggar's spiritual guide favoured cruelty?

Reply: The rulings of Shari'ah apply to two types of conditions; apparent conditions and inner ones. The judge and the public can only deal with apparent matters and are bound to settle them accordingly even though the ruling is quite different in the eyes of the one aware of the real matter.

Astonishing murder case

(He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated) This type of situation also took place in the age of Sayyiduna Dawood عَلَيْهِ السَّلَام. A destitute, miserable and starving beggar used to make Du'a at night, 'O Almighty عَزَّوَجَلَّ! Bestow lawful sustenance upon me.' One night, a cow came into his home. Assuming that his prayer has been answered and he has been given sustenance from Ghayb in the form of the cow, he made it lie down and slaughtered it.

The next morning, the owner of the cow became aware of it and sued [i.e. made a claim against] the beggar in the court of Sayyiduna Dawood عَلَيْهِ السَّلَام. Sayyiduna Dawood عَلَيْهِ السَّلَام said, 'Leave it, you are wealthy. It does not matter if the destitute person has slaughtered the cow.' Annoyed, he said, 'O Nabi of Allah! I want my right to be fulfilled.' Sayyiduna Dawood عَلَيْهِ السَّلَام said, 'You want your right to be fulfilled? So listen! That beggar was the real owner of the cow.' Listening to this, he was even more offended. Sayyiduna Dawood عَلَيْهِ السَّلَام further said, 'Not only does the cow but all the wealth you have belongs to him.' He grew more and more anxious. Sayyiduna Dawood عَلَيْهِ السَّلَام further said, 'He is even the owner of you because you are his slave.' He became extremely anxious and astonished. Sayyiduna Dawood عَلَيْهِ السَّلَام said, 'If you need evidence, then come with me right now.'

He then went towards the jungle, accompanied by the beggar and the cow-claiming person. As it was a mysterious incident, a huge crowd of people gathered. Pointing towards a tree, Sayyiduna Dawood عَلَيْهِ السَّلَام ordered people to dig the ground underneath it. After the ground was dug, the head of a beheaded man with a knife engraved with the name of the murdered person was discovered. Addressing the tree, the Nabi of Allah (عَلَيْهِ السَّلَام) said, 'Give evidence of what you witnessed.' The tree spoke, 'O Nabi of Allah (عَلَيْهِ السَّلَام)! This is the head of the father of the beggar. The cow-claiming person was his slave. Seizing an opportunity, he murdered his master with his own knife, buried him along with the knife and took all of his wealth. This son of the murdered person was very young. After he matured, he found himself to be helpless and penniless. He does not even know who his father was and whether he left some money or not. The real situation was brought to light. The cow-claiming person was beheaded (because he was the murderer of the beggar's father) and all wealth was given to the beggar in the form of inheritance. (Masnawi, chap. 3, pp. 224-242)

(Having narrated the above parable, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى stated) The same type of situation may exist here, i.e. the shopkeeper may be the debtor of the beggar's legator [i.e. the person whose heir the beggar was] even if the beggar himself may not be aware of it and the shopkeeper may not know him. So, in fact, this is not blackmail but it is ﴿حَقٌّ بِحَقِّ دَارِ رَسَائِدِنَ﴾ fulfilment of the right of a deserving person.

Her her zarrah her qatrah, shaahid hay her her lamhah

Us ki qudrat-o-san'at ka, yakta`ee-o-wahdat ka

﴿لَا إِلَهَ إِلَّا اللَّهُ ۖ أَمَّا بِرُسُولِ اللَّهِ﴾

Translation: Every particle and every drop prove every moment that Allah عَزَّوَجَلَّ is One, All-Powerful and the Creator of the entire universe. (Saaman-e-Bakhshish)

Who is like a good deed-performing person?

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ﴿إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ﴾ i.e. Indeed the one guiding [others] towards the good deed is like a good deed-performing one. (*Sunan-ut-Tirmizi, vol. 4, pp. 305, Hadees 2679*)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى has stated, 'One performing a good deed, one motivating others to perform it, one informing others of it and one recommending it all deserve reward.'

(Mirat-ul-Manajih, vol. 1, pp. 194)

Dear Islamic brothers! سُبْحَنَ اللهُ عَزَّوَجَلَّ, One who co-operates lawfully in performing the Madani task of the call to righteousness with good intentions also deserves reward. One can also make the intention of acting upon the Quranic commandment, as is stated in Ayah 2 of Surah Al-Ma'idah, part 6:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

And help each other in righteousness and piety, and help not one another in sin and transgression. [Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 2)

Reward of all deeds-performing ones

The Renowned and Revered Rasool ﷺ has stated: One inviting [others] towards Hidayah [i.e. guidance] will be granted reward like all those [who perform good deeds]. And this will cause no reduction in the reward of them (i.e. deeds-performing ones). And one inviting [others] towards deviation [from Islam] will be sinning equal to [the sin of] all deviated people following deviation. And this will cause no reduction to their sins. (*Sahih Muslim, pp. 1438, Hadees 2674*)

Millions of good deeds and millions of sins

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: This Hadees refers to everyone including the Beloved Rasool ﷺ, and by his blessing, his companions, Mujtahids¹ and all preceding and succeeding scholars of Islam. If a hundred thousand people, for example, have started offering Salah by virtue of someone's preaching, the preacher will reap the reward of a hundred thousand Salah at the time of every Salah, and those Salah-offering people will also get their own reward. This shows that the creation cannot even imagine the immeasurably great reward of the Beloved and Beloved Rasool ﷺ. Allah عَزَّوَجَلَّ has said:

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣٩﴾

And definitely for you is limitless reward.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 29, Surah Al-Qalam, Ayah 3)

In the same way, the authors whose books serve as a means of guidance to people will also gain the reward of millions of people till the Judgement Day. This Hadees is not against the Ayah:

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

Man will not attain except what he struggled for.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 27, Surah An-Najm, Ayah 39)

¹ A Mujtahid is an extremely learned and skilled scholar of Islam who is able enough to infer rulings from the Holy Quran and Ahadees.

because the increased reward is the fruit of his preaching. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: This Hadees also refers to all innovators and conveyors of deviated beliefs and deeds, i.e. millions of sins will continue to reach them till the Day of Judgement.

(Mirat-ul-Manajih, vol. 1, pp. 160)

Pious-making ‘machine’

Dear Islamic brothers! Develop interest in good deeds. Launch the campaign of motivating others to offer Salah. Every time you go to Masjid for congregational Salah, take others with you, motivating them. Teach Salah to those who do not know how to offer it correctly. If you inspire even a single person to offer Salah, you will attain the reward of every Salah he offers. Take admission to Dawat-e-Islami’s Madrasa-tul-Madinah (for adults) usually held after Salat-ul-‘Isha for more or less 40 minutes. Learn the Holy Quran and teach it to others in the Madrasah. If anyone learns Quran from you, you will also gain reward every time he recites it. Act upon Sunan and motivate others to do. If you teach a Sunnah to anyone, you will also gain its reward every time he acts upon it. Launch a strong campaign of reforming yourself and others by taking part in the area visit to call people towards righteousness, travelling with Madani Qafilahs and acting upon Madani In’amaat, working like a ‘machine’ that can make Muslims pious. You will get a great deal of rich reward, gaining success in the worldly life as well as in the afterlife, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Tayray karam say ay Kareem! Mujhay kaun si shay mili nahin

Jhauri hi mayri tang hay Tayray yahan kami nahin

*Translation: By Your grace, O Gracious, what haven’t I got! My begging bowl is small;
nothing is short in Your court.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward of one year’s worship for every Kalimah

Dear Islamic brothers! When any Muslim conveys the call to righteousness, the mercy of Allah عَزَّوَجَلَّ intensifies. It is stated in Mukashafa-tul-Quloob: Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام once humbly asked Allah, ‘O Allah عَزَّوَجَلَّ! What is the reward for the

one asking his brother to do good deeds and preventing him from evils?’ Allah ﷻ said, ‘I write the reward of one year’s worship for each Kalimah of his and I have Haya (shyness) in giving him the torment of Hell.’ (*Mukashafa-tul-Quloob*, pp. 48)

Treasure of reward

شَهِدَ اللَّهُ عَزَّوَجَلَّ! If you convey the call to righteousness to anyone, you will reap the reward of one year’s worship for every Kalimah (i.e. a word or sentence). For example, you deliver Dars from the book *Faizan-e-Sunnat* to only one Islamic brother in a Masjid any day, reading out two pages and describing twenty good things, the reward of twenty years’ worship will be recorded in your book of deeds, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, whether or not the Dars-hearing Islamic brother acts accordingly. If the Islamic brother starts acting upon what you described during the Dars, you will also continue to get as much reward as granted to him for as long as he keeps acting upon what you taught him. If he conveys any Sunnah he learnt from you to someone else, so both he and you will get reward. In this way, your reward will continue to multiply, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. In this world, if man is shown the reward of the call to righteousness which will be given in the Hereafter, he will not waste even a single moment but rather would continue to spread the call to righteousness.

Mayn nayki ki da'wat ki dhoomayn macha'oon

Tu ker aysa jazbah 'ata Ya Ilahi

Translation: O Almighty! Bless me with enthusiasm for popularizing and promoting the call to righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward of delivering Dars

Dear Islamic brothers! Indeed delivering Dars from the book *Faizan-e-Sunnat* is a means of conveying the call to righteousness. Therefore, pluck up the courage! Get rid of Satan, remove hesitation and deliver at least ‘two Dars’ daily. Give one Dars at Masjid or a public place or marketplace and do deliver the other at your home daily at a pre-set time,

gifting the listeners with Madani pearls of Sunnah and reaping a great deal of reward. Listen to two Ahadees in this context and sway with delight:

1. The Holy Rasool ﷺ has stated, 'Whoever conveys an Islamic teaching to my Ummah so that a Sunnah will be established by it or corrupt beliefs will be removed by it, will enter Heaven.' (*Hilyat-ul-Awliya*, vol. 1, pp. 45, *Hadees 14466*)
2. The Beloved Rasool ﷺ prayed, 'May Allah عزوجل keep the one fresh who listens to my Hadees, memorizes it and conveys it to others.'

(*Sunan-ut-Tirmizi*, vol. 4, pp. 298, *Hadees 2665*)

Blessings of Dars

Dear Islamic brothers! Let me tell you a Madani parable in order to enhance enthusiasm for Dars from the book *Faizan-e-Sunnat*. Summarized here is a piece of writing received from an Islamic brother from Bab-ul-Madinah (Karachi): In 1990, 1410 AH, I was employed at a firm in Markaz-ul-Awliya (Lahore). After a short period of time, an Islamic brother affiliated with Dawat-e-Islami was also employed at the same firm. I once expressed an interest to him in studying such a book that could guide me about Islamic way of life. He recommended that I buy the book '*Faizan-e-Sunnat*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. After our meeting ended, the matter escaped my attention. The wheel of life continued to spin fast. Unaware of passing days and nights, I lived my life as usual and could not buy the book because of being occupied with my worldly affairs. After some time I moved to Bab-ul-Madinah (Karachi) and settled there.

One day, I entered a Masjid to offer Salat-ul-Maghrib. After the Salah, I saw that an Islamic brother dressed in white and turbaned in green was delivering Dars from some book with many other Islamic brothers listening to him. I also attended the Dars. When my eye fell on the book the Islamic brother was delivering Dars from, I saw that its title page read '*Faizan-e-Sunnat*'. Seeing the book brought back the day when the Islamic brother in Markaz-ul-Awliya (Lahore) recommended that I buy the book. After the Dars ended, I met Islamic brother and asked for '*Faizan-e-Sunnat*' in order to study it, and he gave it to me. By virtue of studying this book, I was inspired to act upon Sunan. Gradually, I affiliated myself with the Madani environment of Dawat-e-Islami and started observing

Sunan steadfastly, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. Furthermore, three of my brothers also joined the Madani environment of Dawat-e-Islami, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

*Na nayki ki da'wat mayn susti ho mujh say
Bana shaaq-e-Qafilah Ya Ilahi
Sa'adat milay Dars-e-Faizan-e-Sunnat
Ki rozanah dau martabah Ya Ilahi*

Translation: O Almighty! May I not be lazy in conveying the call to righteousness! Make me fond of travelling with Madani Qafilah and grant me the privilege of delivering Dars from the book 'Faizan-e-Sunnat' twice every day.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Greatest pillar of Islam

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali **رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْهِ** has stated: Advising people to do good deeds and preventing them from bad deeds is the greatest pillar of Islam (that is related to every aspect of Islamic religion). Allah **عَزَّوَجَلَّ** sent all Ambiya **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام** in the world for the very same essential purpose. (*Ihya-ul-'Uloom*, vol. 2, pp. 377)

Under the shade of 'Arsh

Dear Islamic brothers! On the Day of Judgement, people will be extremely horrified. There will be no shade other than the Divine 'Arsh in the plain of resurrection. Allah **عَزَّوَجَلَّ** will grant the shade of His 'Arsh and entry into Heaven to His obedient and distinguished bondmen including the Islamic brothers and sisters conveying the call to righteousness and preventing evils, as is obvious from the following narrated saying. Allah **عَزَّوَجَلَّ** sent revelation to Sayyiduna Musa **عَلَيْهِ الصَّلَاةُ وَالسَّلَام**, 'One who commanded goodness and prevented evil and called people towards obedience to Me, would be in the shade of 'Arsh.'

(*Hilyat-ul-Awliya*, vol. 6, pp. 36, Raqm 7716)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Sun will be one and a quarter mile away

Dear Islamic brothers! One truly realizes the importance of the shade of ‘Arsh on the Day of Judgement when the sun – only one and a quarter mile away – will be shining with intensely great heat; tongues will be sticking out from mouths and people will be falling into sweat. Have enthusiasm for the shade of ‘Arsh. Imagine that you are walking barefooted in an empty desert in the intense heat of the summer season and find a shelter or shade, how happy you will be at that time can be realized easily.

Remember that the heat of the sun in the world is nothing as compared to the intense heat of the Judgement Day. Therefore, in order to be blessed with the shade of ‘Arsh by Allah ﷺ on the Day of Judgement, make efforts today while living in the world for promoting and popularizing the call to righteousness with eagerness and energy and continue to beseech Allah ﷺ for it.



Ya Ilahi germi-e-Mahshar say jab bherkayn badan

Daman-e-Mahboob ki thandi hawa ka sath ho

Ya Ilahi jab zabanayn baahar aayain piyas say

Sahib-e-Kawsar Shah-e-Jood-o-‘Ata ka sath ho

Ya Ilahi sard mehri per ho jab khursheed-e-Hashr

Sayyid-e-bay-saaya kay zill-e-liwa ka sath ho

Explanation of the couplets of Raza: Here is the explanation of the above three praying couplets of my master A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in sequence:

1. O my Creator! Bless us – the devotees of Mustafa – with the cool breeze of the mercy of Your Beloved and Blessed Rasool ﷺ on the Day of Judgement when people’s bodies will be burning with the scorching heat of the plain of resurrection.
2. O my Pure Creator! When extremely dry tongues hang out of mouths due to the intensity of unbearable thirst in the horrific heat of the Judgement Day; bless us with the companionship of our Generous and Benevolent Rasool ﷺ who is the

owner of Kawsar and Jannah. If only we thirsty ones are blessed with overflowing goblets of Kawsar from the gentle hands of the owner of Kawsar.

3. O Merciful Creator! In the extremely hot field of resurrection when the blazing sun would be shining with intense heat and brains of people would be boiling; bless us with the shade of the glorious flag of our Sovereign صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whose shadow would not fall over the ground in the world. (*Hadaqiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Leader of goodness and evil

Dear Islamic brothers! Before one makes anyone his social or religious or political leader, one should deeply ponder over its costs and benefits in terms of his worldly life as well as afterlife. The fortunate one who makes any pious and Allah-fearing person his leader, following his advice will be resurrected with him on the Day of Judgement, whereas the unfortunate one, intoxicated by the charms and wealth of the world; and greedy for governmental or official posts, falling into the trap laid by any misleading leader and following him in the world will be resurrected with him. We all should fear being disgraced in the field of resurrection. Presented here is the translation of Ayah 71 of Surah Bani Israel part 15, from page 539 of the sacred translation of Quran *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

On the day when We shall summon every group along with its leader.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 15, Surah Bani Israel, Ayah 71)

Commenting on the above Ayah, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: We will call him with the leader he followed in the world. Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, 'This refers to the contemporary Imam (i.e. religious leader) whose invitation was accepted and acted upon by people in

the world whether he had invited them towards the truth or falsehood. The conclusion is that all people will gather around their respective leaders whose orders they followed in the world. They will be called with their leader's name, e.g. the followers of so-and-so.'

(Khaza'in-ul-'Irfan)



Good end of the Imam of goodness

The fortunate ones who are blessed with any great religious responsibility in the world regarding Islamic preaching or call to righteousness and who may have fulfilled their responsibility excellently and sincerely will be overjoyed in the Hereafter. Those cooperating with them in any pious and virtuous deed will also reap the same reward. Listen to a faith-refreshing narration in this regard and sway with delight.

Sayyiduna Ka'b رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: On the Day of Judgement, the Imam of goodness will be brought and asked to present himself in the court of the Creator عَزَّ وَجَلَّ. When he presents himself, all curtains in between will rise. He will be ordered to go to Heaven. After he enters Heaven he will see his destination (i.e. abode) and that of his friends cooperating in virtuous deeds. He will be informed that this is the destination of so-and-so and this is of so-and-so. He will see in Heaven all those things available for him and for his friends and will find his destination to be greatest of (the destination of) all of his friends. Then he will be made to wear attire [i.e. clothing] from among the attires of Heaven and a crown from among the crowns of Heaven will be placed over his head. His face will then start glowing until it looks like the moon. Whoever seeing him will say, 'O Allah عَزَّ وَجَلَّ! Make him our companion.'

He will then come to his friends who cooperated with him in pious and virtuous deeds and gave a helping hand in performing good deeds. He will say to them, 'O so-and-so! Get delighted! Allah عَزَّ وَجَلَّ has made available great rewards for you in Heaven.' He will continue to give them such good news until the faces of his friends will also light up with pleasure like his own bright face. People will recognize them with their glowing faces.

(Al-Budoor-us-Saafirah fi 'Umoor-il-Aakhirah, pp. 245)

*Pur-ziya ker mayra chehrah Hashr mayn ay Kibriya
Shah Ziyauddin peer-e-ba-safa kay wasitay*

*Translation: O my Creator! Brighten my face in the plain of resurrection for the sake of my
pious spiritual guide Ziyauddin.*

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A sentence of cassette speech touched the heart

Dear Islamic brothers! Always remain affiliated with the fragrant Madani environment of Dawat-e-Islami. By its blessings, countless Islamic brothers and sisters who used to commit various types of sins have repented and started making determined efforts to convey the call to righteousness. Here is a Madani parable for your persuasion.

Summarized here is a piece of writing received from an Islamic brother from Chishtian, Punjab (Pakistan): Different sins like not offering Salah, shaving the beard, hurting the feelings of parents, etc. were some of my bad habits. I was mad for music; and different songs were saved in my mobile phone and computer. I would also commit the sin of misusing the internet. Except for jeans I did not use to wear any type of trousers. On the occasion of Eid, my father once had traditional clothing sewn for me but I refused to wear it. I bought a shirt and jeans, fulfilling the desire of my Nafs and wore them on the happy occasion of Eid. Being extremely fond of fashion, I did not even think of wearing Islamic clothing with a turban. Thanks to Allah عَزَّوَجَلَّ who created the means of my edification [i.e. reform]. Fortunately, the newly appointed Imam of our Masjid was affiliated with the Madani environment of the global and non-political movement for the preaching of Quran and Sunnah – Dawat-e-Islami.

One day, making individual effort, he motivated me to attend the weekly Sunnah-inspiring Ijtima'. By virtue of his individual effort, I managed to attend the weekly Sunnah-inspiring Ijtima' a few times. One day, he gifted my father an audio cassette of the Sunnah-inspiring speech 'Murday ki Baybasi' [i.e. Helplessness of Deceased] released

by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. By the grace of Allah ﷺ, I was privileged a night to listen to the speech. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of this speech, I felt a profound impact on my heart. The sentences 'you will be lowered into the dark grave after you die. If you have a car, it will remain parked up in the garage' caused a Madani revolution in my heart.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I repented of all of my past sins instantly and deleted all songs from my mobile and computer, affiliating myself with the Madani environment of Dawat-e-Islami. This Madani environment changed my life altogether, inspiring me to adorn my face with a beard, a sign for the love of the Beloved and Blessed Rasool ﷺ, my head with a green turban and my body with Sunnah-following Madani clothing. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the time of giving this piece of writing, I am busy making determined efforts for the Madani working of Dawat-e-Islami in a hostel of a university as an educational representative of Dawat-e-Islami.

*Yaqinan muqaddar ka woh hay sikandar
Jisay khayr say mil gaya Madani mahaul
Yahan Sunnatayn seekhnay ko milayn gi
Dilaye ga khauf-e-Khuda Madani mahaul
Gunahgaraun aao siyah-karaun aao
Gunah tum say day ga chhura Madani mahaul*

Translation: Indeed very fortunate is one who has joined the Madani environment where he will be learning Sunan and attaining Divine fear. O sinners and evildoers! Come and get rid of sins in the Madani environment.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Imam of Masjid is like the uncrowned king in area

Dear Islamic brothers! Have you seen? The individual effort made by the Imam of a Masjid transformed a fashionable and trendy young man into a follower of Sunnah. The Imams of Masjid are usually more influential compared to common Islamic brothers. It is as if a sociable and well-mannered Imam of Masjid, in particular, is like the uncrowned king

in his area. People honour him very much and follow his advice with heart and soul, valuing what he says. It is my sincere Madani request to the Imams that they deliver Dars daily from the book *Faizan-e-Sunnat*, if appropriate, besides delivering speech on Friday. They should also attend the Dars being given by any ‘Mu’allim’ [i.e. Dars-giver] with the intention of encouraging him. Likewise, they should step up individual efforts and ensure their participation in the area visit for call to righteousness.

In addition, they ought to have the privilege of travelling with at least 3-day Sunnah-inspiring Madani Qafilah every month with the devotees of Rasool. If the Imam travels with the Madani Qafilah, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, those offering Salah led by him will easily get prepared to travel, following him. Anyway, taking the permissible advantage of his religious status and position, every Imam should promote and popularize Madani activities in his area, bringing the beautiful tree of Sunan in full bloom and reaping rich rewards for his afterlife. Instead of doing excessive chitchat with their Muqtadis (those offering Salah led by the Imam) and thus losing their own prestige, they should refrain from inessential talking and present them with beautiful Madani pearls of Sunan, gaining blessings of the worldly life as well as afterlife. Listen to a parable in this context.

Seven things for seven other things

A person once came to meet Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and sought advice. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said:

1. If you need a companion, (the remembrance of) Allah عَزَّوَجَلَّ is enough.
2. If you need companionship, Kiraman Katibeen (deeds-recording holy angels) being with you is enough.
3. If you want to learn a lesson, the impermanence of the world is enough.
4. If you need a sympathiser and comforter, the Holy Quran is enough.
5. If you need to engage in some activity, ‘worship’ is enough.
6. If you need a preacher, ‘death’ is enough.
7. Having given these six Madani pearls, he said, ‘If you do not like these pieces of advice, then for you Hell is enough.’ (*Tazkira-tul-Awliya, Al-Juz-ul-Awwal, pp. 224*)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mistaken idea of the secret sinner

Dear Islamic brothers! Have you seen? Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى would not miss any opportunity of conveying the call to righteousness. If anyone sought advice from them, they would bestow upon him Madani pearls about the betterment of his afterlife. Indeed if one always engages oneself in Divine remembrance whether in residence or in journey realizing that Allah ﷺ is watching, as is stated in the 14th Ayah of Surah Al-‘Alaq, part 30:

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

Did he not know that Allah is watching?

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-‘Alaq, Ayah 14)

Then one will remain very fearful and careful about sins, refraining from disobedience to Allah ﷺ and His Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ publicly as well as privately. Those having the mistaken idea that they remain unobserved while committing evil deeds secretly, should always keep it in their mind that the evils-recoding angel knows and is recording all the evil and indecent deeds they assume to be secret. If anyone absolutely realizes it he will feel so ashamed and embarrassed that he will prefer being buried in the ground to remaining alive on it. It is stated in Ayah 18 of Surah Qaaf, part 26:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

He does not utter anything but there is a watcher by him ready (to record it).

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Qaaf, Ayah 18)

It is stated in Ayahs 10, 11 and 12 of Surah Al-Infitaar, part 30:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

And indeed there are some guardians over you. The respectable writers. They know all what you may do.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Infitaar, Ayah 10-12)

Commenting on the above Ayah, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated: It became obvious that the deeds-recording angels know our covert and overt [i.e. hidden and open] deeds, because it is impossible to record them without becoming aware of them. (*‘Ilm-ul-Quran*, pp. 85)

اَسْبِخْنَ اللّٰهُ عَزَّوَجَلَّ! When the deeds-recording angels know our covert deeds, then why the Sovereign of all angels and all creatures (صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم) will not be aware of the heart feelings of his devotees! My master A’la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has expressed his feelings in the court of the Greatest Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the form of the following couplet:

Sar-e-‘Arsh per hay tayri guzar, dil-e-fersh per hay tayri nazar

Malakoot-o-mulk mayn koi shay, nahin woh jo tujh pay ‘iyaan nahin

Explanation of the couplet of Raza: O Rasoolallah صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! You see everything whether above the ‘Arsh or below the earth. Nothing in both the worlds is concealed from you. (*Hadaiq-e-Bakhshish*)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰی عَلَى مُحَمَّدٍ

The way to make angel a travelling companion

Dear Islamic brothers! One who realizes the impermanence of the world, ponders over his death all the time and remains occupied with reciting the Holy Quran, Salat-‘Alan-Nabi, making Zikr and worshipping Almighty Allah عَزَّوَجَلَّ, will be successful in the worldly life as well as in the afterlife. Whether a resident or a traveller, everyone should spend his

time making Zikr, reciting Salat-‘Alan-Nabi and talking about beautiful and beneficial Sunan instead of engaging in useless and indecent conversations. Accept a Madani pearl particularly about journey.

The Revered and Renowned Rasool ﷺ has stated, ‘One who remains attentive towards Allah ﷻ and remembers Him during the journey, Allah ﷻ appoints a safeguarding angel for him; and one who indulges in indecent couplets and poetry and useless chat, Allah ﷻ inflicts a Satan on him.’ (*Al-Mu’jam-ul-Kabeer*, vol. 17, pp. 324, *Hadees* 895)

Sarwar-e-Deen li-jiye apnay natuwaano ki khabar

Nafs-o-shaytan Sayyida kab tak dabatay jayain gey

Translation: O the Custodian of religion! Please take care of your weak devotees. Nafs and Satan are always dominating us. (Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Conveying the call to righteousness is also Jihad

Sayyiduna ‘Ali-ul-Murtada, the lion of Allah ﷻ has narrated that the Beloved and Blessed Rasool ﷺ has stated: There are four types of Jihad:

1. Enjoining [ordering people] to do good deed.
2. Preventing [them] from evils.
3. Telling the truth when it requires patience.
4. Holding a grudge against transgressors. One enjoining people to do good deed strengthens the hands of Muslims, whereas one preventing them from evils puts the nose of transgressors out of joint. (*Hilyat-ul-Awliya*, vol. 5, pp. 11, *Hadees* 6130)

Hatred towards the transgression of transgressor

Sayyiduna ‘Abdul ‘Azeez Dabbaagh رحمه الله تعالى عليه has stated: One should not hate a transgressing Muslim in such a way that hatred is developed even towards his being. However, his wrong and impermissible deed should be considered bad. This is because

his sins that are the cause of hatred are temporary but the faith present in his heart is permanent. He is a believer and hence fully deserves to be loved. Therefore, one should love him for these positive traits of him and only hate his misdeeds and sins.

(Al-Abreez, pp. 478; summarized)

Companionship of transgressor is extremely harmful

Dear Islamic brothers! No doubt one should only hate the transgression of a transgressor but this does not mean at all that one is allowed to keep the company of a transgressor. It is stated on page 172 of the 504-page book ‘Gheebat ki Tabah Kariyan’ [Backbiting – A Cancer in our Society] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is absolutely essential to avoid bad company otherwise one’s afterlife may be ruined. My master A’la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Shari’ah has not included any such word in Salah that involves only utterance without having any meaning.’

(Fatawa Razawiyyah, vol. 29, pp. 567)

Therefore, (in the light of the above saying of A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) let me draw your attention towards the following part of ‘Du’a-e-Qunoot’ ﴿دُعَائِي قُنُوتٌ﴾ you recite in Salat-ul-Witr: ﴿وَتَخْلَعْ وَتَتْرُكُ مَنْ يَفْجُرُكَ ط﴾ [Translation: (O Allah! We) isolate and leave the one who disobeys You]. You may have become aware of its meaning today for the first time; now keep it in mind and fulfil the promise you make every day with Allah عَزَّوَجَلَّ. Repent of remaining in the company of those not offering Salah, calling names, forming unlawful negative opinion, laying false blames, backbiting, telling tales and committing various types of sins. The Holy Quran also advises us to refrain from the company of sinners and transgressors. It is stated in Ayah 68 of Surah Al-An’aam, part 7:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And if the devil causes you to forget, then do not sit with the unjust ones after remembering.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An’aam, Ayah 68)

It is stated in *Tafseerat-e-Ahmadiyyah* regarding the above Ayah, ‘The unjust’ refers to non-Muslims, heretics and transgressors.’ (*Tafseerat-e-Ahmadiyyah*, pp. 388)

Permissibility to visit and call transgressors towards righteousness

A pious and righteous Islamic brother can sit with sinners with the sole aim of calling them towards righteousness without forming friendship with them. Here is the 69th Ayah of Surah Al-An’aam with its translation from page 260 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said in part 7:

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

And the pious are not accountable for them in the least, aside from giving advice, so that they may abstain.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 7, Surah Al-An’aam, Ayah 69)

Regarding this Ayah, Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the commentary *Khaza'in-ul-'Irfan*: This Ayah has made it clear that it is permissible to sit with sinners to advise them and to explain the truth to them.

Conveying the call to righteousness is Sadaqah

Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool ﷺ has stated, ‘Meeting your (religious) brother with a smiling face is Sadaqah for you; and calling [people] towards righteousness and preventing them from evil is Sadaqah.’ (*Sunan-ut-Tirmizi*, vol. 3, pp. 384, *Hadees 1963*)

Smiling when talking is good habit

Dear Islamic brothers! Meeting with a smiling face, calling people towards righteousness and preventing them from evil were all declared to be Sadaqah in the above Hadees. **سُبْحَنَ اللهُ عَزَّوَجَلَّ**! How excellent the trait of meeting with a smiling face! Meeting with a smiling face and explaining something to someone with a smile particularly facilitate the

Madani working of calling others towards righteousness, producing amazingly fruitful results. Indeed a little smile of yours can greatly impress a person, causing a Madani revolution in his sinful life. On the contrary, meeting someone coldly and shaking hands with him inattentively whilst looking here and there may break his heart and throw him into the pit of deviation from the right path, *مَعَاذَ اللَّهِ عَزَّوَجَلَّ*.

Therefore, whenever you meet and converse with anyone, continue to smile at that time as long as possible. If you have the habit of meeting others coldly or inattentively, then make continued and constant efforts to develop the habit of meeting others with a smile and sociability. In fact, if necessary, in order to get into a firm habit of smiling, ask someone to remind you, on occasions, of keeping a smiling face if he notices a severe and unfriendly expression on your face during meeting with others. Or, alternatively, he may also show you this writing, 'It is better to smile when talking'.

The blessed companions *رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ* narrated that the Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would smile the most (on appropriate occasions). (*Ihya-ul-'Uloom*, vol. 2, pp. 453)

Sayyiduna 'Abdullah Bin Haaris *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* narrated that he did not see anyone smile more than the Holy Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. (*Shumaail-ut-Tirmizi*, pp. 136)

*Jis ki taskeen say rotay huway hans parayn
Us tabassum ki 'aadat pay lakhaun salam*

(*Hadaiq-e-Bakhshish*)

Explanation of the couplet of Raza: The last Urdu word of the first line of this 'Salam-e-Raza' contained in 'Hadaiq-e-Bakhshish' reflects the great Madani mindset of A'la Hadrat *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ*. He *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has expressed a great attribute of the Holy Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* in it. It implies that not only did the Beloved and Blessed Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* use to delight the hearts of the sad by comforting them in his visible life but even today he *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* comforts a grief-stricken person in the state of dream or a devotee in his grave, putting them at ease. It also indicates that he *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would comfort the sinners of his Ummah in the plain of resurrection setting them at ease and peace. The second line implies, 'May millions of Salam be upon his habit of comforting the grief-

stricken people!’ Maulana Sayyid Akhtar-ul-Haamidi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has added an excellent stanza to this couplet:

Muztarib gham say hotay huway hans parayn

Ranj say jan khotay huway hans parayn

Bakht jag uthayn sotay huway hans parayn

Jis ki taskeen say rotay huway hans parayn

Us tabassum ki ‘aadat pay lakhaun salam

Translation: When the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ comforts the grief-stricken and the heart-broken people in the state of dream or in wakefulness, they feel peace and protection. Their grief and anxiety are replaced with tranquillity and serenity by the benevolence and blessing of the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. May millions of Salam be upon his habit of comforting the grief-stricken!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Smiling when shaking hands brings about forgiveness

Sayyiduna Nufay’ A’maa رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I once came across Sayyiduna Bara Bin ‘Aazib رَضِيَ اللهُ تَعَالَى عَنْهُ. Holding my hand, he رَضِيَ اللهُ تَعَالَى عَنْهُ shook hands with me and smiled. He رَضِيَ اللهُ تَعَالَى عَنْهُ then asked, ‘Do you know why I did so?’ I replied in the negative. Explaining to me, he رَضِيَ اللهُ تَعَالَى عَنْهُ said that he was once privileged to meet the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who did the same and then asked, ‘Do you know why I did so?’ Sayyiduna Bara Bin ‘Aazib رَضِيَ اللهُ تَعَالَى عَنْهُ replied in the negative. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When two Muslims shake hands with each others at the time of meeting and both of them smile in front of each other for [the pleasure of] Allah عَزَّوَجَلَّ, they are forgiven before they get separated.’

(Al-Mu’jam-ul-Awsat lit-Tabarani, vol. 5, pp. 366, Hadees 7630)

Bagh-e-Jannat mayn Muhammad muskuratay jayain gey

Phool rahmat kay jharayn gey ham uthatay jayain gey

Translation: Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will enter the garden of Heaven, smiling. The flowers of mercy will be in full bloom and we will be plucking them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Good and bad intentions of smiling

Dear Islamic brothers! The words ‘for Allah عَزَّوَجَلَّ’ in the above Hadees emphasizes a good intention. In any way, shaking hands with a Muslim; and smiling when conversing with him will only bring about the reward of the Hereafter and forgiveness when they are aimed at gaining the pleasure of Allah عَزَّوَجَلَّ. If they are aimed at giving the impression of one’s sociability or winning the favour of a millionaire or a politician or forming improper personal friendship based on selfishness or, مَعَآذَ اللَّهِ عَزَّوَجَلَّ, deriving sinful pleasure from the touch of the hands of an attractively young boy and his smile in return, they may lead to ruin, not any reward at all. Indeed very fortunate are the Islamic brothers who continue to smile when meeting and conversing with others with the intention of attaining Divine pleasure, forgiveness, delighting the heart of Muslims, making individual effort to motivate them to act upon Madani In’amaat and travel with Madani Qafilahs and with other good intentions, depending upon the situation.

Laughing is from Satan

It is not appropriate to laugh loudly as it is not a Sunnah. In fact, it is from Satan. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Rasool ﷺ has stated: ﴿الْفَهْفَهَةُ مِنَ الشَّيْطَانِ وَالتَّبَسُّمُ مِنَ اللَّهِ﴾ *Laughing is from Satan and smiling is from Allah عَزَّوَجَلَّ.* (Al-Mu’jam-us-Sagheer lit-Tabarani, vol. 2, pp. 104, Hadees 1053)

‘Allamah ‘Abdur Ra’oof Manaawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Laughing means making sounds while smiling. Satan likes it and rides [captures] the laughing person, whereas smile means expressing happiness with facial expressions for a short while without laughter.

(Fayd-ul-Qadeer lil-Manaawi, vol. 4, pp. 706, Hadees 6196)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Smiling is good and laughing is bad; smiling was the blessed habit of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, when you meet anyone, meet him with a smile. (*Mirat-ul-Manajih*, vol. 7, pp. 14)

Laughter is not sin

Dear Islamic brothers! Remember! Although from Satan, contrary to Sunnah and a bad act, laughing is still not a sin. Therefore, if you see some Islamic scholar or saint laugh, you must never have any ill opinion of him.

More silence less laughing

The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would adopt more silence and would lightly and gently laugh at times. (*Musnad Imam Ahmad*, vol. 7, pp. 407, *Hadees* 20853)

Haafiz Ibn Hajar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The conclusion drawn from the study of various Ahadees is that usually he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would only smile. At times, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would laugh lightly and gently, and it is obvious that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not laugh loudly. (*Al-Mawahib-ul-Ladunniyyah*, vol. 2, pp. 54)

Did blessed companions laugh?

Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا was asked whether the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would laugh, he رَضِيَ اللهُ تَعَالَى عَنْهُ replied in the positive, adding that faith in their hearts was stronger than even a mountain.

(*Sharh-us-Sunnah lil-Baghawi*, vol. 6, pp. 375)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Perhaps the questioner may have heard the Hadees ‘*more laughing makes the heart dead*’ and he may have assumed that the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ may never have laughed because they were spiritually living-hearted people and hence did not use to laugh at all. (The positive reply of Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا) implies that laughing is Halal, not Haraam. Those (blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ) would not laugh in the way that could make the heart

dead, i.e. laughing all the time, but rather they would laugh in the way that would gladden hearts and hearten others. (*Mirat-ul-Manajih*, vol. 6, pp. 404)

Du'a to recite when seeing someone smile

Dear Islamic brothers! When you see anyone laugh, recite the following Du'a listed in the sacred book *Sahih Bukhari* ﴿أَضْحَكَكَ اللَّهُ سِتَّكَ﴾ (i.e. May Allah ﷺ keep you smiling).

(*Sahih Bukhari*, vol. 4, pp. 123, Hadees 6085)

Preacher should prevent laughing in Masjid by making announcement

Although it is permissible to smile in Masjid when appropriate, it is forbidden to laugh both lightly and loudly. Therefore, if the preacher when delivering a speech in the Masjid suspects that any word or sentence of his may make the attendees laugh, he should make the following announcement during the speech, 'Please pay attention! We are now in the Masjid where only smiling is permitted on appropriate occasions. Smiling implies expressing happiness with facial expressions in which even the smiling person does not hear his sound at all. The Revered and Renowned Rasool ﷺ has stated: Laughing in the Masjid brings darkness in the grave.'

(*Al-Jami'-us-Sagheer lis-Suyuti*, pp. 322, Hadees 5231)

Rulings of laughing during Salah

It is stated on page 30 and 31 of the 496-page book 'Namaz kay Ahkam' [Laws of Salah] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

1. If an adult laughed during the Salah that contains Ruku' and Sujood with so much voice that those around him heard his voice of laughing, then both his Wudu and Salah would become invalid. If he laughed with as much voice as only he heard it, then his Salah would become invalid but Wudu would remain valid. Smiling would neither invalidate Salah nor Wudu. (*Maraqil Falah*, pp. 91) Only the teeth of the smiling person appear without any voice at all.
2. If an adult laughed loudly during a funeral Salah, his Salah would become invalid but Wudu would remain valid. (*Ibid*)

3. Laughing when not offering Salah does not invalidate Wudu but repeating it is Mustahab. (*Ibid*, pp. 84)

Our Beloved and Blessed Rasool ﷺ never laughed. Therefore, we should not also laugh loudly, attempting to revive this Sunnah.



Smiling before Muslim is Sadaqah

Sayyiduna Abu Zar رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Rasool ﷺ has stated: Your smiling for your brother is also Sadaqah, enjoining [i.e. promoting] good is also Sadaqah, preventing from evil is also Sadaqah, guiding the missing person is also Sadaqah, helping a weak-sighted person is also Sadaqah, removing a stone, thorn and bone from the way is also Sadaqah, pouring water from your mug into the mug of your brother is also Sadaqah. (*Sunan-ut-Tirmizi*, vol. 3, pp. 384, *Hadees* 1963)

The Rasool of Rahmah, the Intercessor of Ummah ﷺ has also said: Every debt is Sadaqah. (*Shu'ab-ul-Iman*, vol. 3, pp. 284, *Hadees* 3563)

Definition of monetary Sadaqah

When the word 'Sadaqah' is mentioned, the act of giving charity crosses one's mind. Charity is also a form of Sadaqah indeed. Let's learn the definition of 'monetary Sadaqah'. It is stated on page 32 and 33 of the 415-page book '*Ziya-e-Sadaqat*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The literal meaning of the Sadaqah is ﴿عَطِيَّةٌ يُرَادُ بِهَا الْمَثُوبَةُ لَا الْمَكْرَمَةُ﴾, i.e. *Sadaqah is the gift given to gain reward rather than to enhance respect*. (*Al-Munjid*) (That is, the gift given with the intention of reaping reward rather than enhancing respect and earning praise is called Sadaqah.)

'Allamah Sayyid Sharif Jurjaani Hanafi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has defined monetary Sadaqah in these words ﴿هِيَ الْعَطِيَّةُ تَبْتَغَى بِهَا الْمَثُوبَةُ مِنَ اللَّهِ تَعَالَى﴾ *Sadaqah is the gift given in the hope of earning reward from the court of Allah عَزَّوَجَلَّ*. (*Kitab-ut-Ta'reefat*, pp. 95)

*Sadaqay is in'aam kay, qurban is ikram kay
Ho rahi hay dauno 'aalam mayn tumhari wah wah*

Explanation of the couplet of Raza: It is as if A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! It is a reward from Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has bestowed upon you the greatest status in entire creation. I feel like sacrificing my life for this benevolence. It is also by the grace of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has made you great and glorious in the world as well as in the Hereafter. (*Hadaiq-e-Bakhshish*)

Sab say awla-o-a'la hamara Nabi

Sab say bala-o-wala hamara Nabi

*The greatest of all is only our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
The most glorious of all is only our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Internal illnesses disappeared at once

Dear Islamic brothers! In order to develop the habit of offering Salah and acting upon Sunnah, always remain affiliated with the Madani environment of Dawat-e-Islami. Keep struggling to adopt Sunnah by leading your days and nights acting upon Madani In'amaat – a guide to become pious. So as to learn Sunnah, travel with the Sunnah-inspiring Madani Qafilahs in the company of the devotees of Rasool. Let me relate to you for persuasion a Madani parable of a patient who had got internal illnesses but was cured by the blessing of travelling with a Madani Qafilah.

An Islamic brother has stated: I had been suffering from some internal diseases for a long time. The illness had been so severe that whenever I went to sleep, I would end up with trouble. I spent a great deal of money on the medical treatment but in vain. I was deeply upset. One day I heard that prayers are answered in Madani Qafilahs. Therefore, plucking up the courage, I travelled with a Madani Qafilah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I made Du'a during the Madani Qafilah. By its blessings, my illness was miraculously cured as if it had never existed.

Qalb per zang ho, Qafilay mayn chalo
Nafs say jang ho, Qafilay mayn chalo
Paoon mayn lang ho, Qafilay mayn chalo
Dard say tang ho, Qafilay mayn chalo

Translation: If there is rust of sins on the heart, travel with a Madani Qafilah. If you have to fight against Nafs, travel with a Madani Qafilah. Even if you limp, travel with a Madani Qafilah. If you are sick of pain, travel with a Madani Qafilah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Don't get worried by delay in prayers being answered

الْحَقُّ لِلَّهِ عَزَّوَجَلَّ! The illness was cured by virtue of travelling with a Sunnah-inspiring Madani Qafilah. The prayer made during a journey in the closeness of the devotees of Rasool is more likely to be answered. Likewise, the prayer made in the closeness of the pious bondmen of Allah is not turned down. If there is ever some delay in our prayer being answered, we should neither worry nor hurry.

It is stated on page 97 of the 318-page book *Fadaail-e-Du'a* ﴿فَضَائِلُ دُعَاءٍ﴾ i.e. excellence of prayer published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: One should not hurry about the answering of his prayer. It is stated in a Hadees that Almighty Allah عَزَّوَجَلَّ does not accept the Du'a of three persons. First, one praying for a sin. Second, one praying for such a thing that severs relations. Third, one who hurries about his prayer, saying 'I made prayer but it was not answered yet'. This sort of person gives up making prayer in worry and his wish remains unfulfilled.

The way of prayer being answered

If a patient does not recover from his disease, give some charity at first. Then, offering two Rak'at Nafil Salah at a non-Makruh time, make prayer beseechingly. The prayer will be answered, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. It is stated on page 59 and 60 of the book *Fadaail-e-Du'a*: Manner 5: The praying person should perform some pious deed before he prays so that

the mercy of the Merciful Almighty turns towards him. Sadaqah, especially the one given secretly is an extremely effective act in this regard. (That is, giving charity secretly, in particular, is a highly effective means of the fulfilment of the prayer. Allah عَزَّوَجَلَّ says in Ayah number 12 of Surah Al-Mujadalah, part 28:)

Give some charity before your request. فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰكُمْ صَدَقَةً ط

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Mujadalah, Ayah 12)

(Giving charity before praying is Mustahab, not Wajib.) It is stated on page 61 of the book *Fadaail-e-Du'a*: Manner 9: If the time is not Makruh, offer 2 Rak'aat Nafl Salah with the sincerity of the heart as it is the means of the mercy that brings about blessing.

(Offering Nafl Salah is forbidden in 12 timings. See the details of these 12 timings in the footnote given on page 61 and 62 of the book *Fadaail-e-Du'a* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.)

Kidneys failure cured

An important and influential person from Bab-ul-Madinah (Karachi) suffered from hepatitis, and fluids collected in his abdomen, resulting in kidneys failure and unconsciousness. Extremely rich, he was the only son and support of his old parents. They were in intense agony. Eighteen physicians examined him and all of them declared his disease incurable. The nineteenth physician came and expressed his remarks to parents in these words, 'There is something lacking in the treatment which can only be done by you. I hope that Allah عَزَّوَجَلَّ will have mercy. Give as much charity as you can, and offer two Rak'aat Nafl. Then, pray to Allah عَزَّوَجَلَّ beseechingly.'

Therefore, as advised by him, charity, Nafl Salah and prayer were all offered. His parents continued to beg Allah عَزَّوَجَلَّ for three days for the recovery of their son. On the third day, his kidneys started functioning, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. The severity of hepatitis and amount of fluids in the abdomen began to reduce and, to everyone's amazement, he was cured completely within a week.

*Shifa day Ilahi, shifa day Ilahi
Gunah kay maraz ko mita day Ilahi*

Translation: O Almighty! Bestow upon me cure for all diseases including the disease of sins.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Two intoxicants

Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Without doubt, you will keep following the guidance given by your Lord عَزَّ وَجَلَّ unless two intoxicants emerge among you; first, the intoxicant of ignorance and, second, the intoxicant of love for the worldly life. Thus, you people enjoin [i.e. promote] good and prevent evils (now), and do Jihad in the path of Allah, (but) when you have love for the world, you will neither enjoin good, nor prevent evils and nor will you do Jihad in the path of Allah. Thus, one talking about Quran and Sunnah at that time will be like the one who is the first to embrace Islamic faith among all Muhajireen and Ansaar [i.e. migrators and helpers]. (*Majma'-uz-Zawaid*, vol. 7, pp. 533, *Hadees 12159*)

Academically educated but religiously ignorant

Dear Islamic brothers! Regretfully! At present time, these two bad intoxicants have been very widespread. Our vast majority today are intoxicated by ignorance. You might be thinking there is no ignorance these days because education has been widely promoted and a large number of schools and colleges have been opened. Sorry to say, worldly education is not a cure for 'ignorance'. It's a fact that ignorance of religion can only be removed by gaining the obligatory knowledge of Islamic rulings. At present time, a vast majority of Muslims are quite unaware of essential religious information.

Today, most of those considered to be highly educated in the world are even unable to recite the Holy Quran with correct pronunciation. Isn't it ignorance? It is, indeed! If you ask the so-called 'educated people' to tell you the correct method of Wudu and Ghusl or the essentials of Salah, hardly anyone will be able to tell these things. Request them to recite the Du'a of funeral Salah, they will be struck dumb with confusion. Extremely regretfully!

These days, most Muslims are attracted and interested only in worldly education. All resources and funding are being spent to promote it. On the contrary, religious institutions despite providing free education along with free lodging and boarding facilities are deserted. Certainly, 'intoxication of the worldly life' has caused all this havoc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward like that of predecessors

The Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Without doubt, some people from my Ummah will be such that they will be granted reward like that of their predecessors (i.e. blessed companions). ﴿يُنْكِرُونَ الْمُنْكَرَ﴾ they will prevent from evils.

(Musnad Imam Ahmad, vol. 5, pp. 576, Hadees 16592)

Commenting on the above Hadees, 'Allamah Maulana 'Abdur Ra'oof Manaawi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: That is, this group of Muslims will strengthen religion and will be granted reward by Allah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ like that of blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

(Summarized from: Fayd-ul-Qadeer, vol. 1, pp. 680, Hadees 2485)

No preacher can gain the status of any blessed companion

Dear Islamic brothers! No one should assume by reading the above Hadees that the preachers preventing evils will be able to gain the same status as was given to the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. This is not correct at all. It is an undeniable fact that no one, no matter how high status or rank he has attained, can gain the status given to blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ

i.e. do not swear at any companion of mine. If anyone of you spent gold equivalent to the mount Uhud, it would not be equivalent to one or half 'Mud' (مُدٌّ) of theirs.

(Sahih Bukhari, vol. 2, pp. 522, Hadees 3673)

A ‘Mud’ is a unit of measurement equivalent to two Ratal of Arabia, and one Ratal is equivalent to almost half a kilogram. A non-companion cannot reach the rank of any blessed companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ even if he has performed millions of pious deeds.

A legendary and leading scholar of Shari’ah and Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated on page 253 of the first volume of his book *Bahar-e-Shari’at*: No Wali [friend of Allah عَزَّوَجَلَّ], no matter how high-ranking he is, can reach the rank of a blessed companion.

He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has further stated on page 247: It is stated in a Hadees about the companions of Sayyiduna Imam Mahdi (رَضِيَ اللَّهُ تَعَالَى عَنْهُ): For each of them is the reward of fifty. Blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ humbly asked, ‘The reward of fifty of them or us?’ He replied, ‘[Fifty of] you.’ Therefore, the reward of the companions of Sayyiduna Imam Mahdi (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) is bigger but they cannot even reach the rank of blessed companions let alone having a greater rank. There is a huge difference between the companionship of Sayyiduna Imam Mahdi (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) and that of the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Try to understand it with the help of the following example without making comparison. A king sent his minister along with some other officials to fight a battle. After they won the battle, each official was granted one hundred thousand rupees but the minister was only paid a compliment. Apparently, officials have received high rewards but in fact there is no comparison between one hundred thousand rupees and the honour of being the prime minister who has won favour with the king. (*Bahar-e-Shari’at*, vol. 1, pp. 247-253)

Try to realize the great status of blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ by reading the following two parables about Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ:

1. Someone asked Sayyiduna Mu’aafah Bin ‘Imran رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ: Is Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ greater than Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ? Enraged, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said, ‘Do not compare a companion of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with a non-companion. Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ is the scribe of Divine revelation and Holy Rasool’s companion who faithfully documented revelation. (*Tareekh Baghdad*, vol. 1, pp. 224; *Tareekh Dimashq*, vol. 59, pp. 208)

2. Someone asked Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Who has a high status? Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ or Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘By Allah عَزَّوَجَلَّ! As Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ is a companion of the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, even the dust entering the nose of his horse is better than Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ a thousand-fold.’ (*Fatawa Hadeesiyah, pp. 401*)

Explaining the second parable, a scholar of Islam ‘Allamah Ibn Hajar Haytami Shaafi’i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: What Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ meant is that no deed or status can be equivalent to the privilege of seeing the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and being his companion. Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ had this great honour. (*Ibid*)

Ham ko ashab-e-Mahboob-e-Khuda say piyar hay

إن شاء الله, dau jahan mayn apna bayra par hay

Translation: We love the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved Rasool of Allah. We will succeed in the worldly life as well in the afterlife, إن شاء الله عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



The cause of awe of Islam being removed from hearts

Regretfully! Today, majority of Ummah is deprived of the real love of Islam because of attaching too much importance to the world. Here is a blessed Hadees in this context, highlighting the devastating consequences of this worldliness. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When my Ummah considers the world to be something great, it will lose the awe of Islam. And when it gives up enjoining [i.e. promoting] good and preventing evils, it will be deprived of the blessings of revelation. And when it swears at each other, it will lose respect in the court of Allah عَزَّوَجَلَّ.’ (*Nawadir-ul-Usool, vol. 1, pp. 679, Hadees 933*)

*Dunya ki mahabbat say dil pak mayra ker do
Bulwa kay Shahanshah-e-Abrar Madinay mayn*

*Translation: O the Sovereign of Ambiya! Call me to Madinah and purify my heart from
the love of the world. (Wasail-e-Bakhshish, pp. 198)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

MADANI PEARLS CONTAINING SPECIAL INFORMATION ABOUT THE WORLD

The world is play and amusement

Dear Islamic brothers! As mentioned in the above Hadees, the Ummah will be deprived of the blessings of revelation when it begins attaching extreme importance to the world. Considering the world to be something great is actually something very bad. Let me have the privilege of presenting some Madani pearls containing special information about the world, with the intention of reaping the reward of the Hereafter. Here is the 32nd Ayah of Surah Al-An'aam with its translation from page 252 of the sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said in part 7:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ
وَلِلْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

The life of this world is nothing except an amusement and game; and undoubtedly the house of the Hereafter is better for those who fear; so do you not have sense?

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, Ayah 32)

Commenting on the above Ayah, a renowned commentator of Quran, a great scholar of Islam, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has

stated in his commentary *Khaza'in-ul-Irfan*: Pious deeds and acts of worship, though performed by Muslims in the world, are considered to be the acts of the Hereafter. This also shows that everything in the world is play and amusement except for the deeds of the pious.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Meaning of the world

It is stated on page 128 and 129 of the book *Islah-e-A'maal* [i.e. Rectification of Deeds] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The word ﴿دُنْيَا﴾ [i.e. the world] literally means 'closeness'. That is to say, it is called the world because it is closer to human beings compared to the Hereafter, or alternatively, it is closer to the heart because of its desires and pleasures. (*Al-Hadiqa-tun-Nadiyyah*, vol. 1, pp. 17)

Another meaning of the world

Sayyiduna 'Allamah Badruddin 'Ayni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 52 of the first volume of his book *'Umda-tul-Qaari* ﴿عُمْدَةُ الْقَارِي﴾, a commentary on the Hadees book *Sahih Bukhari*: Before reaching the afterlife, all creatures are referred to as the world. (*'Umda-tul-Qaari*, vol. 1, pp. 52) Therefore, gold, silver and everything, whether essential or inessential, are included in the world. (*Al-Hadiqa-tun-Nadiyyah*, vol. 1, pp. 17)

Good and bad world

There are three forms of worldly things:

1. The worldly things that remain with a person in the Hereafter and benefit him even after his death. Only two things fall under this category: Knowledge and the good deed. The good deed implies worshipping Allah عَزَّوَجَلَّ with sincerity. This is a very nice form of the world.
2. The things that can benefit a person only in the world. One cannot derive any benefit from them in the Hereafter. For example, getting pleasure from sins and gaining

benefits in excess from permissible things such as a piece of land, property, gold, silver, nice clothes and delicious foods. This is a disliked and criticized form of the world.

3. The things that are a help in performing pious deeds like essential food, clothes etc. This is also a nice form of the world but it will turn into the disliked form if it is aimed at deriving immediate benefit and pleasure from the world.

(Summarized from: Ihya-ul-‘Uloom, vol. 3, pp. 270-271)

Dunya kay nazaron say bhala kya ho sarokar

‘Ushshaq ko bas ‘ishq hay gulzar-e-Nabi say

Translation: Devotees have no interest in the beautiful sights of the world. They love only the orchard of the Rasool. (Wasail-e-Bakhshish, pp. 202)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Which of the worldly deeds are for the pleasure of Allah ﷺ?

There are three kinds of the worldly deeds:

1. Some are such deeds that one cannot even think of them being for Allah ﷺ. For example, impermissible and Haraam deeds.
2. Some are such deeds that they may and may not be performed for the pleasure of Allah ﷺ. For example, pondering over something and staying away from desires. If anyone ponders over anything aiming for popularity or respect among people or gives up desires to save money or to remain healthy, these deeds will not be considered to have been performed for the pleasure of Allah ﷺ.
3. Some are such deeds that they are apparently done for Nafs [i.e. baser self] but are actually done with the intention of gaining the pleasure of Allah ﷺ; such as eating food, marriage etc. *(Ibid, pp. 273)*

*Taj-e-Shahi us kay aagay heech hay
Mustafa ki jis ko ulfat mil ga`ee*

Translation: The crown of the king is nothing in the eyes of the one who has been granted the love of Beloved Mustafa ﷺ. (Wasail-e-Bakhshish, pp. 209)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of the seeker of the world

When a person uses anything from the world for the betterment of his afterlife, he will not be called a seeker of the world but rather the world will serve as a farm of his afterlife. However, if he gets any of the worldly things for satisfying his desires and gaining pleasure, then he will become a seeker of the world. (*Ibid*, pp. 272)

Amazing fact about the pleasure of worldly things

Nothing in the world contains real pleasure. In fact, the things removing troubles in the world are considered to be ‘pleasure’. For example, food is considered to be a means of deriving pleasure because it removes the trouble of hunger. This is why the eating person does not feel pleasure after his appetite has been satisfied. Similarly, water is delicious because it quenches one’s thirst. After thirst is quenched, the water-drinking person no longer feels pleasure. Thus real pleasure will be gained in Paradise because Paradise-dwellers will not have any trouble. And when there is no trouble in Paradise, how can anything to remove trouble exist there! For example, foods and beverages will be given to Paradise-dwellers to give them real pleasure, not to remove trouble because there will be no trouble in Paradise. (*Al-Hadiqa-tun-Nadiyyah*, vol. 1, pp. 19; summarized)

Daughter of Satan

Sayyiduna ‘Ali Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: The world is a daughter of the cursed Satan. Anyone loving the world is the husband of Satan’s daughter. Satan continues to come and meet the world-seeking person because of relation with his daughter. O my brother! If you want to remain safe from Satan, do not establish relation with his daughter (i.e. world). (*Al-Hadiqa-tun-Nadiyyah*, vol. 1, pp. 19)

Blue-eyed ugly old woman

Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that Sayyiduna ‘Abdullah Ibn ‘Abbas رَحِمَهُ اللَّهُ تَعَالَى عَنْهُمَا said: On the Day of Judgement, an extremely ugly blue-eyed old woman with her teeth sticking out will appear in front of people. They will be asked, ‘Do you know her?’ People will reply, ‘We seek refuge of Allah عَزَّوَجَلَّ from recognizing her.’ They will be told, ‘This is the same world you were proud of; you broke off relations due to it [and] had jealousy and enmity with each other because of it.’ Then (the world in the form of the old woman) will be thrown into Hell. She will call out, ‘O my Creator! Where are my followers and my people?’ Allah عَزَّوَجَلَّ will say, ‘Bring them also here with her.’ (Zamm-ud-Dunya ma’ Mawsu’ah Imam Ibn Abid Dunya, vol. 5, pp. 72, Raqm 123)

Dawlat-e-dunya say bay-raghat mujhay ker di-jiye

Mayri haajat say mujhay zaa`id na kerna maaldar

Translation: Make me uninterested in the worldly wealth. Please do not make me wealthier than my needs. (Wasail-e-Bakhshish, pp. 398)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The world is sweet and beautiful

The Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ has stated: The world is sweet and green [i.e. beautiful]. One who earns money in it in a Halal [i.e. lawful] way and spends it fulfilling its perfect rights, Allah عَزَّوَجَلَّ will grant him reward and will make him enter Paradise. And one who earns money in it in a Haraam way and spends it in any unlawful thing [that is against Shari’ah], Allah عَزَّوَجَلَّ will make him enter ‘دَارُ الْهُوَانِ’ (i.e. the home of humiliation). (Shu’ab-ul-Iman, vol. 4, pp. 396, Hadees 5567)

Commenting on the above Hadees, ‘Allamah ‘Abdur Ra’oof Manaawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in the book Fayd-ul-Qadeer فَيْضُ الْقَدِيرِ: This shows that the world is not itself something bad. As it is a farm of the afterlife, anyone attaining any of its things with Shar’i permission will be helped by that thing in his afterlife.

(Fayd-ul-Qadeer, vol. 3, pp. 727, Hadees 4273)

Husn-e-gulshan mayn saraser hay farayb ay dosto!

Daykhna hay husn to daykho Arab kay raygzaar

Translation: O my friends! The beauty of the worldly garden is nothing but a deception. If you really want to see something beautiful, see the deserts of Arabia. (Wasail-e-Bakhshish, pp. 399)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three excellent deeds in the world

The Beloved and Blessed Rasool ﷺ has stated, ‘The world and everything in it is cursed except for enjoining [i.e. promoting] good and preventing evil or for making the Zikr of Allah عَزَّوَجَلَّ.’ (Al-Jami’-us-Sagheer, pp. 260, Hadees 4282)

Commenting on the above Hadees, ‘Allamah ‘Abdur Ra’oof Manaawi رحمه الله تعالى عليه has stated in the book *Fayd-ul-Qadeer*: These deeds (i.e. enjoining good, preventing evil and making the Zikr of Allah عَزَّوَجَلَّ) are indeed performed in the world but are not considered to be the deeds of the world. In fact, these are the deeds of the afterlife and a means of gaining the blessings of Paradise. Therefore, everything aimed at gaining Divine pleasure is exempt from this curse. (Fayd-ul-Qadeer, vol. 3, pp. 735, Hadees 4272)

The world is cursed except four things

The Greatest Rasool ﷺ has stated, ‘Be alert! The world is a cursed thing. And everything in the world is cursed except for the Zikr of Allah عَزَّوَجَلَّ and for the thing which brings [the bondman] close to Lord عَزَّوَجَلَّ and [except] for Islamic scholar and seeker of Islamic knowledge.’ (Sunan-ut-Tirmizi, vol. 4, pp. 144, Hadees 2329)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمه الله تعالى عليه has stated: Anything making a person heedless of the commandments of Allah عَزَّوَجَلَّ and His Rasool ﷺ is included in the world, or alternatively, anything causing the displeasure of Allah عَزَّوَجَلَّ and His Rasool ﷺ is called the world. Bringing up children and getting food, clothes, home etc. (avoiding disobedience to Shari’ah) are the Sunnah of Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. These acts are not included in the world. (Mirat-ul-Manajih, vol. 7, pp. 17)

The world is insignificant more than the wing of mosquito

Dear Islamic brothers! The world is extremely disgraced and humiliated. Assuming it to be important is not a wise act. It is insignificant more than even the wing of a mosquito. It is stated on page 464 and 465 of the 561-page book ‘*Malfuzaat A’la Hadrat*’ [i.e. Pieces of Advice from A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Condemning the world, A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted the Hadees, ‘If the importance of the world were equal to even a mosquito’s wing in the court of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ would not give even a sip of water to the disbelievers.’ (*Sunan-ut-Tirmizi, pp. 144, vol. 4, Hadees 2327*)

The world is disgraced and hence has been given to the disgraced. Allah عَزَّوَجَلَّ has not [mercifully] seen it ever since He عَزَّوَجَلَّ has created it. The world is hanging between the sky and the earth, crying and saying, ‘O my Lord! Why are You displeased with me?’ After a long period of time, Allah عَزَّوَجَلَّ says, ‘Shut up! O evil one!’

(A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further said): Gold and silver are the enemies of Almighty. Those loving gold and silver in the world will be called on the Day of Judgement in these words: Where are those people who loved the enemy of Almighty. Without comparison, Allah عَزَّوَجَلَّ keeps His beloved bondmen away from the world as a mother protects her ill child from harmful things. (Allah عَزَّوَجَلَّ has said in Ayah 11 of Surah Bani Israel in part 15):

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

And man supplicates for evil like the way he seeks goodness; and man is very hasty.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 15, Surah Bani Israel, Ayah 11)



Man asks for evil as if he is asking for good. Allah عَزَّوَجَلَّ knows (how much harm is in) what he asks for. (Therefore) man makes Du’a but He عَزَّوَجَلَّ does not give to him what he asks (in order to save him from harm). (Allah عَزَّوَجَلَّ has said in Ayah 196 and 197 of Surah Aal-e-‘Imran in part 4):

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾
 مَتَاءٌ قَلِيلٌ ۖ ثُمَّ مَأْوُهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

Free movements of disbelievers in the cities may not deceive you, it is a little enjoyment; then their abode is the Hell; and it is an evil abode!

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 196-197)

*Ya Rab! Gham-e-Habib mayn rona naseeb ho
 Aansu na ra`aygan haun gham-e-roozgar mayn*

*Translation: O Lord ﷺ! May I be blessed with weeping in the grief of the Beloved Rasool!
 May I do not waste my tears by weeping in the grief of livelihood! (Wasail-e-Bakhshish, pp. 407)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prosperity of non-Muslims is only temporary

Dear Islamic brothers! Push out of your mind the evil thought that we have been deprived of a lot of worldly luxuries because of being Muslims, whereas the non-Muslims are enjoying prosperity and affluence in the world. Have a firm belief that there are eternal blessings in Paradise for Muslims, while there is no comfort for the non-Muslims after death. For them is blazing fire in the Hereafter and never-ceasing torment in Hell. Here are Ayahs 33, 34 and 35 of Surah Az-Zukhruf, part 25 with its translation from page 904 of the sacred *Kanz-ul-Iman* with commentary from *Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said:

وَلَوْ لَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لَبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ
 وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾ وَزُخْرَفًا ۖ وَإِنْ
 كُلُّ ذِيكَ لَمَّا مَتَاءٌ الْحَيَاةِ الدُّنْيَا ۖ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

And if it was not so that all mankind would be on one religion (of disbelievers and desiring worldly life only), We would have surely made for the disbelievers the roofs of silver and stairs whereon they go up. And doors of silver for their houses and couches of silver upon which they would recline. And various adornments; and all this is provision only of the life of this world; and the Hereafter with your Lord, is for the pious ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Az-Zukhruf, Ayah 33-35)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dead goat

Commenting on the word ﴿مُتَّقِينَ﴾ [i.e. *the pious*] mentioned in the above Ayahs, a renowned commentator of the Quran, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: (The pious are) those who have no desire for the world. It is stated in a Hadees in the book *Sunan-ut-Tirmizi*, ‘If the importance of the world were equal to even a mosquito’s wing in the court of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ would not give even a sip of water to the disbelievers.’

(Sunan-ut-Tirmizi, vol. 4, pp. 144, Hadees 2327)

Another Hadees states that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was going somewhere along with his companions when he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a dead goat on the way. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Can you see? The owners of it have thrown it away very carelessly. To Allah عَزَّوَجَلَّ, the world is not even as much important as this dead goat is to its owners.’ *(Ibid, Hadees 2328)*

One more Hadees states that Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When Allah عَزَّوَجَلَّ bestows grace upon any of His bondmen, He عَزَّوَجَلَّ protects him from the world as you protect your ill person from water.’ *(Ibid, pp. 4, Hadees 2044)*

Hadees: The world is a prison for the Muslim and Heaven for the disbeliever.

(Ibid, pp. 145, Hadees 2331; Khaza`in-ul-‘Irfan, pp. 904)

*Kyun karayn na rashk us pay yeh jahan kay tajdar
Hath jis kay 'ishq-e-Ahmad ka khazinah aa gaya*

Translation: Even the kings of the world should envy the one who has attained the treasure of love for the Beloved Rasool ﷺ. (Wasail-e-Bakhshish, pp. 318)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A parable of two fishermen

Sayyiduna Faqeeh Abul Lays Samarqandi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is narrated that in ancient times a Muslim and a non-Muslim once went to catch fish. Mentioning the names of his false gods, the non-Muslim continued to catch fish until there was a heap of them. The Muslim cast his fishing net many times mentioning the name of Allah عَزَّوَجَلَّ but remained empty-handed. In the evening, only a small fish got caught in his net but that too writhed, jumping into the water. The Muslim returned, empty-handed; but the non-Muslim returned with his basket full of fish. Allah عَزَّوَجَلَّ showed an angel the palace of the Muslim in Paradise, so the angel spoke spontaneously, 'By Allah عَزَّوَجَلَّ! After this Muslim fisherman enters this splendid palace, he will not care at all about the trouble of not catching fish.' And when Allah عَزَّوَجَلَّ showed the angel the abode of the non-Muslim in Hell, the angel said, 'By Allah عَزَّوَجَلَّ! After this non-Muslim reaches this place of torment, he will not be benefited at all by the (temporary) worldly happiness of gaining heaps of fish.' (Tanbih-ul-Ghafileen, pp. 136)

Disobedient person's gaining favourite things rings alarm bell

Dear Islamic brothers! One can draw the lesson from the above parable that the advancement of the non-Muslims in the world and attainment of wealth in abundance are not worth-envying. The poor, destitute and distressed Muslims will be overjoyed on the Day of Resurrection. Therefore, if a pious Muslim is unable to gain what he desires, he should not lose heart because the satisfaction of every desire of those who do not offer Salah and are engulfed in sins is not a proof of gaining goodness. Instead, it may be the ringing of the alarm bell. Sayyiduna 'Uqbah Bin 'Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that

the Greatest Rasool ﷺ has stated, 'When you see that Allah عزوجل gives those things to the sinful bondman that he likes, then it is respite from Him.'

(Musnad Imam Ahmad, vol. 6, pp. 122, Hadees 17313)

Hukumat ki talab dil mayn, na khuwahish taj-e-shahi ki

Nazar mayn 'aashiqon kay bas Madinah hi samata hay

Translation: Devotees do not desire rule and royal crown. They only feel like imagining the beauty of Madinah. (Wasail-e-Bakhshish, pp. 312)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Wisdom in immediate punishment

Dear Islamic brothers! Every act of Allah عزوجل is full of Hikmah [i.e. wisdom]. One should reap reward by having patience with poverty and with any other type of worldly difficulty and adversity because difficulties and adversities are a means of sins being removed, blessing the suffering person with high ranks. The Beloved and Blessed Rasool ﷺ has stated, 'When Allah عزوجل intends a bondman goodness, He عزوجل immediately gives him the punishment of his sin in the world.'

(Musnad Imam Ahmad, vol. 5, pp. 630, Hadees 16806)



Maulana Room رحمه الله تعالى عليه has said:

ہم خدا خواہی و ہم دنیائے دُور
این خیال است و مُحال است و جُنُون

Translation: You want Almighty as well as the humiliated world. This idea of yours is nothing but insanity and impossibility.

*Mujh ko dunya ki dawlat na zer chahiye
Shah-e-Kawsar ki meethi nazar chahiye*

Translation: What I need is not the wealth of the world but the generous glance of the King of Kawsar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (Wasail-e-Bakhshish, pp. 289)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Preacher also forgiven

Sayyiduna Sulaym Bin Mansur رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Seeing my deceased father in dream, I asked him, ﴿مَا فَعَلَ اللهُ بِكَ؟﴾ How did Allah عَزَّوَجَلَّ treat you? He replied that Allah عَزَّوَجَلَّ said to him having bestowed grace upon him, ‘O non-practicing old man! Do you know why I have forgiven you?’ I humbly replied, ‘O my Creator عَزَّوَجَلَّ! No.’ Allah عَزَّوَجَلَّ then said, ‘Once you delivered a heartfelt speech in an Ijtimā’, making attendees weep. One of such bondmen of Mine who had never wept in My fear was also present in the speech. Listening to your speech, he also began to weep. Having mercy on that weeping man, I forgave him and all other attendees of the Ijtimā’. This is why you have also been forgiven.’ (Sharh-us-Sudoor, pp. 283)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mayray ashk behtay rahayn kash her dam
Tayray khauf say Ya Khuda Ya Ilahi
Tayray khauf say Tayray dar say hamayshah
Mayn thar thar rahun kaanpta Ya Ilahi*

Translation: May I continue to shed tears in Your fear, O Almighty! May I continue to tremble with Your fear, O Almighty! (Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The crying one attains his goal

Dear Islamic brothers! Undoubtedly, there is a very high rank of those preachers who deliver heartfelt speeches, bringing such people to the court of Allah ﷺ who had moved away from it. Indeed the fortunate Islamic brothers promoting the call to righteousness sincerely with good intentions are successful in the worldly life as well as in the afterlife. The above parable also shows that the one who cries in Divine fear attains his goal. Crying in Divine fear is a great privilege. Even those not crying attain success sometimes by the blessing of the crying ones. There are countless blessings of attending a Sunnah-inspiring Ijtimā' and the heart-rending Du'a made during such Ijtimā'at. No one knows that forgiveness may be granted to all of attendees for the sake of any crying person.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of crying

Dear Islamic brothers! Crying in fear of Allah ﷺ and devotion of Beloved Mustafa ﷺ is a great virtue. Let me describe the excellence of crying; with the intention of reaping reward and conveying the call to righteousness so that we may get inspired to attain this privilege. If only we would also get serious and shed tears in fear of Allah ﷺ and devotion of Beloved Mustafa ﷺ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Those not crying were also forgiven by the blessing of crying ones

Words cannot simply express how great and glorious Sunnah-inspiring Ijtimā'at, learning-and-teaching Madani sessions and Ijtimā'at of Zikr and Na'at are! One should attempt to attend them from beginning to end because one does not know when he will be showered with blessings. If anyone gets overwhelmed and tears well up in his eyes with the sincerity of the heart, he may be sheltered by Divine mercy and every Muslim present there may also be forgiven by the blessing of that sincere person. Here is a Hadees highlighting the fact that even a huge number of people may be forgiven by the blessing of the crying person during a blessed Ijtimā'.

The Noblest and Greatest Rasool ﷺ once delivered a sermon. One of those present during the sermon wept. Seeing this, the Beloved and Blessed Rasool ﷺ said, 'If all those Muslims whose sins are equal to mountains were present today among you, so they would be forgiven because of the crying of this single person because angels are also crying with him and praying: ﴿اللَّهُمَّ شَفِّعِ الْبَكَائِينَ فِيمَنْ لَمْ يَبْكِ﴾ i.e. O Allah ﷻ! Accept the intercession of the crying ones in favour of those not crying.

(Shu'ab-ul-Iman, vol. 1, pp. 494, Hadees 810)

Maulana Room رحمۃ اللہ تعالیٰ علیہ has said:

ہر کجا آبِ رواں غُنچہ بُود ہر کجا اشکِ رواں رَحمت بُود

Translation: When it rains from the sky, stems and flowers grow on earth. And when someone sheds tears in Divine fear, the flowers of mercy grow.

Tear equal to the head of the fly

The Holy Rasool ﷺ has stated: If tears well up in the eyes of a Muslim, even though equal to the head of a fly, and those tears then reach the apparent part of his face, Allah ﷻ makes him Haraam for Hell. (Ibid, pp. 491, Hadees 802)

Sound from chest heard from distance

When Allah ﷻ made Sayyiduna Ibraheem علی نبینا وعلیہ الصلوٰۃ والسلام His Khaleel [i.e. friend], the sound from his chest used to be heard from distance due to Divine fear.

(Ibn 'Asakir, vol. 6, pp. 281)

Jee chahta hay phoot kay raw`oon Tayray dar say

Allah! Magar dil say qasawat nahin jati

Translation: O Allah ﷻ! I want to weep bitterly in Your fear but the hardness of my heart does not go away.

The greatest personage after Beloved Mustafa ﷺ

شَيْخَنَ اللّٰهُ عَزَّوَجَلَّ! The higher the rank of a person in the court of Allah عَزَّوَجَلَّ, the greater Divine fear he has. You have just heard about the intense fear of Sayyiduna Ibraheem عَلى نَبِيِّنَا وَعَلىهِ الصَّلَاةُ وَالسَّلَام. Words cannot express how great rank he has. After our Beloved Nabi Muhammad Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he عَلَيْهِ الصَّلَاةُ وَالسَّلَام is the greatest of all creatures.

A jurist of Islamic law, ‘Allamah Maulana Mufti Jalaluddin Amjadi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated on page 194 and 195 of his question-and-answer-containing book *Islami Ta’leem* [i.e. Islamic Teachings]: After the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna Ibraheem عَلى نَبِيِّنَا وَعَلىهِ الصَّلَاةُ وَالسَّلَام has the greatest rank. And after Sayyiduna Ibraheem عَلى نَبِيِّنَا وَعَلىهِ الصَّلَاةُ وَالسَّلَام; Sayyiduna Musa Kaleemullah, Sayyiduna ‘Isa Ruhullah and Sayyiduna Nuh Najiyyullah عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام have greatest ranks respectively. These holy personages are called Mursaleen Aool-ul-‘Azm ﴿مُرْسَلِينَ أُولُو الْعِزْمِ﴾. (*Islami Ta’leem*, pp. 195, amended)

Crying trees and stones

It is stated on page 45 of the book ‘*Khauf-e-Khuda*’ [i.e. Divine Fear] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: When Sayyiduna Yahya عَلى نَبِيِّنَا وَعَلىهِ الصَّلَاةُ وَالسَّلَام stood to offer Salah, he would weep so much (in Divine fear) that trees and clods of earth would also start weeping with him. Seeing him weep, his respected father Sayyiduna Zakariyya عَلى نَبِيِّنَا وَعَلىهِ الصَّلَاةُ وَالسَّلَام would also weep until he would become unconscious.

Due to the constant shedding of tears, wounds had appeared on the blessed cheeks of Sayyiduna Yahya عَلى نَبِيِّنَا وَعَلىهِ الصَّلَاةُ وَالسَّلَام. His respected mother رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهَا would stick wool-made bandages to his blessed cheeks. Whenever he عَلَيْهِ الصَّلَاةُ وَالسَّلَام stood to offer Salah, he would start weeping. As a result, the wool-made bandages would get wet. When his respected mother squeezed them out to dry them and he عَلَيْهِ الصَّلَاةُ وَالسَّلَام saw his tears falling onto the arm of his mother, he would beseech Allah عَزَّوَجَلَّ in these words, ‘O Allah عَزَّوَجَلَّ! These are my tears; she is my mother and I am Your bondman, whereas You are ﴿أَرْحَمُ الرَّاحِمِينَ﴾ i.e. the most Merciful. (*Ihya-ul-‘Uloom*, vol. 4, pp. 225)

Pit between Paradise and Hell

Sayyiduna Yahya عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ whose father was also a Nabi once got lost. His respected father Sayyiduna Zakariyya عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ searched for him for three days. Eventually he found him standing in a dug grave, weeping. He عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'O my beloved son! I am looking for you for three days and you are shedding tears here, standing in a grave.' He عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, 'Dear father! Have you not told me that there is a pit between Paradise and Hell, and only the one weeping a lot can cross it?' Listening to this, his father said, 'My son! Weep.' Saying this, he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ also began to weep.

(Shu'ab-ul-Iman, vol. 1, pp. 493, Hadees 809)

*Sar-faraz aur sur-khuru Maula
Mujh ko Tu raaz-e-aakhirat ferma*

Translation: O Allah عَزَّوَجَلَّ! Grant me salvation and success on the Day of Judgement.

(Wasail-e-Bakhshish, pp. 113)

Birth of an angel from every drop of tear

The Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There are some angels of Allah عَزَّوَجَلَّ whose sides constantly tremble in His fear. From every drop of tears falling from their eyes, an angel is born who stands up and starts glorifying his Lord.'

(Shu'ab-ul-Iman, vol. 1, pp. 521, Hadees 914)

*Tayray khauf say Tayray dar say hamayshah
Mayn thar thar rahun kaanpta Ya Ilahi*

Translation: O Almighty! May I always tremble with Your fear!

(Wasail-e-Bakhshish, pp. 914)

One who weeps will never enter Hell

The Ghayb-knowing Rasool and Embodiment of Noor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who weeps in Divine fear will never enter Hell unless milk returns to the udder.'

(Shu'ab-ul-Iman, vol. 1, pp. 490, Hadees 800)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: As it is impossible that the milk taken from a cow return to udder, it is also impossible that the one weeping in Divine fear enter Hell. Allah عَزَّوَجَلَّ says:

Until the camel goes through the eye of needle.

حَتَّى يَلِيَهُ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ط

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, Ayah 40)

Weeping in Divine fear is an excellent deed. May Allah عَزَّوَجَلَّ bless us with it!

(Mirat-ul-Manajih, vol. 5, pp. 436)

One weeping in Divine fear will be forgiven

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who weeps in fear of Allah عَزَّوَجَلَّ; Allah عَزَّوَجَلَّ will forgive him.'

(Ibn 'Adee, vol. 5, pp. 396)

Attainment of salvation

Sayyiduna 'Uqbah Bin 'Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ once humbly asked, 'O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is salvation?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, '(1) Prevent your tongue (i.e. use your tongue when beneficial, not harmful.) (2) Your home should suffice you (i.e. do not go out of home unnecessarily) and (3) cry over sins.' *(Sunan-ut-Tirmizi, vol. 4, pp. 182, Hadees 2414)*

Laa`iq-e-naar hayn mayray a'maal

Iltija Ya Khuda karam ki hay

Translation: O Allah عَزَّوَجَلَّ! I deserve to be tormented in fire due to my deeds but I beseech You to have mercy on me. (Wasail-e-Bakhshish, pp. 125)

Downpour

Very fortunate are those who weep in fear of Allah عَزَّوَجَلَّ and devotion of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In order to have the privilege of weeping, it is very useful to keep the company of those who weep. You will find a large number of weeping ones in the Madani environment of Dawat-e-Islami – a global and non-political movement for the preaching

of Quran and Sunnah. You also keep the company of the devotees of Rasool and travel with Madani Qafilahs along with them. You will also begin to weep even if you did not use to weep, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Here is a Madani parable for your persuasion.

A 12-day Sunnah-inspiring Madani Qafilah reached a village ‘Isma’eel ki Dhaani’ situated in the ‘Tharparkar’ district of Bab-ul-Islam, Sindh. It had not rained over there for many years, leaving people deeply distressed. After Salah was offered, the locals requested the participants of the Madani Qafilah to make Du’a for rain. Devotees of Rasool raised their hands in Du’a attended by all those who offered Salah. The Du’a was still in progress when the clouds of mercy began to appear in the sky from all directions and it began to rain heavily, whereas the sky was quite clear a short while ago and the sun was also shining brightly. This blessing of the Madani Qafilah was widely publicized throughout the village. The scholars and Imams of the village described the downpour as the fruit of Du’a made by the devotees of Rasool during the Madani Qafilah of Dawat-e-Islami.

Khoob haun barishayn, door haun khaarishayn

Qahat kay din talayn, Qafilay mayn chalo

Barsay barsat jab, bagh-o-gulzar sab

Lahlahanay lagayn, Qafilay mayn chalo

Translation: By the blessing of the Madani Qafilah, rain will pour down, itch will be removed and days of drought will come to an end, bringing gardens in full bloom. Let’s all travel with the Madani Qafilah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Treatment of diseases with rainwater

سُبْحَنَ اللَّهُ عَزَّوَجَلَّ! How blessed the Madani Qafilah is! Rain is also a Divine blessing indeed. In Ayah 9 of Surah Qaaf, part 26, rain has been described as:

Auspicious water

(Part 26, Surah Qaaf, Ayah 9)

مَاءٌ مُبَارَكًا

It is stated on page 30 of the 40-page book ‘Rah-e-Khuda mayn Kharch Kernay kay Fadaail’ [i.e. Excellence of Spending in Divine Path] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna ‘Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ once said, ‘When anyone of you seeks cure, he should write any Ayah of the Holy Quran in a plate and pour rainwater into it. He should then take one dirham from the Mahr of his wife with her consent. Buying honey for the dirham and mixing it with the rainwater, he should drink it. He will certainly get cured.’

(Al-Mawahib-ul-Ladunniyyah, vol. 3, pp. 48; Fatawa Razawiyyah, vol. 23, pp. 155)

A doctor has remarked, ‘I have prescribed different patients honey and rainwater and have found it to be more effective than other treatments.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Weeping in Divine fear is Sunnah

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: When the following Ayah was revealed:

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ ﴿٦٠﴾ وَلَا تَبْكُونَ ﴿٦١﴾

So are you amazed at this fact? And you laugh, and do not cry!

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah An-Najm, Ayah 59-60)

Blessed companions of Suffah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ wept so much that their blessed cheeks got wet with tears. Seeing them weep, the Rasool of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also began to weep. Seeing the tears running down his blessed face, blessed companions began to weep even more bitterly. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘The person who has wept in fear of Allah عَزَّ وَجَلَّ will not enter Hell.’ *(Shu’ab-ul-Iman, vol. 1, pp. 489, Hadees 798)*

Allah! Kya Jahannam ab bhi na sard ho ga?

Ro ro kay Mustafa nay darya baha diye hayn

Explanation of the couplet of Raza: In this couplet, A’la Hadrat, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has made a humble request in the court of the Forgiving

Almighty: O Allah عَزَّوَجَلَّ! Will the fire of Hell not get cool for the devotees of Mustafa even now? O my Beloved Creator عَزَّوَجَلَّ! Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wept so much whilst making Du'a for the forgiveness of his Ummah that it is as if he shed rivers of tears. (Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Wear a weeping look

Leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'One who can weep should weep and one unable to weep should wear a weeping look.'

(Ihya-ul-'Uloom, vol. 4, pp. 201)

Dear Islamic brothers! Imitating [i.e. copying] the righteous is also a righteous deed. It is stated on page 81 of the 318-page book *Fadaail-e-Du'a* [i.e. Excellence of Prayer] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Manner number 33: (While praying) the praying person should try to shed tears, even though a single drop, as it is a proof of the prayer being answered. If unable to weep, then he should wear a weeping look as imitating the pious is also a pious deed.

Explaining the above manner of prayer, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'This act of wearing a weeping look with the intention of imitating the pious is done in the court of Allah عَزَّوَجَلَّ without intending to impress people. If it is done to impress people, then it is ostentation and Haraam. This point must be kept in mind.'

Nadamat say gunahaun ka izalah kuch to ho jata

Mujhay rona bhi to aata nahin haye nadamat say

Translation: Shamefulness could have compensated for my sins at least to some extent, but it is regrettable that I do not even know how to weep with shamefulness.

(Wasail-e-Bakhshish, pp. 238)

Unique parable about sprinkling flour over head and beard

Let me describe an interesting and slightly amended parable about the imitation of the pious taken from page 54 of the first part of the book *Ma'dan-e-Akhlaq* ﴿مَعْدَنِ أَخْلَاقٍ﴾: A comedian on his deathbed made a will to his friend that flour be sprinkled over the hair of his beard and head at the time of his burial. Surprised, his friend said, 'You have been joking throughout your life and are doing so even in your dying moments. Refrain from it now.' He said, 'If you are really a well-wisher of mine, then do what I say.' His friend smiled and agreed.

At the time of burial, he sprinkled flour over the beard and head of his deceased friend. After a few days, he saw his friend in a dream and asked ﴿مَا فَعَلَ اللَّهُ بِكَ؟﴾ *How did Allah ﷻ treat you?* The deceased replied, 'I was asked why I had made the will of the sprinkling of flour.' I humbly said, 'O Allah ﷻ! I heard the saying of Your Beloved Rasool Muhammad ﷺ, ﴿إِنَّ اللَّهَ يَسْتَعِى عَنْ ذِي الشَّيْبَةِ الْمُسْلِمِ﴾, i.e. 'Without doubt, Allah ﷻ does not punish the aged Muslim.'¹ I did not have the power to become old, so I thought that I should at least make my face like that of an old person.' Allah ﷻ said, 'I have forgiven you.'

رحمتِ حق بہا، نہ مے جوید رحمتِ حق بہانہ مے جوید

Translation: The mercy of Allah ﷻ does not seek price. He ﷻ grants mercy even for minor deeds.

White hair will be Noor on Judgement Day

These days, ageing Islamic brothers get worried about their white hair, whereas growing of white hair in old age in the state of being a Muslim is a great privilege. The Beloved and Blessed Rasool ﷺ has stated, 'Do not pull out white hair because they will be Noor on the Day of Judgement. One whose one hair turned white, Allah ﷻ would record one virtue for him, forgive one sin of him and raise one rank of him.'

(Attargheeb Wattarheeb, vol. 3, pp. 86, Hadees 6)

¹ Al-Mu'jam-ul-Awsat, vol. 4, pp. 82, Hadees 5286

Excellence of not wiping tears

Leader of the believers, Sayyiduna ‘Ali-ul-Murtada, lion of Allah ﷺ has said, ‘When anyone of you weeps in Divine fear, he should not wipe tears with a piece of cloth but rather let them run down his cheeks as he will be presented in the Divine court in the same state.’ (*Shu’ab-ul-Iman*, vol. 1, pp. 493, *Hadees* 808)

*Rota huwa mayn aa`oon dagh-e-jigar dikha`oon
Afsanah bhi suna`oon mayn apni baykasi ka*

Translation: May I come to your court, crying; show you the wound of my heart and tell you the story of my helplessness! (Wasail-e-Bakhshish, pp. 194)

Crying in privacy at home is better

Dear Islamic brothers! No doubt, one should not wipe tears he has shed in fear of Allah عزوجل and devotion of Beloved Mustafa صلى الله تعالى عليه وآله وسلم but he should ponder over his intention while weeping in the presence of people. If he does not wipe tears so that people will see him weep and get impressed with him, considering him to be a very pious person and a great devotee of Rasool, this is Riya [ostentation], معاذ الله عزوجل. Now there is no excellence of leaving tears unwiped. Instead he deserves torment of Hell. One who fears ostentation in case of weeping in the presence of others should learn a lesson from the following parable taken from page 30 of the 74-page book ‘Akhlaq-us-Saliheen’ ﴿أَخْلَاقُ الصَّالِحِينَ﴾ i.e. Manners of Pious Predecessors, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Abu Umamah رضى الله تعالى عنه once saw a person weep in prostration, so he said, ﴿نِعْمَ هَذَا لَوْ كَانَ فِي بَيْتِكَ حَيْثُ لَا يَرَاكَ النَّاسُ﴾ This weeping is a good act if done at home where people would not see. (*Tanbih-ul-Mughtarrin*, pp. 32)

*Mayray chehray per kafan dhak di-jiye
Berhtay jatay hayn gunah Attar ah!*

*Sathiyaun ruswa mujhay mat ki-jiye
Kuch to izhar-e-nadamat ki-jiye*

Translation: O my friends! Please do not disgrace me and cover my face with my shroud. O Attar! My sins are increasing. Show at least a little shame for sins.

(Wasail-e-Bakhshish, pp. 219)

Tears shed in Divine fear

When Sayyiduna Muhammad Bin Munkadir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wept, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would spread tears over his face and beard. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would then say, 'I have learnt that fire will not touch the body part where tears shed in Divine fear have come into contact.'

(Ihya-ul-'Uloom, vol. 4, pp. 201)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ya Khuda! Bahr-e-Raza 'Attar ko woh aankh day

Ho gham-e-Mahboob mayn aansu bahana jis ka kaam

Translation: O Almighty! For the sake of Raza, bless 'Attar with such eyes that continue to shed tears in grief of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Wasail-e-Bakhshish, pp. 154)

Weep with effort

Sayyiduna 'Abdullah Bin 'Amr Bin 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: Make a habit of weeping. If you find it hard to weep, then try hard to weep. I swear to the One under Whose power my life is! If anyone of you were aware, he would scream so much that his voice would become hoarse and he would offer Salah in such a way that his back would break. (Az-Zuhd, li Ibn-ul-Mubarak, pp. 356, Raqm 1007)

Quoting it, Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 230 of the 4th volume of his book *Ihya-ul-'Uloom*: It is as if he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ hinted at the following blessed Hadees of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'If you were aware of what I know, then you would laugh less and weep more.' (Sahih Bukhari, vol. 4, pp. 243, Hadees 6485)

Sawzish-e-'ishq mayn jalta hi rahun mayn her dam

Aankh say gham mayn tayray khoon barasta daykhood

Translation: May I keep burning in the fire of love! May I shed tears of blood in your grief!

(Wasail-e-Bakhshish, pp. 121)

Allah ﷻ will extinguish many seas of fire with a single drop of tear

Sayyiduna Abu Sulayman Daarani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The face of the person whose eyes fill with tears (in Divine fear) will not be blackened and disgraced on the Day of Judgement. If tears well up in those eyes, Allah ﷻ will extinguish many seas of fire with the very first drop of those tears. If anyone from among a nation weeps (in Divine fear) mercy is granted to them. (*Ihya-ul-‘Uloom*, vol. 4, pp. 201)

*Aag dozakh ki jala hi nahin sakti un ko
‘Ishq ki aag mayn dil jin kay jala kertay hayn*

*Translation: The fire of Hell cannot burn those people whose hearts burn in the fire of love
for Allah ﷻ. (Wasail-e-Bakhshish, pp. 143)*

One drop of tear better than giving one thousand dinars in charity

Sayyiduna ‘Abdullah Bin ‘Amr Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said, “To me, shedding a tear in Divine fear is better than giving one thousand dinars in charity.

(*Shu‘ab-ul-Iman*, vol. 1, pp. 502, *Hadees* 842)

*Durr-e-naayab bila-shak hayn woh heeray anmol
Ashk Aqa ki jo yaadaun mayn baha kertay hayn*

*Translation: The tears one has shed remembering the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are
precious diamonds indeed. (Wasail-e-Bakhshish, pp. 143)*

Excellence of every drop of tear falling on the ground

Sayyiduna Ka‘b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ has said: Shedding tears in Divine fear is dearer to me than even giving gold equivalent to my weight in charity. If a person weeps in fear of Allah ﷻ and even a single drop of his tears falls onto the ground, fire will not touch him. (*Durra-tun-Nasiheen*, pp. 253)

*Ya Rab bacha lay Tu mujhay naar-e-Jaheem say
Awlad pay bhi balkay Jahannam Haraam ho*

Translation: O Lord ﷺ! Protect me from the fire of Hell and make Hell Haraam even for my offspring. (Wasail-e-Bakhshish, pp. 189)

Heavenly maiden spread drop of tear shed in Divine fear on her face

Sayyiduna Ahmad Bin Abul Hawari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: In my dream, I saw a bright-faced heavenly maiden. I asked her, 'What is the cause of the brightness of your face?' She replied, 'Have you remembered the night in which you had wept?' 'Yes' I replied. She further said, 'Your tears were brought to me and I spread them on my face. This is the cause of the brightness of my face.' (Risalah Qushayriyyah, pp. 422)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Remaining happy despite committing sins may cause the sinner to fall into Hell

A worshipper has said: If someone commits a sin and then laughs, it is extremely likely that Allah ﷺ will make that reckless person enter Hell where he will weep. And if someone obeys Allah ﷺ and even then he weeps in Divine fear, it is highly likely that Allah ﷺ will make him enter Heaven where he will live happily. (Al-Munabbihat, pp. 5; summarized)

*'Umar badiyaun mayn saari guzari
Haye phir bhi nahin sharmsaari
Bakhsh Mahboob ka wasitah hay
Ya Khuda Tujh say mayri Du'a hay*

Translation: I have spent my entire life committing evil deeds. Even then I have no shame. O Almighty! I pray to You to forgive me for the sake of Your Beloved Rasool ﷺ.

(Wasail-e-Bakhshish, pp. 134)

Sins committed recklessly is something very severe

Dear Islamic brothers! Every sin is an evil deed that leads to Hell but committing sins laughingly and fearlessly is extremely destructive. Those committing sins openly should fear the wrath of Allah ﷻ. By Almighty! No one will be able to bear the heat of Hell. In Ayahs 81 and 82 of Surah At-Taubah, part 10, Allah ﷻ says about Hell:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۖ لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا ۖ

Say, 'The fire of Hell is the hottest'; if only they understood in any manner! So they should laugh a little and cry much.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 81, 82)

Less laughing and more weeping

Commenting on the above Ayah, a renowned commentator of the Quran, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Remaining happy in the world and laughing here – no matter for a very long period of time – is actually something very short when compared to weeping in the Hereafter because the world is mortal and the Hereafter is eternal. That is, weeping in the Hereafter is the consequence of laughing and doing evil deed (i.e. sin) in the world. It is stated in a blessed Hadees that the Holy Rasool ﷺ has said, 'If you had known what I know you would laugh less and weep more.' (Sahih Bukhari, vol. 4, pp. 243, Hadees 6485)

Mayray ashk behtay rahayn kash! Her dam

Tayray khauf say Ya Khuda Ya Ilahi

Translation: O Almighty! If only I would continue to shed tears in Your fear!

(Wasail-e-Bakhshish, pp. 78)

O those committing sins laughingly! Repent!

O those unwise people who commit sins laughingly! Before death comes and puts an end to your heedless laughing, repent sincerely! In order to create fear in your heart, to

adopt seriousness and to protect yourself from tearfully entering Hell, ponder over the Hadees in which the Greatest Rasool ﷺ has stated, ‘O people! Weep and, if not possible, try to weep because Hell-dwellers will weep in Hell until their tears will flow onto their faces as if they are drains. When tears end, blood will begin to flow and eyes will get wounded; if boats are put into them, they will start sailing.’

(Sharh-us-Sunnah lil-Baghawi, vol. 7, pp. 565, Hadees 4314)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ has stated: Whilst you are alive, weep as much as you can in fear of the punishment of sins, displeasure of Allah عزوجل, hope of His mercy and love of His Rasool ﷺ. This weeping will bring happiness and pleasure, إن شاء اللہ عزوجل. (Mirat-ul-Manajih, vol. 7, pp. 545)

Mujh khata-kar per bhi ‘ata ker

Bay-hisab bakhsh day Rab-e-Akbar

Mujh ko dozakh say dar lag raha hay

Ya Khuda Tujh say mayri Du’a hay

Translation: O Almighty! I am a sinner and I feel fear from Hell. Please bestow Your grace upon me and forgive me without accountability, accepting my Du’a. (Wasail-e-Bakhshish, pp. 132)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heart-rending Du’a changed the life of a sinner

Dear Islamic brothers! In order to drive Satan away, to bring a revolutionary change in your life, to have more enthusiasm for weeping in Divine fear, to get the privilege of true repentance, to shed tears in grief of Beloved Mustafa ﷺ and to create love for Madinah in your heart, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political religious movement for the preaching of the Quran and Sunnah. Continue to yearn i.e. beg for the protection of your faith. Keep offering Salah regularly and acting upon Sunnah. Lead your life following Madani In’amaat. In order to remain steadfast [firm], fill in the booklet of Madani In’amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality on the first date of each Madani month. For the accomplishment of your Madani aim, i.e. ‘I must strive to reform myself and the people of

the entire world’, travel every month with at least a 3-day Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

Summarized here is a piece of writing received from an Islamic brother from Tandlianwala (Sardarabad district, Punjab Pakistan): **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! For the first time in my life in 1426 AH (2005), I attended the 3-day Sunnah-inspiring international Ijtimā’ held in Sahra-e-Madinah, Madina-tul-Awliya (Multan), Pakistan; under the supervision of Dawat-e-Islami – a global and non-political religious movement for the preaching of Quran and Sunnah. Extremely impressed and enthusiastic by the blessing of attending the Ijtimā’, I joined the Madani environment and came to Bab-ul-Madinah (Karachi) where I gained admission to a Jami’a-tul-Madinah to do Dars-e-Nizami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At the time of narrating this story of mine, I have the privilege of doing Daurah Hadees [i.e. the final level of Dars-e-Nizami course]. A friend of mine was also affiliated with the Madani environment but he deviated from the path of virtues because of the companionship of alcoholics. He even gave up offering Salah, **مَعَازَ اللّٰهِ عَزَّوَجَلَّ**. I was very sorry for him. Whenever I used to go to my village, Masreerah Chowk, Tandlianwala, I would meet him, making individual effort but he would turn a deaf ear. I did not also lose courage. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! In 1427 (2006), I invited him again to attend the 3-day Sunnah-inspiring international Ijtimā’ being held in Sahra-e-Madinah, Madina-tul-Awliya (Multan) Pakistan. I attended the Ijtimā’ but could not see and meet him there. On the day of Eid, I happened to peep out of my home and saw a short-bearded Islamic brother come towards my home. At first, I could not recognize him but when he came near; I leapt with joy to see that he was the same friend of mine who had left the Madani environment. Rushing towards him, I embraced him with warm affection and congratulated him on rejoining the Madani environment.

When I asked him the cause of the Madani revolution in his life; he said, ‘Responding positively to your invitation, I attended the 3-day Sunnah-inspiring Ijtimā’ (held at Sahra-e-Madinah, Multan Pakistan) where a Madani wound was inflicted on my heart during the heart-rending concluding Du’a. The attendees were crying and weeping in Divine fear. My conscience also pricked me and I said to myself: Look! The pious and the righteous devotees of Rasool are crying beseechingly and humbly in the court of

their Creator عَزَّوَجَلَّ and you have no regret and shame despite being the biggest sinner. My hard heart also softened, causing tears to run down my face. I tearfully repented of my previous sins and made a firm intention of growing a beard on my face and adorning my head with a turban right away.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He began to perform and promote the Madani activities of Dawat-e-Islami eagerly and energetically. Moreover, he came to Bab-ul-Madinah (Karachi) where he got the privilege of completing the Madani Qafilah course and progressed to becoming the Zayli Nigran of an area within a short period of eight to nine months.

*Buri suhbataun say kanarah kashi ker
Kay achchhon kay pas aa kay pa Madani mahaul
Tanazzul kay gehray garay mayn thay un ki
Taraqqi ka baa'is bana Madani mahaul*

Translation: Stay away from the company of the wicked people and stay in the Madani environment. Those who had fallen into the pit of destruction were rescued and led to the heights of success by the Madani environment. (Wasail-e-Bakhshish, pp. 604)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Hair-raising true story

The above Madani parable teaches us the lesson that we should not have a carefree attitude about the misdeeds of our friends and acquaintances but rather continue to make individual effort because we do not know when the heart of anyone of them will accept our advice. Furthermore, we should always stay away from a bad company because it can throw even a pious person at the feet of Satan. That Islamic brother was lucky to have parted company with alcoholics by the blessing of the sincere individual effort of a sympathetic Islamic brother; otherwise a bad companionship especially that of the alcoholics and gamblers causes so much destruction that one cannot even think of it. Let me relate to you a true story about the deadly consequences of the companionship of gamblers. Listen to it with courage and repent of bad company forever.

In Punjab (Pakistan), a strange smell came in a neighbourhood. After a long struggle, the locals were able to locate a locked house the smell was coming from. Police was informed about it. After the police broke the lock in the presence of people and entered the house, everyone was frightened to see that the corpse of a young man was lying on a bedstead. Some of his body parts had decayed and insects were crawling in them. Seeing it, many people including children passed out [i.e. lost consciousness]. After the investigation, it turned out that the young man was a labourer and was living in the house on rent. He had friendship with some gamblers. One day, the young man won a lot of money in gambling from his friends. In order to snatch the money they had gambled away [i.e. lost], the losing friends fastened a noose around his neck and murdered him by repeatedly giving him electric shocks. They then locked the house and ran away with the snatched money, leaving him unshrouded and unburied.

*Ay juwari tu juway say baaz aa
Wernah phans jaye ga jis din tu mara
Tu nashay say baaz aa mat pi sharab
Dau jahan ho jayain gey wernah kharab
Ho gaya tujh say Khuda naraz ager
Qabr sun lay aag say jaye gi bhar*

Translation: O gambler! Refrain from gambling; otherwise you may face unbearable torment on the day you die. Do not drink alcohol and avoid intoxicants; otherwise, the worldly life as well the afterlife both will be ruined. If Almighty gets displeased with you, your grave will fill with fire. (Wasail-e-Bakhshish, pp. 668-669)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Not fearing Allah ﷻ is more severe than sins

(Conveying the call to righteousness to sinners and making them feel fear from sins) Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said: O sinner! Do not be fearless of ‘bad end’. If you commit a sin, do not indulge in even a more severe thing. For you not to fully feel shy of the angels of the right and the left sides is more severe than the sin you have committed.

And for you to get happy to have committed a sin is even more severe than that. You do not know how Allah ﷻ will treat you. And for you to get sad to have missed a sin is even more severe than that. (How unwise you are that) if the curtain is blown up from the door by high wind whilst you are secretly committing a sin or an indecent deed, you get frightened but you do not fear that Allah ﷻ is watching you. For you not to fear Allah ﷻ is even more severe than that.

(Ibn 'Asakir, vol. 10, pp. 60; Jam'-ul-Jawami' li-Suyuti, vol. 10, pp. 105, Hadees 12462)

The righteous and the wicked have different feeling about sin

Dear Islamic brothers! How excellently Sayyiduna Ibn 'Abbas رضى الله تعالى عنهما conveyed the call to righteousness! Indeed a sin is after all a sin. Everyone should refrain from every type of sin. The pious bondmen of Allah fear sins very much but those people who commit sins habitually do not care about it at all.

It is stated in the book *Sahih Bukhari* that the Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم has stated, 'A Mu'min sees his sins as if he is sitting under a mountain and he fears lest the mountain falls over him, whereas the one who is transgressor and evildoer considers sins as if a fly has settled on his nose and he has swatted it.'

(*Sahih Bukhari*, vol. 4, pp. 190, Hadees 6308)

Watching the entertainment performed by bear and monkey is Haraam

Dear Islamic brothers! The call to righteousness delivered by Sayyiduna Ibn 'Abbas رضى الله تعالى عنهما also refers to the person who regrets to have missed a sin. Presented here are, in this context, some admonitory 'Madani pearls' taken from page 286 of the 561-page book '*Malfuzaat A'la Hadrat*' [i.e. Pieces of Advice from A'la Hadrat رحمه الله تعالى عليه] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A'la Hadrat, leader of Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمه الله تعالى عليه has stated: It is also impermissible to watch an impermissible entertainment. To make a monkey dance is Haraam, and to watch this entertainment is also Haraam. These rulings have been clearly described in books *Durr-e-Mukhtar* and *Haashiyah 'Allamah Tahtaawi*. These days, people are unaware of these rulings. The pious people who are careful about Shari'ah unknowingly watch the entertainment of a bear or a monkey or cockfighting,

becoming sinners because of being unaware. It is stated in a Hadees, ‘If there is a good gathering (such as an Ijtimā’ etc.) and he could not attend it and regretted it after he was informed about it, he will be granted the same reward as was granted to attendees. And if there is a bad gathering (such as a concert) and he regretted not to have attended it, he will be given the same sin as was given to attendees.’

Maula mujh ko nayk bana day Apni ulfat dil mayn basa day
Bahr-e-Safa aur bahr-e-Marwah Ya Allah mayri jhauili bhar day

Translation: O Almighty! For the sake of Safa and Marwah, make me pious and bless my heart with Your love, filling my begging-bowl. (Wasail-e-Bakhshish, pp. 107)

Appearing pious may result in trouble in grave

(Conveying the call to righteousness about sincerity) Sayyiduna Ibraheem Taymi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I would frequently go to the graveyard in order to remember death and decay. One night, sleep overtook me in the graveyard and I saw in my dream that a grave burst open. A voice then came from the grave, ‘Hold this chain, insert it into his mouth and bring it out from his anus.’ (Worried), the deceased said, ‘O Lord عَزَّ وَجَلَّ! Did I not use to recite the Quran? Did I not use to perform Hajj?’ He continued to mention his pious deeds in a similar way, so a voice echoed, ‘Certainly, you used to do these deeds in the presence of people, but you used to make the declaration of war against Me by disobeying Me in privacy, and you did not use to fear Me.’ (Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 1, pp. 31)

Mayra her ‘amal bas tayray wasitay ho
Ker ikhlas aysa ‘ata Ya Ilahi

Translation: O Almighty! Bless me with such sincerity that I perform every deed solely for Your pleasure. (Wasail-e-Bakhshish, pp. 78)

Dear Islamic brothers! Tremble with fear! Repent anxiously! Those pious-looking, Salah-offering and apparently Sunnah-following Islamic brothers should also learn some lesson from the above parable who perform Fard as well as Nafl when among others to impress them but are lazy in performing good deeds when alone. In order to appear pious

and well-mannered, they greet and meet people with open arms in a very courteous and humble way but roar like a fierce lion when in home, getting involved in quarrelling, offensive talking and even beating.

Chhup kay logon say kiye Jis kay gunah

Woh khabardar hay kya hona hay

Explanation of the couplet of Raza: Conveying the call to righteousness through this couplet, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى said: O sinner! You have covered up your sins from people but you have forgotten that the Creator عَزَّوَجَلَّ you have disobeyed is aware of these misdeeds of yours. Alas! What will become of you on the Day of Resurrection!

(Hadaiq-e-Bakhshish)

Repent of the deeds you have performed to show off. Allah عَزَّوَجَلَّ is Merciful and accepts repentance. It is stated on pages 866 and 867 of the 1012-page book 'Jahannam mayn Lay Jaanay walay A'maal' [i.e. Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who feels shame for sin, waits for mercy from Allah عَزَّوَجَلَّ and one who brags about (i.e. does not feel shame for) sins, waits for displeasure. And O bondmen of Allah! Remember! Every doer of deed (whether good or bad) will soon move ahead on the basis of his deed and will see outcome of his good and bad deed before he leaves the world. And deeds depend upon ends. And day and night are like two conveyances. Therefore, make a good journey towards the Hereafter through them. And avoid delay in repentance because death comes all of a sudden. None of you should remain under deception because of the forbearance of Allah عَزَّوَجَلَّ. Without doubt, fire is nearer to each of you than even the lace of the shoe. Then the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the 7th and 8th blessed Ayahs of Surah Az-Zilzaal, part 30:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

So whoever does a good deed equal to an atom's weight, will see it. And whoever does an evil deed equal to an atom's weight, will see it.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Az-Zilzaal, Ayah 7-8)

Shame for sins is repentance

The Revered and Renowned Rasool ﷺ has stated, ﴿الَّذِمُّ تَوْبَةٌ﴾ i.e. *feeling shame (for sins) is repentance*. (*Sunan Ibn Majah, vol. 4, pp. 492, Hadees 4252*)

Explanation of shame

Feeling ashamed and guilty is a very essential condition for repentance, as stay in ‘Arafah is for Hajj. It is stated in a Hadees, ‘Stay in ‘Arafah is the name of Hajj.’

(*Sunan-ut-Tirmizi, vol. 2, pp. 254, Hadees 890*)

It is also essential that one should feel shame considering his disobedience bad and fearing its consequence in the Hereafter, not fearing insult in the worldly life or loss of money as a result of committing sin.

The Beloved and Blessed Rasool ﷺ has said, ‘When Allah عَزَّوَجَلَّ sees a bondman who feels shame for sin, Allah عَزَّوَجَلَّ forgives him even before he repents.’

(*Al-Mustadrak lil-Haakim, vol. 5, pp. 360, Hadees 7721*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heavenly maiden strolling with a bevy of seventy thousand maidservants

Dear Islamic brothers! The fortunate person who trembles fearing lack of sincerity in his good deeds without boasting of them and sheds tears remembering that Allah عَزَّوَجَلَّ is absolutely Independent; will succeed and will enter Paradise smilingly by the grace of Allah عَزَّوَجَلَّ. Aspiring to Paradise, travel with Sunnah-inspiring Madani Qafilahs along with the devotees of Rasool. Follow Madani In’amaat and keep promoting and popularizing the call to righteousness. How high status can be achieved by the one who conveys the call to righteousness! The great Heavenly maiden waits for him.

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated that Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: In Heaven, there is a maiden called ‘Ayna’ عَيْنَا. It is said that when she walks,

70 thousand maidservants walk at the left and right sides of her. The Heavenly maiden says, ‘Where are those who enjoin [i.e. promote] good and prevent evil?’

(Ihya-ul-‘Uloom, vol. 5, pp. 310)

Three sayings of Mustafa about Heavenly maidens

Dear Islamic brothers! How wonderful! Those conveying the call to righteousness have a very high status as a great Heavenly maiden named ‘Ayna’ is waiting for them in Heaven. The Heavenly maiden is a magnificent creature of Allah ﷺ. Here are three sayings of Beloved Mustafa ﷺ in this context:

1. The headscarf of Heavenly women is better than the world and whatever is in it.
(Sahih Bukhari, vol. 2, pp. 252, Hadees 2796)
2. Every Heaven-dweller will be given two such wives, from among the big-eyed Heavenly maidens, who will be clad in [i.e. wearing] 70 dresses; even then the marrow of their shins will appear from the outside of their dresses and flesh, as red wine appears in a white glass. *(Al-Mu’jam-ul-Kabeer, vol. 10, pp. 160, Hadees 10321)*
3. A low-ranking Heaven-dweller will have 72 Heavenly maidens besides worldly wives.
(Musnad Imam Ahmad Bin Hanbal, vol. 3, pp. 640, Hadees 10932)

Whom woman will live with in Heaven?

Question: Heaven-dwelling men will be married to Heavenly maiden. What about the Heaven-dwelling woman?

Answer: Those husband and wife entering Heaven will live there together. If, ﷺ, the husband of a woman enters Hell, she will be married to any Heaven-dwelling man.

Marriage of non-pubescent in Heaven

Question: Will a non-pubescent¹ entering Heaven be also married to anyone?

¹ i.e. one who has not reached puberty.

Answer: Yes. Sayyiduna Imam Ahmad Bin Hajar Makki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A non-pubescent will be resurrected on the Day of Judgement with his worldly age and build. However, at the time of entering Heaven, his body size will be increased and he will enter Heaven like an adult. He will then be married to worldly women and Heavenly maidens. (*Fatawa Hadeesiyah*, pp. 245)

Marriage of those who died unmarried

Question: Will those Muslim men and women be also married who had passed away unmarried?

Answer: Those men and women who never get married throughout their lives will also be made to get married with each other in Heaven.

Heavenly women and Heavenly maidens

Question: The Heaven-dwelling worldly women are greater or Heavenly maidens?

Answer: The Heaven-dwelling worldly women are greater than Heavenly maidens. It is stated in a long Hadees mentioned in the book *Tabarani* that Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا humbly said, 'O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Worldly women are greater or big-eyed Heavenly maidens?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Worldly women are greater than the big-eyed Heavenly maidens.' She رَضِيَ اللهُ تَعَالَى عَنْهَا further asked humbly, 'O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! For what reason?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: This is because of their Salah and Siyam ﴿صِيَامٌ﴾ and worship of Allah عَزَّوَجَلَّ.'

(*Al-Mu'jam-ul-Kabeer*, lit-*Tabarani*, vol. 23, pp. 367, *Hadees* 870)

It is stated in another Hadees that worldly women living in Heaven are greater than Heavenly maidens by 70 thousand ranks. A great Taabi'i Sayyiduna Hibaan Bin Abu Jabalah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The worldly women entering Heaven will be greater than Heavenly maidens because of their good deeds.' (*Tafseer Qurtubi*, vol. 16, pp. 113)

Whom will the woman who had many husbands live with in Heaven?

Question: If a woman is married to more than one man because of the death of her ex-husband or divorce etc., which husband will she live with in Heaven?

Answer: According to a verdict, if the marriage of a woman is done with more than one man one after another in the world, she will live in Heaven with her last husband. Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The marriage of the woman in Heaven will be done with such husband of her who was her last husband in the world.

(Musnad-ush-Shamiyeen lit-Tabarani, vol. 2, pp. 359, Hadees 1496)

In accordance with another verdict, she will be married to such husband of her who will have best manners. Mother of the believers, Sayyidatuna Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا humbly asked, ‘O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Some women in the world marry two or three or four men one after another; if they enter Heaven after death, whom will she live with?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘She will be granted choice, and she will choose the husband who had best manners in the world. She will say, ‘O my Lord عَزَّ وَجَلَّ! This husband of mine had best manners, so do my Nikah with him.’

(Al-Mu'jam-ul-Kabeer, vol. 23, pp. 367, Hadees 870)

There is no contradiction [difference] between both of the above Ahadees and verdicts, as is explained by Sayyiduna Ahmad Bin Hajar Makki Shaafi'i رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ: If a woman did Nikah with many men one after another and was divorced by all of them and was not the wife of any of them at the time of her death, then only in this case, she will be granted the authority to choose any of them. And she will be married to the husband who had best manners in the world, as is described in the Hadees narrated by Sayyidatuna Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا. There is one more possibility. If she did many Nikah and was not divorced by her last husband but rather she was his wife at the time of her death, she will be married to her last husband in Heaven in this case, as is described in the Hadees reported by Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

(Summarized from: Fatawa Hadeesiyah, pp. 70-71)

*Akhlaq haun achchhay mayra kirdar ho suthra
Mahboob ka sadaqah Tu mujhay nayk bana day*

*Translation: May I have good manners and a decent character! O Almighty! Make me a
pious person. (Wasail-e-Bakhshish, pp. 103)*

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Benefiting people

Sayyiduna Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘A Mu’min is adored (i.e. loved) and there is no goodness in the person who neither adores anyone nor is he adored. And the best person among people is the one who benefits people.’ (Shu’ab-ul-Iman, vol. 6, pp. 117, Hadees 7658)

Robbers robbed all bus passengers except me

Dear Islamic brothers! People love pious persons. Sometimes, even robbers honour them and do not rob them, as is reported in the following story. A bearded preacher of Dawat-e-Islami has stated: He would routinely wear Sunnah-following dress and turban and grew hair in accordance with Sunnah. He was also a follower as well as a responsible person for Madani In’amaat in organizational terms. He stated: I once boarded a bus with a fairly large amount of money in my pocket, departing from Hyderabad (Bab-ul-Islam Sindh, Pakistan) to Bab-ul-Madinah (Karachi). The bus had hardly run for half an hour when four or five armed men stood up from different seats, drawing weapons. The tallest one among them leapt towards the bus driver and slapped him very hard. Pushing him away, he occupied the driving seat and drove the bus down a sandy path. The robbers began body-searching and snatching. All the passengers were extremely terrified. I was also frightened. Some well-built men were sitting on the seats in front of me. I feared lest they resist the robbery and robbers fire bullets. Hence I renewed my faith as a precaution and closed my eyes. A robber body-searched the man sitting next to me and snatched whatever he saw but he did not even touch me. Another robber came and body-searched him, snatching another note of hundred rupee. He did not also ask me for anything nor

did he body-search me. As he began to leave, another robber called out, ‘Do not snatch anything from Maulana Sahib.’ Noticing the situation, any passenger sitting behind me secretly put a wad of banknotes under my Kurta [i.e. long and loose shirt] towards my back. A woman also threw her gold locket under my seat towards my feet (I became aware of all this later on).

Anyway, after robbing and snatching, the robbers got off the bus and escaped. Now the passengers started weeping and wailing. Pointing towards me, someone shouted, ‘Catch this Maulana! He seems to be an accomplice [i.e. partner] of the robbers because they robbed all of us except him.’ I feared that they would now badly beat and batter me. Luckily, heaven-sent help came and some other passenger said, ‘No brothers! He is a noble person. Don’t you see his face and dress? His piety has saved him, whereas we are sinners and have been punished for our sins.’

Secret of protection from robbers

That Islamic brother has further stated: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Not only was I protected from robbers but was also saved from looted passengers. It is only a Madani blessing of the Madani environment of Dawat-e-Islami that I wear a turban and Sunnah-following clothing and have grown a beard and Sunnah-following hair. Otherwise, perhaps they would have also looted me brutally. Before joining the Madani environment, I was a very modern man and used to perform stage dramas. By the grace of Allah **عَزَّوَجَلَّ** and His Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**, I, a sinful person, was inspired by Dawat-e-Islami to tread the path to repentance, to offer Salah regularly, to adopt Sunnah, to become a disciple of Ghaus-e-A’zam **رَحْمَةُ اللّٰهُ تَعَالٰى عَلَيْهِ**, to follow Madani In’amaat – a guideline to become pious – and to recite some of the Awraad¹ listed in the ‘*Shajarah Qadiriyyah Razawiyyah*’ granted by my respected spiritual guide. One of the Awraad contained in the Shajarah is:

بِسْمِ اللّٰهِ عَلَى دِيْنِيْ بِسْمِ اللّٰهِ عَلَى نَفْسِيْ وَوُلْدِيْ وَ اَهْلِيْ وَ مَالِيْ

Translation: By the blessing of the name of Allah (عَزَّوَجَلَّ), may my faith, life, offspring, family and wealth be protected!

¹ Wazifah or Wird means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits. [Translator’s note]

(Reading translation is not necessary. Recite only Salat-‘Alan-Nabi once before and after it.)



Excellence: By virtue of reciting this Wird daily in the morning and evening three times each, the reciter will gain protection of his religion, faith, life, wealth and family, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I recite this Du’a everyday in the morning and evening. I have the positive thinking that I have been protected from robbers by the grace of Allah *عَزَّوَجَلَّ* and by the blessing of this Du’a. As my life and wealth remained safe by its blessing in the world, my faith will also remain secured at the time of death, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. It is my Madani request to all Islamic brothers and sisters to remain affiliated with the Madani environment of Dawat-e-Islami and, getting the booklet of Madani In’amaat from Maktaba-tul-Madinah, lead their lives acting upon them. You will succeed not only in the worldly life but also in the afterlife, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Definition of morning and evening

Dear Islamic brothers! Did you see? How blessed the Madani environment is! Keep also in mind the definition of ‘morning and evening’ during which the above Wird should be recited. It is stated on page 10 of the booklet ‘*Shajarah Qadiriyyah Razawiyyah*’ published by Maktaba-tul-Madinah: The duration from after-midnight to the glimmering of the first ray of the sun is called ‘morning’. (‘Midnight’ here refers to the time when the night is equidistant from sunset and sunrise.) Whatever recited within this duration will be considered to have been recited in morning. From the starting of Zuhr time till the sunset is called ‘evening’. Whatever recited within this duration will be considered to have been recited in the evening.

People hate the disobedient

Committing sins causes loss in the world and the Hereafter. Sinners also lose respect in the eyes of people. Presented here are six narrations taken from pages 66 and 67 of the 853-page book ‘*Jahannam mayn Lay Jaanay Walay A’maal*’ [i.e. Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Accept the fragrant Madani pearls of the call to righteousness offered by these narrations:

1. Mother of the believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا wrote to Sayyiduna Ameer Mu’awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ: ﴿أَمَّا بَعْدُ﴾ (After glorifying Almighty and reciting Salat-‘Alan-Nabi)! When a person does any deed disobeying Allah عَزَّوَجَلَّ, those who used to praise him began to condemn him. (Az-Zuhd Imam Ahmad Bin Hanbal, pp. 186, Hadees 917)
2. Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘Feel fear that the Muslims begin to hate you and you are unaware of it.’ (Az-Zuhd li Abi Dawood, pp. 205, Raqm 229)
3. Sayyiduna Fudayl رَضِيَ اللهُ تَعَالَى عَنْهُ has said: One who disobeys Allah عَزَّوَجَلَّ in privacy, Allah عَزَّوَجَلَّ creates His displeasure for such a person in the hearts of the Muslims without him being even aware of it.
4. Imam Muhammad Bin Seereen رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was in debt. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was so upset by it that he said, ‘I consider that the sin I had committed forty years back is the cause of this grief of mine.’ (Hilyat-ul-Awliya, vol. 2, pp. 307, Raqm 2334)
5. Sayyiduna Sulayman Taymi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘If a man commits a sin secretly, he is disgraced because of it.’
(Kitab-ut-Taubah ma’ Mawsu’ah Ibn Abid Dunya, vol. 3 pp. 424, Raqm 95)
6. Sayyiduna Yahya Bin Mu’aaz رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: I am very surprised to see a wise person who prays, ‘O Allah عَزَّوَجَلَّ! Do not please my enemies by making me suffer any trouble’ whereas he causes himself trouble, pleasing his enemies. Sayyiduna Yahya Bin Mu’aaz رَضِيَ اللهُ تَعَالَى عَنْهُ was asked, ‘How?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘That person disobeys Allah عَزَّوَجَلَّ and thus will please his own enemies on the Day of Judgement.’
(Az-Zawajir ‘Aniqiraf-il-Kabaair, vol. 1, pp. 29, 30)

Yahan bhi day ‘izzat, wahan bhi day ‘izzat

Ilahi! Pa`ay Mustafa jan-e-rahmat

Translation: O Almighty! Bless me with respect in the world as well as in the Hereafter for the sake of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Greatest service of mankind

Dear Islamic brothers! Calling people towards righteousness and protecting them from sins provide a great benefit to them indeed. No doubt, helping and co-operating with the grief-stricken Ummah of the Beloved and Blessed Rasool ﷺ in times of troubles such as illness, unemployment and debt is also a very excellent deed leading to Paradise, but the greatest service of mankind is to attempt to protect them from Hell. This is the greatest benefit provided to man. It is narrated that two attributes are greater than all other attributes: (1) Believing in Allah ﷻ. (2) Benefiting Muslims. Similarly, two other attributes are worse than all other attributes: (1) Associating any partner with Allah ﷻ. (2) Causing harm to Muslims. (*Al-Munabbihat*, pp. 3)

Karoon Ya Khuda Mu'minon ki mayn khidmat

Na pohanchay kisi ko bhi mujh say aziyyat

Translation: O Almighty! May I serve Muslims without causing any suffering.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Better than the entire world

Addressing Sayyiduna 'Ali-ul-Murtada, the lion of Allah رَضِيَ اللَّهُ تَعَالَى عَنْهُ, the Revered and Renowned Rasool ﷺ said, 'O 'Ali! [If] Allah ﷻ guides any person towards the right path by you, this is better for you than all such things over which the sun rises (i.e. it is better than all things of the world).'

(*Al-Mu'jam-ul-Kabeer lit-Tabarani*, vol. 1, pp. 332, Hadees 994)

Better than red camels

Dear Islamic brothers! Promote and popularize the call to righteousness eagerly and energetically. By virtue of the call to righteousness conveyed by you, if even a single person develops love for the Holy Rasool ﷺ, treading the path of the truth and Sunnah, joining the Madani environment of Dawat-e-Islami, gaining the pleasure of offering Salahs and departing this world with piety and righteousness; then you will also gain success, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

It is narrated that the Greatest and Noblest Rasool ﷺ said, 'If Allah عزوجل blesses even a single person with guidance by you, this is better for you than having red camels.' (*Sahih Muslim, pp. 1311, Hadees 2406*)

What do red camels imply?

Commenting on this Hadees, 'Allamah Yahya Bin Sharaf Nawawi رحمه الله تعالى عليه has stated: Red camels used to be considered a great asset of the Arabs and were mentioned proverbially in the above Hadees. To compare a thing of the afterlife with that of the worldly life is only aimed at explaining the situation. In fact, even an iota¹ of the eternal afterlife is better than millions of such temporary worldly lives.

(*Sharh Muslim lin-Nawawi, vol. 15, pp. 178*)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمه الله تعالى عليه has stated: To motivate a disbeliever to revert to Islam is better than even the greatest wealth of the world. This is even better than executing him. If he embraces Islam and, if Allah عزوجل wills, all of his descendants will also become Muslim. (*Mirat-ul-Manajih, vol. 8, pp. 416*)

Muballigh banu kash! Mayn Sunnataun ka

Sada Deen ki khidmat karoon yeh Du'a hay

Translation: If only I become a preacher of Sunnah and always serve Islam.

(*Wasail-e-Bakhshish, pp. 332*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cancer was cured by the blessing of intending to travel with 12-month Madani Qafilah

Dear Islamic brothers! In order to have enthusiasm for the call to righteousness, to act upon Sunan, to reap the reward of good deeds, and to light a candle of love for the

¹ A very small amount of something.

Beloved Rasool ﷺ in your heart, always remain affiliated with the Madani environment of Dawat-e-Islami. Keep yearning for the protection of your faith. Keep on offering Salah acting upon Sunan and Madani In'amaat. In order to remain steadfast, fill in the booklet of Madani In'amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality on the first date of each Madani month. For the accomplishment of your Madani aim, i.e. *'I must strive to reform myself and the people of the entire world'*, travel every month with at least a 3-day Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

Here is a summary of a piece of writing received from an Islamic brother from Markaz-ul-Awliya (Lahore): My mother suffered from cancer almost three years back. Her medical tests used to be performed every two months. I was very much upset about the intensifying, i.e. worsening illness of the mother and the repeated visits to doctors. Meanwhile, the blessed month of Ramadan-ul-Mubarak (1430 AH) arrived. I got the privilege of attending I'tikaf along with the devotees of Rasool. During the I'tikaf, I prayed a lot for the recovery of my mother. By the blessing of the Madani environment, I also made the intention of travelling with a 12-month Madani Qafilah in the company of the devotees of Rasool.

On 21st Ramadan, the medical tests of my mother were performed once again. Two days later, the tests reports were given to us. I was overjoyed to have seen that the reports were quite normal. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. It is my positive thinking that the chronic cancer that had made my mother's life a misery was cured by the blessing of intending to travel with the 12-month Madani Qafilah.

Madani cure for cancer and other diseases

Dear Islamic brothers! Did you see? Cancer which is considered to be an incurable disease in the medical world was cured by the grace of Allah عَزَّوَجَلَّ in the Madani environment of Dawat-e-Islami. Let's now learn a Madani cure for cancer, diabetes, tuberculosis, heart and kidney diseases and any other type of illness.

It is stated in the book of Sayyiduna Wahb Bin Munabbih رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ that if a person is under a magic spell, he should take seven green-coloured leaves from a jujube tree

[which is called ‘Bayri’ in Urdu] and crush them between two stones (e.g. crush them with a stone-pestle on a stone-slab]. Mixing them in water, reciting ‘Ayat-ul-Kursi’ and the famous four Surahs starting with the word ﴿قُلْ﴾ and blowing on the water, he should drink three sips of this water and take a bath with the remaining water. His disease will be cured, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. This treatment is also very beneficial for the person who has been prevented (by magic) from his wife. (Jami’ Mu’ammarr Bin Rashid ma’ Musannaf ‘Abdur Razzaq, vol. 10, pp. 77, Raqm 19933)

*Qismat mayn lakh paych haun so bal hazaar kaj
Yeh saari gutthi ik tayri seedhi nazar ki hay*

Explanation of the couplet of Raza: A’la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said in the above couplet: O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! No matter how many complications and tribulations are predestined. You only have a look of benevolence and bounty at me. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. All complications and tribulations will come to an end. (Hadaiq-e-Bakhshish)

*Taj-e-shahi ka mayn nahin taalib
Ker do rahmat ki ik nazar Aqa*

Translation: O my Master صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am not a seeker of the royal crown. Please, have a merciful glance at me. (Wasail-e-Bakhshish, pp. 350)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Six cures for sins

Our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى would convey the call to righteousness to others in their own unique way, as is mentioned in the following parable: Once a man came to Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and said, ‘I commit many sins, please tell me any cure for sins.’ Telling him the first cure for sins, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘When you firmly intend to commit a sin, give up eating the sustenance of Allah عَزَّوَجَلَّ.’ Amazed by listening to it, the man said, ‘What kind of advice you are giving to me? How is it possible! Only Allah عَزَّوَجَلَّ is the Provider of sustenance? If I

did not eat His sustenance, what would then I eat?’ Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ answered, ‘See! How bad it is to disobey the One Whose sustenance you are eating!’ Giving the second piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘After you have made the intention of committing sins, get out of the Earth of Allah عَزَّوَجَلَّ!’ ‘Your Grace! How is this possible?’, exclaimed the man. ‘North, south, east, west, right, left, up, down—wherever I go, I will find the Earth of Allah عَزَّوَجَلَّ. It is impossible to get out of His kingdom.’

Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘See! How bad it is to disobey the One on Whose Earth you are living!’ Then, giving the third piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘When you have made a firm intention to commit a sin, hide yourself at such a place where Allah عَزَّوَجَلَّ may not see you and then commit sin over there.’ Astonished, the man said, ‘Your Grace! How is it possible for anyone to hide himself from Allah عَزَّوَجَلَّ? He عَزَّوَجَلَّ is aware of even the inner condition of our hearts!’ Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ replied, ‘See! How bad it is for you to disobey Allah عَزَّوَجَلَّ despite believing that He عَزَّوَجَلَّ is Samee’ ﴿سَمِيعٌ﴾ (the One Who is All-Hearing) and Baseer ﴿بَصِيرٌ﴾ (the One Who is All-Seeing). You have also just said for sure that He عَزَّوَجَلَّ is watching you all the time. Even then, you are always committing sins!’ Then, giving the fourth piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘When the angel of death, Sayyiduna ‘Izra`eel عَلَيْهِ الصَّلَاةُ وَالسَّلَام comes to remove your soul, tell him to give you some grace so that you may repent.’ The man said, ‘Your Grace! I don’t have such authority; nobody will listen to me? The time of death is already fixed and I will not get even a second’s grace. My soul will instantly be removed from my body.’ Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘If you know you are powerless and cannot get grace to repent, why don’t you value the time you have right now and repent before the arrival of Sayyiduna ‘Izra`eel عَلَيْهِ الصَّلَاةُ وَالسَّلَام?’

Then, giving the fifth piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘After your death, when Munkar and Nakier enter your grave, turn them out of your grave.’ The man replied, ‘Your Grace! What are you saying? How can I turn them out? What strength do I have?’ He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘If you cannot turn the angels out, why don’t you prepare to answer their questions?’ Then, giving the sixth and the last piece of advice, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘If you are ordered to go to Hell

on the Day of Judgement, then refuse to go.’ The man said, ‘Your Grace! Sinners will be dragged and thrown into Hell!’ Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said, ‘You can neither give up eating the sustenance of Allah عَزَّوَجَلَّ nor get out of His Earth; you can neither hide yourself from Him nor get any grace to repent; and you can neither turn Munkar and Nakeer out of your grave nor save yourself from the punishment of Hell, then you should give up sins so that you can protect yourself from all these troubles.’

The six cures for sins in the form of six pieces of advice given by Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ had such a strong effect on the heart of the man that he wept bitterly, repented sincerely of all of his sins and did not fall into his sinful habits till his death.

(Summarized from: Tazkira-tul-Awliya, pp. 100)

Allah عَزَّوَجَلَّ is watching

Dear Islamic brothers! The six cures for sins described in the above parable are very effective. If a person intending to commit a sin ponders over them, he is highly expected to refrain from sins. Certainly, if the mere thought that Allah عَزَّوَجَلَّ is watching is imprinted on one’s mind, he will never dare to commit any sin.

It is stated on pages 12 to 14 of the booklet ‘Gunahaun ka ‘Ilaj’ [Cure for sins] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Undoubtedly, if a person realizes that his Nourisher and Creator عَزَّوَجَلَّ is watching him while he is committing any sin, he will feel deeply ashamed. If one intends to tell a lie he should consider that he will deceive the other person by lying who will also assume him to be a truthful person but Allah عَزَّوَجَلَّ is watching him and is aware of everyone’s intention.

Here is Ayah 19 of Surah Al-Mu`min, part 24 with its translation from page 866 of the sacred *Kanz-ul-Iman with Khaza`in-ul-‘Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

Allah knows the fraud of eyes and all what lies hidden in the hearts.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Al-Mu`min, Ayah 19)

Commenting on the above Ayah, a renowned commentator of the Quran ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The fraud of eyes and stealing a covert glance mean watching the non-Mahram and forbidden things. Allah عَزَّوَجَلَّ knows it.’ (*Khaza`in-ul-‘Irfan*, pp. 866)

Similarly, anyone swearing at the other person or watching him unlawfully should ponder that Allah عَزَّوَجَلَّ is Samee’ ﴿سَمِيعٌ﴾ and Baseer ﴿بَصِيرٌ﴾ and is hearing and watching him. Although the person, he is unlawfully watching, is unaware but Allah عَزَّوَجَلَّ is aware of his intention. Some people unlawfully watch Amrad [i.e. a beautiful boy], filling their eyes with Haraam. The boy and others present there are unaware of it and even assume the unlawfully watching person to be pious but Allah عَزَّوَجَلَّ is aware of the thoughts and feelings of hearts. Whilst watching the Amrad unlawfully, touching the body with that of Amrad’s with evil intention, smiling in front of him with a dirty mind so that he will also smile in return and the dirty-minded person will gain pleasure from it, talking to him gaining pleasure and sitting behind or in front of him on a bike despite feeling lust are all impermissible acts. If only such a person would realize ‘how shameless and despicable I am? Allah عَزَّوَجَلَّ is watching me; even then I am doing this indecent act. If Allah عَزَّوَجَلَّ asks me on the Day of Judgement, what reply will I give? How will I be able to protect myself from Divine wrath?’

Remember! Seeing, with dirty pleasure, the private parts of cattle, animals, birds and act of their ‘mating’¹ including even that of flies and insects is impermissible and a sin. One should immediately avert his eyes on such occasions. As soon as one notices its signs, he should move away immediately. Those who raise and sell cattle and birds should particularly take great care in this matter.

Khabardar Bhai! Khuda daykhta hay

Bhala`ee bura`ee Khuda daykhta hay

Translation: Beware! O my brother! Allah عَزَّوَجَلَّ watches you. Whatever you do whether good or bad, Allah عَزَّوَجَلَّ watches you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Mating means sex between animals.

Stay away from beautiful boy

Amrad, i.e. an unbearded boy is usually attractive to men. Admittedly, there is no fault of the Amrad in being attractive and it is a sin to hurt his feelings for this reason. However, men must remain careful. Our predecessors رَحْمَةُ اللَّهِ تَعَالَى have advised that men stay away from the Amrad. It is stated on pages 31 and 32 of the 1012-page book ‘*Jahannam mayn Lay Jaanay walay A’maal*’ [i.e. Deeds Leading to Hell] in volume 2, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: This is the reason why the pious people have stressed that men must refrain from seeing, mingling and sitting with (sensual) boys.

Being with Amrad in seclusion is risky

A Taabi’i saint has said: If a young worshipper who is ascetic [i.e. uninterested in the world] sits with an unbearded boy, I consider it more dangerous than the harm caused by seven beasts. He has further stated: No person should spend a night at home with an unbearded boy in seclusion. Considering and applying the ruling of seclusion with a woman, some scholars have declared it Haraam to stay with an Amrad in seclusion at home, shop or Hammam [i.e. a large bathing area]. The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who is with any (non-Mahram) woman in seclusion [i.e. privacy], Satan is the third one there.’ (*Sunan-ut-Tirmizi, vol. 4, pp. 67, Hadees 2172*)

Amrad is more dangerous than even woman

Sayyiduna Imam Ibn Hajar Makki Shaafi’i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘The Amrad who is more attractive than women can cause a more serious issue because he is in greater risk of being involved in indecent acts than women. Therefore, staying with him in seclusion is severely Haraam.’ (*Summarized from: Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 2, pp. 10*)

17 Satans with Amrad

Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once entered a Hammam. An Amrad, i.e. an unbearded boy came to him. So he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Take him away from me because I see one Satan with a woman but seventeen with an Amrad.’ (*Ibid*)

Permissible conditions of seclusion with Amrad

It is stated on page 442 of the 3rd volume of the 1197-page book ‘Bahar-e-Shari’at’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: If an adolescent boy (i.e. the one who is close to reaching puberty) is not beautiful, then there is the same ruling on seeing him as on seeing a man. If he is beautiful, then the ruling of seeing a woman will apply to seeing him in some cases. Seeing him with lust is Haraam. If there is no lust, seeing him is permissible. Not having lust means that one must be sure that he will not have lust when seeing the Amrad. If he has even a doubt about having lust, he must not see. This ruling applies to general situations. Otherwise, it is Haraam to see even a non-beautiful person with lust. Having a desire for kiss is a sign of lust.

(Rad-dul-Muhtar, vol. 9 pp. 602)

Psychological effect

Dear Islamic brothers! Man fears other humans very much. For example, one fears swearing at others in the presence of one’s parents or teachers but regretfully he does not fear Allah ﷻ as he should do (fulfilling the right of fearing Him). If a formidable [i.e. influential] person is present, one feels so much fear that one seems to be tongue-tied and tries to talk and listen to him humbly. If only our hearts would be full of Divine fear! May we always remain overwhelmed with His fear, refraining from evil deeds even in seclusion as we do in front of people! If only we would realize the facts that the world is actually a deception where we would eventually meet our death and then be held accountable for our deeds on the Day of Judgment! If only we would remain overtaken with fear of facing horrific punishment of Hell in consequence of our sins! In this way, we would be able to find a cure for sins.

Chhup kay logon say kiye Jis kay gunah

Woh khabardar hay kya hona hay

Aray O mujrim bay-perwah daykh

Sar pay talwar hay kya hona hay

Explanation of the above couplets of Raza: A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has conveyed the call to righteousness in a unique way in these couplets. It is as if he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: (1) O sinner! You have covered up your sins from people but you have forgotten that the

Creator ﷺ you have disobeyed is aware of your wrongdoings. Now ponder what will become of you on the Day of Resurrection. (2) O heedless sinner! Death is hanging over your head like a sword all the times. Fear Almighty! Refrain from sins! If you lead a sinful and heedless life and meet your death in the same state, what will become of you!

(Hadaiq-e-Bakhshish)

Zindagi ki sham dhalti ja rahi hay haye Nafs!

Garm rauz-o-shab gunahaun ka hi bas bazar hay

Mujrimaun kay wasitay dozakh bhi shu'lah bar hay

Her gunah qasdan kiya hay is ka bhi iqrar hay

Banda-e-badkar hoon bayhad zaleel-o-khuwar hoon

Maghfirat ferma Ilahi! Tu bara Ghaffar hay

Translation: The sun of my life is going to go down but my Nafs is bent upon committing more and more sins day and night. Hellfire is blazing to burn transgressors. I admit to have committed every sin deliberately. I am a wicked bondman, extremely disgraced and humiliated. O Almighty! Forgive me because You are the Greatest Forgiver.

(Wasail-e-Bakhshish, pp. 128-129)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Five Madani pearls about call to righteousness

It is stated in a long Hadees that Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ humbly said: O Rasoolallah ﷺ! What did the scriptures revealed to Sayyiduna Musa ﷺ contain? The Beloved Rasool ﷺ said: There were words of warning in them:

1. It is strange that one believes in death, even then he gets happy.
2. It is strange that one believes in Hell, even then he laughs.
3. It is strange that one believes in destiny, even then he tires himself out (for the sake of the world).

4. It is strange that one observes the world and the changes in it; even then he is satisfied with it.
5. It is strange that one believes in accountability on the Day of Judgement, even then he does not perform good deeds. (*Sahih Ibn Habbaan, vol. 1, pp. 288, Hadees 362*)

Rights of sitting on paths

It is stated in the book *Sahih Bukhari* that Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said (to his companions), 'You people avoid sitting on paths.' The blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ humbly said, 'We converse with each other in these gatherings and this is inevitable.' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you come to a gathering, fulfil the right of the path.' They asked humbly, 'What is the right of the path?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '(1) Keeping eyes lowered (2) Removing the harmful thing (3) Replying to Salam (4) Enjoining [i.e. promoting] good and preventing evil.' (*Sahih Bukhari, vol. 4, pp. 165, Hadees 6229*)

On Judgement Day, accountability of seeing here and there

Dear Islamic brothers! The above Hadees described four rights of the path. The first right of the path is to keep eyes lowered. This is very important indeed. Let me present the call to righteousness about eyes with the intention of reaping the reward of the Hereafter. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated, 'One should protect his eyes from looking at anything useless (i.e. not necessary to be looked at) because Allah عَزَّوَجَلَّ will ask the bondman about 'useless sight' on the Day of Judgement as He عَزَّوَجَلَّ will ask about 'useless talk'.' (*Ihya-ul-'Uloom, vol. 5, pp. 126*)

It is essential not to see a strange woman (i.e. the one marriage is not Haraam forever with). It is stated in a Hadees, ﴿الْعَيْنَانِ تَزْنِيَانِ﴾ i.e. *Eyes commit adultery*.

(*Musnad Imam Ahmad, vol. 3, pp. 305, Hadees 8852*)

If one continues to roam his eyes everywhere on the path, it will be quite difficult to refrain from unlawful gazing. By Allah عَزَّوَجَلَّ! No one will be able to bear the torment of unlawful gazing.

Quranic commandment for protection of eyes

Here are some excerpts taken from the 397-page book ‘*Parday kay Baaray mayn Suwal Jawab*’ [i.e. Questions and Answers about Islamic Veil] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Advising men to protect their eyes, Allah ﷻ has said in Ayah 30 of Surah An-Noor, part 18:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

Command the Muslim men to keep their gaze low.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 30)

Advising women, the Holy Quran says:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

And command the Muslim women to keep their gaze low.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 31)

Fire will be filled in eyes

It is stated in *Mukashafa-tul-Quloob*: Whoever fills his eyes with Haraam sight, fire will be filled in his eyes on the Day of Judgement. (*Mukashafa-tul-Quloob*, pp. 10)

Needle of fire

‘Allamah Abul Faraj ‘Abdur Rahman Bin Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: Seeing the beauty of a woman is one of the poison-tipped arrows of Satan. One who does not protect his eyes from non-Mahram, needle of fire will be passed across his eyes on the Day of Judgement. (*Bahr-ud-Dumu*’, pp. 171)

FOUR AHADEES ABOUT GAZING

1. Avert eyes

Sayyiduna Jareer Bin ‘Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I asked the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about sudden sight [i.e. unintentional act of seeing], so he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Avert your eyes.’ (*Sahih Muslim, pp. 1190, Hadees 2159*)

2. Do not cast eyes deliberately

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم: After one glance, do not cast the second glance because the first glance is permissible and the second glance is not permissible (i.e. if the eye of a man suddenly and unintentionally falls on a woman, he should instantly turn his eyes away and must not cast them again). (*Sunan Abu Dawood, vol. 2, pp. 358, Hadees 2149*)

3. Excellence of protection of eyes

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The Muslim who glances at the beauties of any woman (i.e. if his eye unintentionally falls on her), and then he lowers his eye, Allah عَزَّوَجَلَّ will bestow upon him [the ability of performing] such worship that he will feel its pleasure. (*Musnad Imam Ahmad Bin Hanbal, vol. 8, pp. 299, Hadees 22341*)

4. Poisonous arrow of Satan

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that a Qudsi Hadees (i.e. Allah عَزَّوَجَلَّ) says: ‘Gaze’ is one of the poison-tipped arrows of Satan. So the person who gives it up in My fear, I will bestow upon him such faith that he will feel its sweetness in his heart.

(*Al-Mu’jam-ul-Kabeer lit-Tabarani, vol. 10, pp. 173, Hadees 10362*)

Do not even see the shawl of woman

Sayyiduna ‘Ala Bin Ziyad رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Do not even cast your eyes at the shawl of a woman because casting eyes creates lust in the heart.’ (*Hilyat-ul-Awliya, vol. 2, pp. 277*)

Where to keep gaze during conversation?

Question: Is it essential to keep gaze lowered during conversation?

Answer: There may be different conditions for it. For example, if a man while talking to an Amrad feels lust because of seeing him (or if a man is talking to a non-Mahram woman with Shar'i permission and vice versa), they should talk with eyes lowered in such a way that the eye should not fall on the face, any part of the body and even the dress of the other person. If there is no Shar'i prohibition, then there is no harm in talking to them whilst looking at their face. Keeping gaze lowered while talking to everyone intending to make the habit of protecting eyes is something very good. In the present age, it is usually observed that the one who is not habitual of keeping his gaze lowered during conversation finds it very difficult to keep his gaze lowered even when talking to any Amrad or woman.

Impressed with Madani Channel, 12 people embraced Islam*

Dear Islamic brothers! How blessed and wonderful the habit of keeping eyes lowered is! Let's now listen to a unique Madani parable in this context. A summary of the story told by a preacher of Dawat-e-Islami from Bab-ul-Madinah (Karachi) is as follows: He stated: On 2 Jumadal Ukhra 1432 AH, 6 May 2011, I met a green turban-wearing young man in Madinah Munawwarah at around 4 pm. During conversation, the young man disclosed, 'I am from Bombay (Hind). All of my 12 family members including me embraced Islam (on Friday, 5 Zul-Hijja-til-Haraam 1431 AH, 12 November, 2010).'

Describing the causes of reverting to Islam, he said: My family members had recently started watching the Madani Channel of Dawat-e-Islami. We very much liked the Islamic appearance of the Muslims, their smiling faces and the simple manner of their speeches broadcast during the serials of the Madani Channel. Previously, we had extremely negative thoughts about Islam due to the misdeeds of non-practicing Muslims but we were gradually getting impressed with Islam by watching its real picture on the Madani Channel. Particularly, we were highly inspired by the motivation repeatedly being provided by the preachers of Dawat-e-Islami to keep the eyes lowered. Listening to the benefits of applying the 'Madani lock' to the eyes, we would get very delighted. My mother would say to all of us, 'These people give the advice of keeping the eyes lowered even in this age of evils. One should keep the eyes lowered indeed.'

* This Madani parable is not contained in the book '*Parday kay Baaray mayn Suwal Jawab*' [Questions and Answers about Islamic Veil] but has been separately included here.

With the passage of time, we developed so much love for Islam by virtue of watching the serials of the Madani Channel that we even began talking about embracing Islam but we were afraid that people would oppose and criticize us. This fear of ours was also removed by the Madani Channel. Actually, the Nigran-e-Shura and preacher of Dawat-e-Islami Abu Haamid Muhammad Imran Attari سَلَّمَهَ الْجَارِي delivered a Sunnah-inspiring speech titled 'Log Kya Kahayn Gey' [i.e. What will People Say?]. Listening to it, all of us made up our mind not to care about people. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! We recited the Kalimah, joining the fold of Islam. I am a government employee. After I embraced Islam, I was named 'Muhammad Ibraheem'. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I have also become a disciple in the Qadiriyyah order of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ.

The narrating preacher of Dawat-e-Islami has further stated: When the newly-reverted young Muslim was present near the Golden Grille along with us, he had overwhelming feelings and repeatedly made the following request, 'O Rasoolallah صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Bestow upon me the Madani lock of the eyes.' Then, whilst under the shade of the Green Dome, he expressed his determination, 'I would now try my best to bring other non-Muslims into the fold of Islam, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.'

May Allah عَزَّوَجَلَّ bestow steadfastness in Islam and in the Madani environment of Dawat-e-Islami, upon him and upon all of us by his blessing!

The VCD of the Sunnah-inspiring speech 'Log Kya Kahayn Gey' that causes the reversion of 12 people to Islam can be obtained from Maktaba-tul-Madinah. It can also be watched and listened to at the website of Dawat-e-Islami: www.dawateislami.net.

Allah karam aysa karay tujh pay jahan mayn

Ay Dawat-e-Islami tayri dhoom machi ho

Translation: May Allah عَزَّوَجَلَّ bestow upon Dawat-e-Islami such grace that it becomes glorious all over the world! (Wasail-e-Bakhshish, pp. 193)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰی عَلَى مُحَمَّدٍ

Manners in which Beloved Mustafa would see

Question: Please describe the manners in which the Beloved Rasool ﷺ would see.

Answer: When he ﷺ paid attention, he ﷺ would pay full attention. (2) He ﷺ would keep his eyes lowered. (3) He ﷺ would often keep his eyes towards the earth. Sometimes, he ﷺ would look towards the sky as well. (4) He ﷺ would see from the corner of the eye.

(Shumaail-e-Muhammadiyah, pp. 23, Hadees 7)

Jis taraf uth ga`ee dam mayn dam aa gaya

Us nigah-e-`inayat pay lakhaun salam

Explanation of the couplet of Raza¹: It is as if A'la Hadrat رحمۃ اللہ تعالیٰ علیہ has said: When our Beloved Rasool ﷺ cast his merciful glance anywhere in the world as well as in the Hereafter, souls were refreshed. May millions of Salam be on the merciful and generous glance of our Revered and Renowned Rasool ﷺ!

Maulana Akhtar-ul-Haamidi رحمۃ اللہ تعالیٰ علیہ has added an excellent stanza to this couplet:

Per ga`ee jis pay Mahshar mayn bakhsha gaya

Daykha jis samt abr-e-karam chha gaya

Rukh jidher ho gaya zindagi pa gaya

Jis taraf uth ga`ee dam mayn dam aa gaya

Us nigah-e-`inayat pay lakhaun salam

Translation: On the Day of Judgement, when anyone is blessed with the merciful glance of the Merciful Rasool ﷺ, he is forgiven. If the Holy Rasool ﷺ turns his attention towards anyone, he feels safe and secured. May millions of Salam be upon his merciful glance!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ 'Explanation of this couplet of Raza' is not included in the book 'Parday kay Baaray mayn Suwal Jawab' [i.e. Questions and Answers about Islamic Veil]. It has been separately included in this book.

Melted lead will be poured into eyes

It is narrated: If a man sees the beauty and charm of a non-Mahram woman, melted lead will be poured into his eyes on the Day of Judgement. (*Hidayah, vol. 2, pp. 368*)

Of course, the sister-in-law is also a non-Mahram woman. Those men who have been deliberately seeing their sister-in-law, joking and informally talking with her should fear Divine torment and repent at once. If the sister-in-law calls her younger and elder brother-in-law as her brother, it does not allow unveiling and informality. These days, the brother-in-law and the sister-in-law get stuck in the mire of the sins of unlawful gazing, informal meeting, and joking, etc. with each other. Remember! Inessential and informal talking between the brother-in-law and the sister-in-law continuously rings the alarm bells. It is better and safer for both of them neither to see each other nor to talk to each other unnecessarily and informally.

Daykhna hay to Madinah daykhiye

Qasr-e-shahi ka nazarah kuch nahin

Translation: If you really want to see something beautiful, then see Madinah. The scene of the royal palace is nothing.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Patient of tuberculosis

In order to have enthusiasm for modesty and decency, to have fear of the harms of unlawful gazing, to yearn for the protection of eyes and to make a habit of keeping the eyes lowered during conversation, always remain affiliated with the Madani environment of Dawat-e-Islami. For the accomplishment of your Madani aim, i.e. ‘I must strive to reform myself and the people of the entire world’, keep yearning for the protection of your faith. Keep on offering Salah and acting upon Sunan and Madani In’amaat. In order to remain steadfast, fill in the booklet of Madani In’amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality on the first date of each Madani month. Travel every month with at least a 3-day

Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

Here is a summary of a piece of writing received from an Islamic brother from Nankana (Punjab, Pakistan): Until the time of providing this piece of writing, 12 years have passed since I joined the Madani environment of the global and non-political movement for the preaching of Quran and Sunnah – Dawat-e-Islami. What inspired me to join Dawat-e-Islami is my participation in the 3-day international Sunnah-inspiring Ijtimā' (held in Sahra-e-Madinah, Madina-tul-Awliya, Multan). Almost seven and a half month after the Ijtimā', I fell seriously ill and was diagnosed with tuberculosis. After I lived with the disease for four and a half month, the heart-warming season of the 3-day Sunnah-inspiring Ijtimā' approached once again. I was very anxious to attend the Ijtimā' but my family members disagreed. I tried to convince my mother, saying, 'A large number of the devotees of Rasool attend the Ijtimā'. Please let me go. By virtue of the companionship of the virtuous and by the blessing of the heart-rending Du'a made there, I will return, cured, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I was granted permission. Taking my medicines with me, I attended the Ijtimā'. The concluding heart-rending Du'a was going to be finished. With a sad heart, I thought to myself that many prayers were made but no prayer was especially made for tuberculosis patients. If only prayer would also be made for tuberculosis patients! This thought had just crossed my mind when something amazing happened! The voice of the prayer-leading person echoed, 'O Allah **عَزَّوَجَلَّ**! Bestow complete cure upon the patients of cancer and tuberculosis.' The names of a few more diseases were also mentioned during the Du'a which I have forgotten. Well, as soon as I heard prayer for tuberculosis patients, I felt as if my heart called out, 'Now you have been cured.' The very next day after the Ijtimā', I went to Sheikhpura, a city in Punjab Pakistan, for medical check-up. The X-ray and other tests were performed. Seeing the X-ray, the physician remarked in astonishment, 'Congratulations! You have been cured of tuberculosis.'

*Agercheh ho T.B na ghabrao phir bhi
Shifa Haq say dilwaye ga Madani mahaul
Tumhayn sihhat-o- 'aafiyyat hogi haasil
Tum apna kay daykho zara Madani mahaul*

Translation: Even if someone has suffered from tuberculosis, he should not lose hope. The Almighty will cure him by the blessing of the Madani environment. You will enjoy health and wellbeing, just come and join the Madani environment.

Great excellence of illness

Dear Islamic brothers! Did you see how an Islamic brother suffering from tuberculosis was miraculously cured by the mercy of Allah ﷻ and by the blessing of attending the Sunnah-inspiring Ijtimas? We beseech Allah ﷻ to bestow strength upon us in performing worship by keeping us healthy. Anyway, if you ever get some disease, do not lose courage. Have patience and focus your attention on the reward of the Hereafter granted for disease.

Sayyiduna Anas Bin Maalik رضى الله تعالى عنه has narrated that the Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم has stated: When a Muslim suffers from any physical disease, the angel is ordered, ‘You write the same good deeds he used to do.’ If [Allah ﷻ] cures [him], He ﷻ cleans and purifies [him]. And if He ﷻ gives [him] death, He ﷻ forgives and shows mercy. (*Sharh-us-Sunnah lil-Baghawi, vol. 3, pp. 187, Hadees 1424*)

‘Aarizi aafat-e-dunya say to dil derta hay

Haye bay-khauf ‘azabaun say huwa jata hay

Yeh tayra jism jo beemar hay tashweesh na ker

Yeh maraz tayray gunahaun ko mita jata hay

Asal barbad-kun amraaz gunahaun kay hayn

Bhai! Kyun is ko faramosh kiya jata hay

Translation: The heart is fearful of temporary worldly troubles but is fearless of torments. Do not worry about your ailing body. This illness is removing your sins. In fact, deadly and devastating diseases are sins. O brother! Why are you forgetting them?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Second right of the path – Removing the harmful thing

One who removed thorny bush was forgiven

A considerable number of Madani pearls of the call to righteousness were presented about the first right of the path, i.e. ‘keeping eyes lowered’. Taken from the book *Sahih Bukhari*, ‘Rights of sitting on the path’ are listed on page 271 of this book. Presented here are now some Madani pearls of the call to righteousness about the second right of the path, i.e. ‘Removing the harmful thing’ listed in the very same Hadees. Listen! Indeed, there is great excellence of removing harmful things from the path of the Muslims.

It is stated on page 623 of the 743-page book ‘*Jannat mayn Lay Jaanay Walay A’maal*’ [i.e. Deeds Leading to Heaven] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Holy Rasool ﷺ has said, ‘A person was passing along a path. He found a thorny bush on the path, so he removed it from the path. Allah ﷻ liked this deed of that person and forgave that bondman.’

(*Sahih Muslim*, pp. 1060, *Hadees* 1914)

﴿سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي﴾

Tu nay jab say suna diya Ya Rab

Aasara ham gunah-garaun ka

Aur mazboot ho gaya Ya Rab

Translation: O Allah ﷻ! Ever since we listened to this saying of Yours

﴿سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي﴾¹; we have had even more high hopes. (Zauq-e-Na’at)

Reward of removing harmful thing from path

Sayyiduna Abu Darda رضى الله تعالى عنه has narrated, ‘One who removed the harmful thing from the path of the Muslims, a virtue would be written for him. And the one for whom a virtue is written in the court of Allah ﷻ, so Allah ﷻ will make him enter Paradise due to that virtue.’ (*Al-Mu’jam-ul-Awsat*, vol. 1, pp. 19, *Raqm* 32)

¹ Translation: My mercy is greater than My wrath.

Identification of harmful things lying on path

Dear Islamic brothers! With the intention of gaining the pleasure of Allah ﷻ, it is a reward-reaping act to remove things from the path of the Muslims such as a gravel or stone etc. that can cause a pedestrian to trip; or broken pieces of glass that can injure the foot of anyone; or the peels of bananas, papayas or mangoes etc. that can cause someone to slip. Similarly, if there is a crater on the ground or there is an uncovered manhole, cover it with something, if possible. Uncovered manholes are so dangerous that children etc. sometimes fall into them and die. If there is a risk that a steal-lid will be stolen, then it is appropriate to use a cemented lid. No one should dump anything, on the path, that can cause others harm such as peels, rubbishes etc. If the sewer of one's house is blocked or an outer sewer pipe is broken, causing water to overflow down the street, one should solve such issues without delay.

Moreover, washed and wet clothes etc. should not also be hung on the washing line in the corridor of the house in a way that water drips over pedestrians. To throw away garbage outside the house of anyone causing him harm is a sin. Violation of public rights such as blocking public paths in order to hold Ijtimā'-e-Zikr-o-Na'at, road Ijtimā' or any religious or worldly ceremony is impermissible and sin. Likewise, it is not also permissible by Shari'ah to narrow the path for pedestrians or the path outside someone's house or shop by deliberately parking a vehicle or setting up a pushcart or stall to sell things. However, if a Masjid is packed during any Salah and people offer Salah outside or the path is blocked due to a funeral procession, there is no sin in these cases. In the same way, there is no harm in holding a brief procession to see off or welcome Hujjaj or to celebrate Milad on the 12th of Rabi'-ul-Awwal; though the path is blocked for a while due to it. However, there should be some proper alternative for people to pass.

Musalman ki rahat ka saaman ki-jiye

Yoon khud per rah-e-Khuld aasan ki-jiye

Translation: Provide comforts to the Muslims and pave the way to Paradise for yourself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Third right of path – Replying to Salam

90 Mercies out of 100

Taken from the book *Sahih Bukhari*, ‘Rights of sitting on the paths’ are listed on page 271 of this book. Presented here are now some Madani pearls of the call to righteousness about the third right of the path, i.e. ‘Replying to Salam’ listed in the very same Hadees. Accept these pearls.

When any Muslim says Salam, then it is Wajib to reply to it instantly in as much loud voice as the Salam-saying person hears the reply. There is great excellence of saying Salam and meeting with Muslims. The Holy Rasool ﷺ said, ‘When two Muslims meet [with each other] and anyone of them says Salam to his companion, the one among them who meets his companion more warmly is more beloved to Allah عزَّوَجَلَّ. When they shake hands, they are blessed with hundred mercies out of which ninety mercies are for the one who is the first (to say Salam) and ten [mercies] are for the one who is the first to shake hands.’ (*Musnad Al-Bazzaar*, vol. 1, pp. 437, Hadees 308)

The Revered and Renowned Rasool ﷺ has said, ‘When two Muslims shake hands with each other at the time of meeting, they are forgiven even before they move away from each other.’ (*Sunan-ut-Tirmizi*, vol. 4, pp. 333, Hadees 2736)

Commenting on the part of the Hadees, ‘When two Muslims shake hands with each other at the time of meeting’, ‘Allamah Maulana ‘Abdur Ra’oof Manaawi رحمه الله تعالى عليه has stated: That is, men shake hands with men and women with women.

(*Fayd-ul-Qadeer, Sharh Al-Jami’-us-Sagheer*, vol. 5, pp. 637, Hadees 8109)

Tayri rahmataun pay mayn qurban Ya Rab

Mayray baal bachchay mayri jan Ya Rab

Translation: O Allah عزَّوَجَلَّ! May I sacrifice my life and my family for gaining Your mercies.

Dear Islamic brothers! Every Muslim usually gets the privilege of saying and replying to Salam as well as shaking hands with others on different occasions. In this regard, with the intention of reaping more reward of the call to righteousness, let’s now pick up some

beautiful Madani pearls from the booklet ‘101 Madani Phool’ [101 Madani Pearls] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Do not consider every Madani pearl to be a Sunnah of the Beloved and Blessed Rasool ﷺ. In addition to Sunan, there might also be some sayings narrated by pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى. Unless known for sure, no deed can be declared to be a Sunnah.

11 Madani pearls of Salam

1. At the time of meeting a Muslim, it is Sunnah to say Salam to him. (Islamic sisters should also say Salam to each other as well as to their Maharim males.)
2. Here is a summary of a clause given on page 459 of the 1332-page book *Bahar-e-Shari'at* (volume 3) published by Maktaba-tul-Madinah: At the time of saying Salam, one should make the following intention in his heart, ‘The wealth and respect of the person I am about to say Salam to, is under my protection and I consider it Haraam to intrude [i.e. interfere] into any of these things.’
3. No matter how many times you meet Muslims in a day or enter and leave a room, it is a reward-earning act to say Salam to them every time.
4. It is Sunnah to be the first to say Salam.
5. The one who is the first to say Salam, is closer to Allah عَزَّوَجَلَّ.
6. The one who is the first to say Salam, is free from arrogance. The Greatest and Noblest Rasool ﷺ has said, ‘The one who is the first to say Salam is free from arrogance.’ (*Shu'ab-ul-Iman*, vol. 6, pp. 433, *Hadees* 8786)
7. Ninety mercies descend upon the one who says Salam first and ten mercies descend upon the one who replies. (*Kimiya-e-Sa'adat*, vol. 1, pp. 394)
8. The Salam-saying person is granted the reward of 10 virtues for saying ﴿الْسَّلَامُ عَلَيْكُمْ﴾ (i.e. *may you remain safe and sound*), that of 20 virtues for adding ﴿وَرَحْمَةُ اللَّهِ﴾ (i.e. *and may the mercy of Allah عَزَّوَجَلَّ be upon you*) and that of 30 for adding ﴿وَبَرَكَاتُهُ﴾ (and *may blessings from Allah عَزَّوَجَلَّ be upon you*).

Some [Urdu-speaking] people add the words Jannat-ul-Maqaam [i.e. may Paradise be your abode] and Dozakh-ul-Haraam [i.e. may Hell be Haraam], this is not correct.

My master, leader of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ has stated on page 409 of the 22nd volume of *Fatawa Razawiyyah*: One should at least say ﴿السَّلَامُ عَلَيْكُمْ﴾; it is better to add ﴿وَرَحْمَةُ اللّٰهِ﴾ and it would be best to add ﴿وَبَرَكَاتُهُ﴾, nothing else.

If the Salam-saying person has said ﴿السَّلَامُ عَلَيْكُمْ﴾, the replying person should say ﴿وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ﴾. If the former has said ﴿السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ﴾, the latter should say ﴿وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ﴾. If the former has already added ﴿وَبَرَكَاتُهُ﴾, the latter should also add only ﴿وَبَرَكَاتُهُ﴾ in reply; nothing else. ﴿وَاللّٰهُ تَعَالٰی اَعْلَمُ﴾.

9. The replying person can reap the reward of 30 virtues by saying ﴿وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ﴾.
10. It is Wajib to reply to Salam instantly in as much audible voice as the Salam-saying person hears it.
11. Learn the correct pronunciation of saying and replying to Salam. Let me say first, then you repeat after me ﴿اَس-سَلَامُ-مُ-عَلَيْ-كُمْ﴾, now I will say the wording of the reply and you repeat it also after me, ﴿وَعَلَيْكُمْ السَّلَامُ﴾, ﴿وَع-لَيْكُمْ-مُس-سَلَامُ﴾.

Raza-e-Haq kay liye tum salam 'aam karo

Salamati kay talabgar ho salam karo

Translation: Promote Salam for the pleasure of Allah عَزَّوَجَلَّ. If you seek protection, so say Salam.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

14 Madani pearls of shaking hands with others

1. When two Muslims meet, it is a Sunnah for them to say Salam and to shake both hands with each other.
2. Say Salam before shaking hands.

3. Also say Salam when leaving. You can also shake hands.
4. The Revered and Renowned Rasool ﷺ has said, ‘When two Muslims shake hands while meeting and ask after each other, then Allah عزوجل bestows hundred mercies between them. Out of them, 99 mercies are for the one who meets more warmly and asks after his brother excellently.’ (*Al-Mu’jam-ul-Awsat*, vol. 5, pp. 380, Hadees 7672)
5. Recite Salat-‘Alan-Nabi while shaking hands, past and future sins will be forgiven before hands get separated, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
6. After you have recited Salat-‘Alan-Nabi while shaking hands with each other, also recite this Du’a, if possible: *يَا غَفُورُ اللَّهُ لَنَا وَكَفِّرْ* i.e. *may Allah عزوجل forgive us and you!*
7. The Du’a made while two Muslims are shaking hands with each other will be accepted and both of them will be forgiven before their hands get separated, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
8. To shake hands with each other removes enmity.
9. Saying Salam to a Muslim, shaking hands with him and even seeing him affectionately are all acts of reward. It is stated in a Hadees, ‘Whoever sees his Muslim brother with affection and has no enmity in his heart, past sins of both of them are forgiven before they turn their eyes away.’ (*Al-Mu’jam-ul-Awsat*, vol. 6, pp. 131, Hadees 8251)
10. One can shake hands every time he meets anyone.
11. These days, some people shake only one hand with each other. Some even touch only their fingers to those of the other. All this is contrary to [i.e. against] Sunnah.
12. It is Makruh to kiss one’s own hand after shaking hands with someone.

(*Bahar-e-Shari’at*, vol. 3, pp. 472)

(The Islamic brothers kissing their own palm having shaken hands with others should break this habit of theirs.) However, if anyone kisses his own hand having shaken hands with any saint in order to receive blessings, there is no cause for prohibition. A’la Hadrat رحمۃ اللہ تعالیٰ علیہ has stated, ‘If a person shakes hands with anyone and then kisses his own hand to receive blessings, there is no cause for prohibition, provided the one hands were shaken with is a person of the sort blessing is received from.

(*Jad-dul-Mumtar*, pp. 4551, unpublished)

13. If anyone feels lust while shaking hands with an Amrad (i.e. an attractive boy or even with any man), it is not permissible to shake hands with him. If he feels lust due to seeing them, even seeing them will be a sin in this case.

(Durr-e-Mukhtar, vol. 2, pp. 98)

14. At the time of shaking hands with each other, the Sunnah is that the palms of both persons should touch each other without anything such as a handkerchief etc. in between. *(Bahar-e-Shari'at, vol. 3, pp. 471)*

Torment of shaking hand with strange woman

It is stated in a long Hadees that one who shook hands with a strange woman (i.e. the woman marriage is not Haraam forever with), he would come on the Day of Judgement in such a state that his hand would be tied to his neck with a chain of fire.

(Qurra-tul-'Uyoon, pp. 389)

It is stated on page 446 of the 1197-page book 'Bahar-e-Shari'at' (volume 3) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: To shake hands with a strange woman is not permissible. For the very same reason, the Beloved and Blessed Rasool ﷺ would not shake hands with women even at the time of Bay'at [i.e. a type of oath of allegiance]. He ﷺ would only make women perform Bay'at verbally. However, if a woman is so old that there is no risk of lust, then there is no harm in shaking hands with her. Similarly, if a man is so old that there is no risk of lust at all, then he can also shake hands. *(Bahar-e-Shari'at, vol. 3, pp. 446)*

*Zanaan-e-ghayr say bhai musafahah mat ker
Huwa hay jurm yeh ger, ker lay taubah Haq say dar*

Translation: O brother! Do not shake hands with strange women. If you have ever committed this sin, repent of it, fearing Allah عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fourth right of path – Enjoining good and preventing evil

Taken from a Hadees of the book ‘*Sahih Bukhari*’, ‘Rights of sitting on the paths’ are listed on page 271 of this book. Presented here are now some Madani pearls of the fourth right of path, i.e. calling people towards righteousness and preventing them from evils. In fact, there is no limit to the reward one can reap by calling people towards righteousness and preventing them from evils. While on the way, one can seize so many opportunities of fulfilling this right. For example, you are sitting somewhere. Someone came and extended his hand to shake hands with you without saying Salam, you can now convey him the call to righteousness, saying, ‘Brother! Saying Salam before shaking hands is a Sunnah for the one who has come to meet someone.’

Some people bow low when saying Salam, they should also be reformed, depending upon the situation and their tolerance. For example, they can be guided in these words: There is a ruling stated on page 464 of the 1197-page book ‘*Bahar-e-Shari’at*’ (volume 3) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: ‘Some people when saying Salam bow low. If anyone bows to the extent of Ruku’, this will be Haraam, whereas bowing lesser than this extent is Makruh.’ (*Bahar-e-Shari’at*, vol. 3, pp. 464)

However, there is no harm in bowing in order to kiss the hand. In fact, it is difficult to kiss the hand without bowing. An excellent way of conveying this type of call to righteousness is to keep a Madani bag with Maktaba-tul-Madinah’s published booklets including ‘*101 Madani Phool*’ [101 Madani pearls] so that you can show these Madani pearls with the help of the very same booklet. If only you would gift the booklet to the meeting person with good intentions after you have shown the Madani pearls. Remember! It is vital to make good intentions before every sort of deed. If there is no good intention, no reward will be granted. For example, make the following intention before you gift the booklet, ‘*I am pleasing the heart of a Muslim for the pleasure of Allah ﷻ by presenting the booklet to him.*’ If anyone conveys the call to righteousness, makes individual effort, describes Sunan, motivates others to attend the Sunnah-inspiring Ijtima’, to travel with Madani Qafilahs and to act upon Madani In’amaat without any good intention, he will not gain any reward. However, it is very rare that a person make all of these efforts without any intention.

Individual effort is the essence of call to righteousness

Dear Islamic brothers! The essence of the call to righteousness is to make ‘individual effort’. Prepare yourself for individual efforts in this way before you meet any Muslim, *‘The person I am going to meet is a Muslim and has a particular status. No matter how severe sinner he is, he has the treasure of faith. I have to meet him in order to promote the religion of Allah عَزَّوَجَلَّ and to make my afterlife better.’* Meeting him with this intention will be considered to be an act of worship. Therefore, if you meet anyone with these intentions, mercies and blessings will be showered, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. There is also another Madani point to be kept in mind, ‘Do not find faults with him. Neither say anything incomprehensible to him nor talk about any complicated issue.’

15 Intentions for making individual effort

Countless intentions may be made for individual effort, depending upon the situation. Here are 15 intentions:

1. I will make individual effort to convey the call to righteousness for the pleasure of Allah عَزَّوَجَلَّ.
2. After I have said and replied to Salam, I will shake hands warmly.
3. Saying ﴿صَلُّوا عَلَى الْحَبِيبِ!﴾, I will make him recite Salat-‘Alan-Nabi and recite it myself.
4. I will talk to him with my eyes lowered as long as possible. (The benefit of conveying the call to righteousness multiplies many-fold if individual effort is made with lowered eyes.)
5. Intending to please the heart of a Muslim, I will talk with a smiling face.
6. I will avoid taunting and chatting (i.e. non-serious talking).
7. I will talk to him according to his psyche.
8. I will not confuse him by discussing complicated issues.
9. I will not unnecessarily talk about current politics and terrorism etc.

- 10-12. I will attempt to develop in him the mindset of attending the Sunnah-inspiring Ijtima, ¹¹travelling with the Madani Qafilah and ¹²acting upon Madani In'amaat.
13. Instead of forcing a new Islamic brother into growing a beard or wearing a turban at once, I will tell him the excellence of offering Salah etc. (However, if the person you are talking with, is clean-shaven and there is a strong chance that he will start growing a beard if motivated, then it will be Wajib to prevent him from shaving the beard. But it is usually difficult to have a strong chance about a new Islamic brother. Non-observance of religion is widespread these days. If you pressurize a new Islamic brother into growing a beard, he may even avoid you next time.)
14. If the other person talks to me in a harsh or taunting tone, I will have patience and continue to talk gently and humbly despite noticing his tone. I will not even express annoyance.
15. If the individual effort bears fruit, I will consider it to be the grace of Allah عَزَّوَجَلَّ and will express gratitude to the Almighty. If something unpleasant occurs, I will consider it the consequence of the lack of my sincerity instead of calling the other person as a hard-hearted one etc.



Important Madani pearl for preacher

A preacher should have great courage and staying power. There is no cause of failure because the one making individual effort and conveying the call to righteousness with good intention deserves the reward of the Hereafter. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated: Bestowing a Madani pearl of advice upon his son, a pious predecessor said, 'The conveyor of the call to righteousness should develop the habit of patience. He should be sure that he will be granted the reward of the call to righteousness by Allah عَزَّوَجَلَّ. One who is absolutely sure about reward feels no pain in carrying out this blessed deed.'

(Ihya-ul-'Uloom, vol. 2, pp. 410)

Mayn nayki ki da'wat ki dhoomayn macha'oon

Badi say bachoon aur sab ko bacha'oon

Translation: May I promote and popularize the call to righteousness enthusiastically!

May I refrain from evils and protect others from them!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Outcome of continued individual effort

An Islamic brother from Ziyakot (Sialkot, Punjab Pakistan) has stated: Before I trod the path of piety, I was an extremely wicked and sinful person. I had organized a vicious and violent gang. My fellows, teachers and the head teacher were all sick of my obscene and offensive language. Unlawful gazing while walking was a routine of mine. Not only had I indulged in unlawful love but also in such bad habits that are beyond description, *مَعَازَ اللَّهِ عَزَّوَجَلَّ*. Unaware of Shar'i knowledge, I did not even know how to perform Fard Ghusl. During the sacred month of Ramadan, even big sinners give up sins and get busy with Divine worship but regretfully I used to stay in the marketplace, satisfying the desire of my black heart by unlawful gazing. I used to spend Eid days in parks and sacred day of 12 Rabi'-un-Noor in markets and different picnic points. When the 'spring festival' came, I along with my gang dressed in yellow-coloured clothing like others would celebrate it by attending concerts the whole night. I was so uninterested in Divine remembrance that I did not use to attend Masjid even once in months. My father was a regular Salah-offerer and a pious person. He would often advise me but I would turn a deaf ear. I was so sinful that anyone keeping my company would also become a sinner. I had become a detestable [i.e. hated] person due to the very same evil deeds of mine.

At last, the turning point came in my life. One day, a devotee of Rasool while passing by Masjid requested me to come to offer Salah. I refused but he insisted, even taking me to Masjid holding my hand affectionately. After we offered Salah, an Islamic brother started delivering Dars. I also attended it. During the Dars, I was encouraged to have heard parables about Divine mercy and forgiveness. After the Dars ended, Islamic brothers conveyed the call to righteousness to me in a very affectionate manner, producing a

profound effect on my heart. Ever since I matured, it was for the first time in my life that anyone had met me, a hateful person, so affectionately. I told the tale of my sins to the preacher who had made individual effort on me and was of the same age as me, so he told me about the mercy of Allah ﷻ in a way that I felt satisfaction in my heart. Encouraged and enlightened, I realized that the door of repentance had not closed for me. Allah ﷻ is Merciful and Forgiving. Therefore, I repented of all of my previous sins. It was the first day in my life that I offered five times Salah. After my examinations ended and annual vacations started, I got into a routine of going to Masjid in the morning with that devotee of Rasool where I would learn rulings of Salah and Sunnah till almost 12 O'clock.

After some period of time, Satan tricked me into keeping the company of some unwise people who provoked me into having a negative opinion of that preacher of Dawat-e-Islami. Alas, I assumed my kind well-wisher to be my enemy and ill-wisher. Due to listening to backbiting about a devotee of Rasool, I gave up the good company and remained in the companionship of wicked people for about a year, adopting my old bad habits again. But I was fated to be blessed with the discipleship of His Majesty Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Therefore, my fortune smiled on me once again! One day, I was returning from the factory, roaming my eyes, committing the misdeed of unlawful gazing and teasing the pedestrians. Suddenly, my eye fell on a devotee of Rasool coming towards me, dressed in white clothing, with a green turban on his head and lowered eyes. Seeing the brightness of piety on his face, I felt ashamed of my sins. I met him and he responded with a very friendly greeting. We introduced each other, and I started remaining in his company. I was envious of his steadfastness in Salah. I began to think positively about Dawat-e-Islami once again. That Islamic brother also took me with him to the international Ijtimā'. After we returned from the Ijtimā', I was wearing a white cap. Later on, I adorned my head with a turban. At the time of giving this piece of writing, اَلْحَمْدُ لِلّٰهِ ﷻ I am doing Qafilah course at the global Madani Markaz, Faizan-e-Madinah Bab-ul-Madinah (Karachi).

*Mu'tarif hoon gunah kernay mayn
Phans gaya hoon gunah ki daldal mayn
Mayn gunahgar hoon magar qurban*

*Koi chhauri nahin kasar Aqa
Ho karam Shah-e-bahr-o-ber Aqa
Tayri rahmat ki hay nazar Aqa*

Translation: O Beloved Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I admit to have committed every sin and have got stuck in the mire of sins. I am a sinner but I am still hopeful to be blessed with your merciful gaze. (Wasail-e-Bakhshish, pp. 350, 351)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You must have noticed that a habitual sinner was eventually led to the right path by the blessing of the Madani environment of Dawat-e-Islami. Certainly, one should refrain from all sins. There is no good in sins. Here is the Quranic ‘call towards righteousness’ containing encouragement to refrain from sins and advisement to avoid praise for acts of worship. Given below is the 32nd Ayah of Surah An-Najm with its translation from page 973 of the sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 27 of the Holy Quran:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ۚ

Those who avoid the major sins and indecencies, except that they approached sins and refrained; indeed forgiveness from your Lord is very vast; He knows you very well – since He has created you from clay, and when you were foetuses in your mother’s wombs; therefore do not, on your own, claim yourselves to be clean; He well knows who are the pious ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah An-Najm, Ayah 32)

Commentary of the blessed Ayah

‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A sin is such a deed that the one committing it gets deserving of torment. There are two types of sins: minor and major. A major sin is the one that involves severe torment.

Scholars have stated that a minor sin is the one there is no specific warning for, whereas a major sin is the one there is specific warning for. Fawahish ﴿فَوَاحِش﴾ are the sins that involve the imposition of Shari'ah-fixed punishment.

Commenting on the part of the blessed Ayah *'except that they approached it and refrained'* he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: This is forgiven by the blessing of refraining from major sins. Explaining the part *'indeed forgiveness from your Lord is very vast; He knows you very well'*, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: **Reason of revelation:** 'This Ayah refers to those who used to perform good deeds and praise them, saying *'We offer Salah, keep Siyam, perform Hajj'*. Commenting on this part *'therefore do not, on your own, claim yourselves to be clean'* he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Do not praise your good deeds proudly because Allah عَزَّوَجَلَّ Himself knows the condition of His bondmen. He عَزَّوَجَلَّ knows everything from their existence to extinction (i.e. creation to death). This Ayah contains prohibition on Riya [i.e. ostentation], showing-off and self-praising. However, it is permissible to mention one's good deeds for the purpose of acknowledging the Divine favour, rejoicing at obedience and worship and expressing thankfulness for it.

Commenting on the part *'He well knows who are the pious'* he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: The fact that He عَزَّوَجَلَّ knows is sufficient. He عَزَّوَجَلَّ gives the reward. What is the benefit of expressing [good deeds] to others and showing off? (*Khaza'in-ul-'Irfan*, pp. 840-841)

Best deeds

A man from the tribe Khas'am came to the court of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'Are you the one who claims to be the Rasool (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) of Allah (عَزَّوَجَلَّ)?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes.' The man further asked, 'Which is the best deed in the court of Allah (عَزَّوَجَلَّ)?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Believing in Allah (عَزَّوَجَلَّ).' The man humbly asked again, 'Which is next best deed?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Treating relatives with kindness.' The man requested again, 'The next best deed?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Enjoining [i.e. promoting] good and preventing evil.'

(*Majma'-uz-Zawaid*, vol. 8, pp. 277, *Hadees 13454*; *Musnad Abi Ya'la*, vol. 6, pp. 55, *Hadees 6804*)

O Ka'bah! How good your atmosphere is!

Dear Islamic brothers! Without doubt, the best and the most important deed is faith. The benefits of all good deeds in the afterlife also depend upon death with faith. It is stated in the book *Sahih Bukhari*, ﴿إِنَّمَا الْأَعْمَالُ بِالنَّوَائِيمِ﴾ *Deeds depend upon the end.*

(*Sahih Bukhari*, vol. 4, Hadees 6607)

One who is Muslim is very fortunate indeed. How can words express the excellence of being a Muslim! Addressing the Holy Ka'bah, the Renowned and Revered Rasool ﷺ said, 'How good you and your atmosphere are! How great you are and how great your sacredness is! By the One under Whose power the life of Muhammad (ﷺ) is! In the court of Allah ﷻ, the sacredness of the life and wealth of a Mu'min and of having a good opinion about him is greater than even the sacredness of yours.' (*Sunan Ibn Majah*, vol. 4, pp. 319, Hadees 3932)

The unfortunate person deprived of the wealth of faith will have no goodness and comfort in the Hereafter. He will be tormented forever in Hell. Read about Hell and tremble with fear.

Terrifying description of Hell

It is stated on pages 97 and 98 of the first volume of the 853-page book '*Jahannam mayn Lay Jaanay Walay A'maal*' [i.e. Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Leader of the believers, Sayyiduna 'Umar Bin Khattab رضى الله تعالى عنه said to Sayyiduna Ka'b-ul-Ahbaar رضى الله تعالى عنه (a famous Taabi'i saint), 'O Ka'b رضى الله تعالى عنه! Tell us some frightening things.' Carrying out the order, Sayyiduna Ka'b-ul-Ahbaar رضى الله تعالى عنه humbly said: O leader of the believers! Even if you come on the Day of Judgement with the deeds of seventy Ambiya عليهم الصلوة والسلام, you will still consider them [i.e. deeds] to be very less after you have seen the situation of the Resurrection Day. Listening to it, the leader of the believers رضى الله تعالى عنه bowed down his head for a while. After he رضى الله تعالى عنه recovered from his overwhelming condition, he said, 'O Ka'b رضى الله تعالى عنه! Carry on, please. He رضى الله تعالى عنه said: O leader of the believers! If as much part of Hell as a nostril of a bull, is opened in the east, the brain of the person present in the west will boil and flow out due to its heat. On hearing it, the

leader of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهُ lowered his head for a while (because of experiencing very strong feelings). After he رَضِيَ اللَّهُ تَعَالَى عَنْهُ recovered, he said: O Ka'b (رَضِيَ اللَّهُ تَعَالَى عَنْهُ)! Tell us more. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: O leader of the believers! On the Day of Judgement, Hell will thunder in a way that every respected angel or Nabi will kneel down and say, ﴿رَبِّ! نَفْسِي نَفْسِي!﴾ (i.e. O my Creator! I ask You for my own protection).

Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللَّهُ تَعَالَى عَنْهُ further said: On the Day of Judgement, Allah عَزَّوَجَلَّ will gather all people of every age in a plain. Then angels will descend and stand in rows. Afterwards, Allah عَزَّوَجَلَّ will say, 'O Jibra'eel (عَلَيْهِ السَّلَام)! Bring Hell.' Sayyiduna Jibra'eel (عَلَيْهِ السَّلَام) will bring Hell with its seventy thousand reins being pulled. When Hell is hundred years distance away from creatures, it will thunder so ferociously that their hearts will tremble with fear. When it thunders again, every respected angel and Nabi will kneel down. When it thunders for the third time, the hearts of people will move up to the throat and their wisdom will be overpowered by fear. Thereafter, Sayyiduna Ibraheem Khaleelullah عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام will humbly say, 'O Almighty عَزَّوَجَلَّ! For the sake of being Your Khaleel, I ask You for myself only.' Sayyiduna Musa Kaleemullah عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام will humbly say, 'O Almighty عَزَّوَجَلَّ! For the sake of my supplications, I ask You for myself only.' Sayyiduna 'Isa Ruhullah عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام will humbly say, 'O Almighty! For the sake of the respect You have bestowed upon me, I ask You for myself only. I do not even ask You for the Maryam رَضِيَ اللَّهُ تَعَالَى عَنْهَا who has given birth to me.'

(Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 1, pp. 49)

Dear Islamic brothers! The above narration clearly highlights the horrors of Hell. Although this narration contains a description about the fear of Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, one should remember that these Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are Ma'soom. The situation described in the narration will exist during some periods of the Judgement Day. Otherwise, they will not suffer any discomfort on the Resurrection Day. In fact, they will themselves enjoy high status and intercede for people with Divinely bestowed authority.

*Mujhay naar-e-dozakh say dar lag raha hay
Jala day na mujh ko kaheen naar-e-dozakh
Tu 'Attar ko bay-sabab bakhsh Maula*

*Ho mujh natuwaan per karam Ya Ilahi
Karam bahr-e-Shah-e-Umam Ya Ilahi
Karam ker karam ker karam Ya Ilahi*

Translation: O Almighty! I fear the fire of Hell. Have mercy on me – a weak bondman. Bestow Your grace upon me for the sake of the King of Ummahs lest the fire of Hell burn me. O Almighty! Forgive ‘Attar without any cause. Have mercy on him.

(Wasail-e-Bakhshish, pp. 82, 83)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Calling people towards righteousness is better than staying silent

There are countless harms of misusing the tongue. The best way to avoid them is to apply the Madani lock to the tongue, i.e. to make a habit of staying silent. However, conveying the call to righteousness is much better for the person who knows how to remain unharmed from the harms of the tongue and is capable enough to speak in accordance with Shari’ah absolutely. The Greatest Rasool ﷺ has stated, ‘If you act upon ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾ (promoting good and preventing evil), so it is better than staying silent.’ (Shu’ab-ul-Iman, vol. 6, pp. 92, Hadees 7578)

Hope for reward

Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘I ask others to do the good deed even if I myself do not do that deed but still I expect to be granted its reward by Allah عَزَّوَجَلَّ.’ (Kanz-ul-‘Ummal, vol. 3, pp. 270, Raqm 8438) That is, if I ask anyone to do the good deed, I will be granted its reward even though I do not do it.

Light in grave

Allah عَزَّوَجَلَّ once sent a revelation to Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَامُ, ‘Learn good things yourself and also teach them to others. I will brighten the graves of those learning and teaching good things so that they will not have any type of fear.’

(Hilyat-ul-Awliya, vol. 6, pp. 5, Raqm 7622)

Graves of preachers will be shining from the inside, ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾

Dear Islamic brothers! The above narration highlights the reward of learning and teaching righteous things. Those who deliver Sunnah-inspiring speeches and Dars and those who

listen to them will surely be blissful and successful and their graves will be shining from the inside, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Furthermore, they will not have any fear, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Likewise, those who promote righteousness making individual effort, travel with Madani Qafilah, inspire others to practice Fikr-e-Madinah by filling in Madani In'amaat booklet, motivate others to attend Sunnah-inspiring Ijtima', and those who listen to righteous things by attending Dars, Sunnah-inspiring speeches etc., the graves of all these people will also be shining from the inside for the sake of the Noor of the Noble Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

*Qabr mayn lahra`ayn gey ta-Hashr chashmay noor kay
Jalwah ferma hogi jab tal`at Rasulullah ki*

Explanation of the couplet of Raza: O devotees of Rasool! Sway with delight! When the bright-faced Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* of Allah *عَزَّوَجَلَّ* comes into the grave of a Mu`min, there will be brightness all over the grave. Until the occurrence of the Judgement Day, the grave will be filled with Noor. (*Hadaqiq-e-Bakhshish*)

*Andhayra ghhup andhayra hay Shaha wahshat ka dayra hay
Karam say qabr mayn tum aao gey to roshni hogi*

Translation: There is deep darkness in the grave. O Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*! When you come, there will be brightness in the grave. (*Wasail-e-Bakhshish*, pp. 280)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Patient became physician

Sayyiduna Abu Bakr Shibli *رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ* once fell ill. People had him admitted to a hospital. At the request of 'Ali Bin 'Isa who an admirer of Sayyiduna Shibli *رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ* and was also a courtier, the caliph of Baghdad sent the most senior Christian physician of the royal court for his treatment. The physician provided medical treatment very carefully but in vain. One day, the physician said, 'If I learn that any part of my body will cure you, I will have no hesitation in cutting off that body part of mine.' Sayyiduna Shibli *رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ* said, 'My cure can be effected by doing something much easier than

cutting off a body part of yours.’ The physician asked, ‘What’s it?’ He رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ replied, ‘Cut your Zunnar ﴿زُنَّارٌ﴾ and embrace Islam. I will get overjoyed and recover from the illness, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.’

The physician instantly cut the Zunnar, repented of disbelief and recited the Kalimah, becoming a Muslim. At the very same moment, Sayyiduna Shibli رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ, who was bedridden, was cured and stood up. The caliph of Baghdad, when informed about it, remarked in astonishment, ‘I had sent a physician to a patient but little did I know that I had actually sent a patient to a physician. (Ruh-ul-Bayan, vol. 2, 461)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

What is Zunnar?

Dear Islamic brothers! The thread worn by Hindus around the neck and the armpit is referred to as ‘Zunnar’ or ‘Janeu’. Likewise, the thread or the chain worn by the Christians, the fire-worshippers and the Jews around the back is also called ‘Zunnar’. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The above parable shows that the friends of Allah عَزَّوَجَلَّ were extremely eager to call people towards righteousness, to guide creatures to the right path and to promote Islamic teachings. They would get so much overjoyed at the reversion of a non-Muslim to Islam that they sometimes got cured of deadly diseases.

Mujhay tum aysi do himmat Aqa

Doon sab ko nayki ki da'wat Aqa

Bana do mujh ko bhi nayk khaslat

Nabi-e-Rahmat Shafi'-e-Ummat

Translation: O Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Bestow upon me such immense courage that I call everyone towards righteousness. O Nabi of Rahmah and Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Make me also righteous.

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Caliph Sulayman cried

The caliph of Damascus, Sulayman Bin ‘Abdul Malik Umawi, was a mighty king. He once invited Sayyiduna Imam Taa’oos رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a renowned scholar of Hadees, to his royal court. Seizing the opportunity, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ conveyed the call to righteousness, asking, ‘O leader of the believers! Do you know who will be tormented the most?’ The caliph replied, ‘Please you tell us.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ read out a Hadees, ‘The person upon whom Allah عَزَّوَجَلَّ bestowed kingship in the world and then the king showed cruelty, so he would be tormented the most on the Day of Judgement.’ Listening to this, the caliph trembled with Divine fear, wailing and lying flat on the throne. All of his courtiers left him alone in the same condition. (*Al-Mustatraf, vol. 1, pp. 169*)

Everyone to be questioned about subordinates

Dear Islamic brothers! The above parable shows that a speech can produce an effect when audience listens to it with careful attention and full concentration. Likewise, the preacher must also be a practicing and sincere Muslim – free from every type of greed and personal interest. If these two conditions are met, the speech will prove to be very fruitful. If any of the above two is missing, it will be difficult to benefit from the speech. This parable also shows that the king will deserve the severest torment of fire, if he shows cruelty. The seekers of power are bent upon throwing themselves into a very dangerous cave in a sense. Here are two sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this context:

1. One who was made responsible for subjects, then he did not look after subjects, he will not be able to gain even the fragrance of Paradise.
(*Sahih Bukhari, vol. 4, pp. 456, Hadees 7150*)
2. All of you are custodians and everyone will be questioned about his subjects (i.e. those under him or under his rule). One who was put in charge of people is a custodian. He will be questioned about them. A man is a custodian of his family. He will be questioned about his family. A woman is a custodian of the house of her husband and his offspring. She will be answerable for them. A slave is a custodian of the wealth of his master. He will be questioned about it. Beware! Each one of you is a custodian and everyone will be questioned about his subjects (i.e. those under him or under his rule). (*Sahih Bukhari, vol. 2, pp. 159, Hadees 2554*)

Crying over being granted power

Mentioned below is a parable containing severe admonition [i.e. warning] for those in authority. It is stated in the book *Tareekh-ul-Khulafa* [i.e. History of Caliphs] that ‘Ata Bin Abi Rabah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: The respected wife of Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهَا told me: When caliphate was delegated to Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ, he came home and started crying sitting over the praying-mat. He رَضِيَ اللهُ تَعَالَى عَنْهُ wept so much that his blessed beard got wet with tears. I humbly asked, ‘O leader of the believers! Why are you crying?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘O Fatimah! The huge burden of the custodianship, well-being and well-wishing of the Muslims has been put over my shoulders. I ponder how to inquire after the naked, the hungry, the ill, the oppressed prisoners, the travellers, the weak, children, paterfamilias (i.e. the heads of the family) and all those in trouble in my subjects. If Allah عَزَّوَجَلَّ questions me about anyone of them and I am unable to present a reply, what will become of me? I am weeping for the same reason.’ (*Tareekh-ul-Khulafa*, pp. 189)

Fearful of eating even a grape

Dear Islamic brothers! Regretfully! These days, power is used to gain wealth and property but the traits of the pious bondmen of Allah were quite different. Overcome with Divine fear, they would shed tears on such an occasion. They would take every step with extreme caution and would fear even minor matters. Sayyiduna ‘Awn Bin Mu‘ammar رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: One day, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ said to his respected wife, ‘Fatimah! Give me a dirham if you have. I desire to eat grapes today.’ She humbly replied, ‘How can I have dirhams? Despite being the leader of the believers, you are not in a position even to have a dirham!’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said (desperately), ‘Not eating grapes is much easier than being chained in Hell tomorrow.’ (*Tareekh-ul-Khulafa*, pp. 471)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Fearful of the accountability of grape in Hereafter

Dear Islamic brothers! How amazing the Divine fear of Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ was! Grapes are indeed Halal and pure but are a favour of Allah عَزَّوَجَلَّ

and one will be held accountable for every favour on the Day of Judgement. He رَحِمَ اللّٰهُ تَعَالٰی عَنْهُ refrained from eating grapes due to Divine fear. Alas! We today eat and enjoy very delicious things. We seek the best items. We are not content even with a grand house. We struggle hard to get a huge bungalow. On the other hand, the condition of Almighty-fearing people is quite different from that of ours. The last Ayah of Surah At-Takasur makes them anxious. It is stated on page 1118 of the sacred translation of the Holy Quran *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ؕ

Then, on that day, you will surely be questioned regarding the bounties.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takasur, Ayah 8)

Three Ahadees in commentary of the blessed Ayah

1. 'Ikrimah said: When this blessed Ayah was revealed, holy companions رَحِمَ اللّٰهُ تَعَالٰی عَنْهُمْ humbly said, 'O Rasoolallah ﷺ! Which favours are we enjoying! What we get is barley-bred and that too fills only half a stomach!' The revelation came, 'Don't you wear shoes? Don't you drink cold water? These are also favours.'
2. Commenting on the above Ayah, the lion of Allah, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيم said, 'One who ate wheat-bread, drank the cold water of the river Euphrates and also has a home to live, has gained the favours that involve questioning.'
3. In the commentary of the above Ayah, a great Taabi'i Sayyiduna Imam Mujahid رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ has stated, 'It refers to every delicious thing of the world.'

Commenting on the last Ayah of Surah At-Takasur, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ has stated: You will be questioned about the favours which Allah عَزَّوَجَلَّ had given and which you used to derive pleasure from in the world; such as health, wellbeing, peace, luxury and wealth etc. You will

be questioned, 'How did you spend these things? What gratitude did you express for them?' And one will be tormented for not expressing gratitude.

Two forms of favours and questions of Hereafter

Commenting on the above last Ayah of Surah At-Takasur, a renowned commentator of the Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمۃ اللہ تعالیٰ علیہ has stated: Three questions will be asked regarding 'Kasbi' ﴿کَسْبِی﴾ favours (i.e. the ones that are obtained by our efforts such as sweets, delicious foods, cold drinks, nice clothing, wealth, kingdom, etc.). First question, how was it obtained? Second, how was it spent? Third, what gratitude was offered for it? 'Wahbi' ﴿وَهَبِی﴾ favours are simply granted by Allah عَزَّوَجَلَّ and does not involve any effort of people like; the moon and the sun, hands, feet, eyes, ears etc. Regarding 'Wahbi' favours, the last two questions will be asked, i.e. (1) How was it spent? (2) What gratitude was offered for it? (*Noor-ul-'Irfan*, pp. 966)

Alas! Delicious foods

Dear Islamic brothers! It's a frightening situation indeed. Today, we are greedy for flavourful foods and other things but we are heedless of the risk of being eaten by insects in the grave and being stuck in accountability in Hereafter. We need the most delicious and hot food. Delicious food is a favour and, if hot, it is another favour. We do not like ordinary tea. We like special sweet and hot tea made with milk without mixing water. This way, the tea we drink contains many favours. Likewise, our greedy Nafs continues to demand and devour different items such as oily bread, buttered bread, pizza, various kinds of sweets, different types of fresh fruits, dry fruits, tasty Faludah [i.e. a cold fruits-mixed beverage], cold, sweet and tasty beverages, sweet dish mixed with almonds and pistachio-nuts, cold drinks, ice creams, butter, cream, custard, freshly fried pastries stuffed with meat or vegetable, fried fish and chops, roasted chicken, grilled meat, barbeque, burger and many other things.

While it is Halal to eat all the above things, one enjoying them will be questioned about them and all favours on the Day of Judgement. If only our Nafs that is fond of eating and drinking would come under control! If only we would give up the habit of eating and drinking anything just for pleasure and enjoyment without good intentions.

Those fond of gaining pleasures should ponder

How terrible risk we are taking just for the pleasure of few minutes can be realized by reading the following narration. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 141 of the 504-page book *Minhaj-ul-‘Aabideen* ﴿مِنْهَاجُ الْعَابِدِينَ﴾ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. It is narrated, ‘Certainly, the severity of death throes and agonies is in accordance with worldly pleasures.’ Therefore, one gaining more pleasures will feel more pain during death throes. (*Minhaj-ul-‘Aabideen*, pp. 94)

A glimpse of severity of death throes

Here is a glimpse of the severity of death throes. ‘Allamah Jalaluddin Suyuti Shaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: Death is the most horrifying thing from among the horrors of the world and the Hereafter. It is more severe than being slit with saws, cut with scissors, boiled in cauldrons. If the dead person had become alive and informed people about severe agonies of death, the luxury and sleep of theirs would have all come to an end. (*Sharh-us-Sudoor*, pp. 33)



Kash! Kay mayn dunya mayn payda na huwa hota

Qabr-o-Hashr ka her gham khatm ho gaya hota

Jan-kuni ki takleefayn zabh say berh ker kash!

Murgh ban kay Taybah mayn zabh ho gaya hota

Ah! Kasrat-e-‘isyan haye! Khauf dozakh ka

Kash! Is jahan ka mayn na bashar bana hota

Shor utha yeh Mahshar mayn Khuld mayn gaya ‘Attar

Ger na woh bachatay to naar mayn gaya hota

Translation: If I had not been born in the world, all grief of the grave and the Resurrection Day would have ended. The agonies of death throes are more severe than being slaughtered. If only I were a rooster and had been slaughtered in Taybah! Alas! Lots of sins and fear of Hell! If only I were not a human in this world. ‘Attar has entered Paradise’ was the voice

heard on the Resurrection Day. If the Beloved Rasool ﷺ had not secured him, he would have entered Hell. (Wasail-e-Bakhshish, pp. 256-258)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nine frightening sayings of Mustafa about accountability of favours

Described here are nine heart-trembling sayings of Beloved Mustafa ﷺ, aimed at arousing enthusiasm for staying away from temporary pleasures and making oneself fearful of the accountability of the Hereafter in case of enjoying worldly pleasures:

1. On the Day of Judgement, Allah ﷻ will call one of His bondmen and make him stand in His court. And He ﷻ will question him about his status and rank the way He ﷻ will question him about his wealth. (Al-Mu'jam-ul-Awsat, vol. 1, pp. 140, Hadees 448)
2. If a bondman walks any step, he will be questioned on the Day of Judgement why he had walked the step. (Tareekh-e-Dimashq, vol. 6, pp. 54)
3. On the Day of Judgement, first of all, the bondman will be questioned: Had I not kept your body healthy? Had I not made you drink cold water? (Did you fulfil the rights of them or not?) (Al-Mustadrak, vol. 5, pp. 191, Hadees 7285)
4. The master and the slave, and the husband and the wife will be brought and held accountable. The man will be told: You drank water with pleasure so-and-so day. And the husband will be told: There were others wanting to marry so-and-so woman and also you wanted to marry her, so I made you marry her, leaving all of them. (What right did you fulfil for these favours?) (Majma'-uz-Zawaid, vol. 10, pp. 633, Hadees 18390)
5. On the Day of Judgement, the Mu'min will be questioned about every deed. He will even be questioned about applying kohl into his eyes. (Hilyat-tul-Awliya, vol. 10, pp. 31)
6. The sermon the bondman reads (i.e. the advice or speech he delivers), he will even be questioned about it as to what you had intended for this.

(As-Samt ma' Mawsu'ah Ibn Abid Dunya, vol. 7, pp. 294, Hadees 514)

(Preachers and orators should ponder whether they intend to promote the call to righteousness by delivering a speech or to receive praise, fame or wealth.)

7. Anyone calling towards anything will be made to stand on the Day of Judgement with his call, no matter he had given the call to only a single person. (*Sunan Ibn Majah, vol. 1, pp. 137, Hadees 208*)

(This narration refers to sincerity. Preachers conveying the call to righteousness and making individual effort should ponder whether they had performed these deeds for the pleasure of Allah ﷻ or for anything else.)

8. I swear to the One under Whose power my life is! The favour you will be questioned about on the Day of Judgement is cool shade, good date [i.e. a dry fruit] and cold water. (*Sunan-ut-Tirmizi, vol. 4, pp. 163, Hadees 2376*)
9. On the Day of Judgement, every wealthy and poor would wish that he had got only Qoot ﴿قُوت﴾ in the world. (*Sunan Ibn Majah, vol. 4, pp. 442, Hadees 4140*) (Qoot implies only as much food as is needed to save one's life and nothing more.)

More wealth causes great nuisance

1. Sayyiduna ‘Abdullah Bin ‘Ameerah رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ has stated, ‘The more wealth one has, the more accountability he will have to face.
(*Al-Budur-us-Saafirah fi Umoor-il-Aakhirah, pp. 264*)
2. Sayyiduna Abu Zar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has stated, ‘On the Day of Judgement, the accountability of two dirhams-possessing person will be more severe than one dirham-possessing one. (*Az-Zuhd Imam Ahmad Bin Hanbal, pp. 170, Hadees 797*)
3. A great Taabi'i saint Sayyiduna Mu'awiyah Bin Qurrah رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ has stated, ‘On the Day of Judgement, the most severe accountability will be made against a healthy and affluent person.’ (*Tareekh-e-Madinah Dimashq, vol. 59, pp. 271*)

*Sadaqah Piyaaray ki haya ka, kay na lay mujh say hisab
Bakhsh bay-puchhay lajaye ko lajana kya hay*

Explanation of the couplets of Raza: A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has prayed to Allah عَزَّوَجَلَّ in the above couplet: O Allah عَزَّوَجَلَّ! For the sake of the modesty and shyness of Your Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Forgive me on the Day of Resurrection without accountability. I am already ashamed of myself for committing sins. Please do not make me ashamed any more by holding me accountable for my deeds. (*Hadaiq-e-Bakhshish*)

*Imtihaan kay kahan qaabil hoon mayn piyaray Allah
Bay-sabab bakhsh day Maula Tayra kya jata hay*

Translation: O Beloved Allah عَزَّوَجَلَّ! I do not deserve to be tested. Forgive me without any reason. You are All-Powerful. (Wasail-e-Bakhshish, pp. 126)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Accountability for 12 years

Dear Islamic brothers! Accountability in the Hereafter is an extremely serious matter. Presented here is a parable for admonition. Listen to it, pondering anxiously how we would face it. Sayyiduna ‘Abdullah Bin ‘Amr Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated: After leader of the believers Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ passed away, I was very curious to know about the matters of his afterlife. One day, seeing a palace in my dream, I asked, ‘Whose is it?’ An angel replied, ‘This is the palace of ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ.’ Meanwhile, Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ came out of the palace with a shawl over his body, and it looked as if he had just performed a Ghusl. I humbly said, ﴿مَا فَعَلَ اللهُ بِكَ؟﴾ How did Allah عَزَّوَجَلَّ treat you? He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Allah عَزَّوَجَلَّ treated me graciously.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ then asked me, ‘How much period has passed since I left you?’ I humbly replied, ‘12 years.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I have just been relieved of accountability.’ (*Tareekh-e-Madinah Dimashq li Ibn ‘Asakir, vol. 44, pp. 483*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tu bay-hisab bakhsh kay hayn bay-shumar jurm

Dayta hoon wasitah Tujhay Shah-e-Hijaz ka

Translation: O Allah عَزَّوَجَلَّ! Though I have countless sins, forgive me without accountability for the sake of the King of Hijaz! (Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Description of the accountability of the wealthiest companion

Dear Islamic brothers! The parable of Sayyiduna ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ contains a great lesson for us. Sayyiduna ‘Abdur Rahman Bin ‘Awf رَضِيَ اللَّهُ تَعَالَى عَنْهُ, a shining star of the sky of ‘Asharah Mubashsharah ﴿عَشْرَةٌ مُبَشَّرَةٌ﴾, was the wealthiest companion. All of his wealth was definitely Halal. Abundance of wealth had produced in him Divine fear, not heedlessness. His parable of accountability on the Judgement Day also contains great admonition. Listen to it.

The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once came to his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and said, ‘O companions of Muhammad! Last night, Allah عَزَّوَجَلَّ showed to me your houses and ranks in Heaven. [I also saw] whose house is how far away from mine.’ Then, having described the ranks of great companions separately, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna ‘Abdur Rahman Bin ‘Awf رَضِيَ اللَّهُ تَعَالَى عَنْهُ: O ‘Abdur Rahman! (I saw that) you had been very far away from me until I suspected your ruin. But after some time, you came to me, drenched in sweat. When I asked the reason, you said, ‘I was prevented for accountability and I was questioned where I earned wealth from and where I spent it.’ The narrator said: Listening to it, Sayyiduna ‘Abdur Rahman رَضِيَ اللَّهُ تَعَالَى عَنْهُ began to weep and humbly said, ‘O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! These hundred camels came last night from Egypt, loaded with goods. Making you a witness, I give them in charity for the poor and the orphans of the holy city of Madinah.’ (Tareekh-e-Dimashq, vol. 35, pp. 266)

Sayyiduna ‘Abdur Rahman Bin ‘Awf رَضِيَ اللَّهُ تَعَالَى عَنْهُ humbly said to mother of the believers, Sayyidatuna Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, ‘I fear being ruined by the abundance of wealth.’ She رَضِيَ اللَّهُ تَعَالَى عَنْهَا said, ‘Keep spending your wealth in the Divine path.’

(Al-Istee’ab fi Ma’rifat-ul-Ashab, vol. 2, pp. 389)

Matter of concern for the wealthy

Dear Islamic brothers! The wealthy should fear the horrors and terrors of the Judgement Day, pondering over the frightening parable of the accountability of the one who certainly and completely had Halal wealth and spent it in the Divine path in abundance. Those who accumulate worldly wealth greedily, wandering around different places in search of various sources of earning more and more money should reconsider this mentality of theirs. They should choose the way that is beneficial to the worldly life as well as afterlife.

Good intentions about wealth

To accumulate Halal wealth is itself a Mubah act (i.e. it is neither an act of reward nor a sin). If a person who is aware of the science of intentions makes good intentions, his wealth is not harmful to his afterlife no matter he has become a billionaire by means of lawfully-earned Halal wealth. But remember! Just verbally and formally uttering the words of intention is not considered to be an intention. An intention is actually the wish and the genuine willingness of the heart, i.e. the intention-making person should be 100% sure to do what he has intended.

Enhancing motivation for making intentions about wealth, Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: There should be a correct intention for gaining, leaving, spending and saving wealth. One should gain wealth so that he can get help for worship. If he wants to give it up, he should do with the intention of asceticism [i.e. disinterest in the world], considering it inferior. If he adopts this approach, his wealth will not harm him. For the very same reason, leader of the believers Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has said, ‘If a person gains the wealth of the entire world intending to gain the Divine pleasure, he is an ascetic person (i.e. one who is uninterested in the world). And if he gives up all wealth without aiming for the Divine pleasure, he is not an ascetic person.’ Thus all of your actions should be aimed at gaining the pleasure of Allah عَزَّوَجَلَّ, remaining within the sphere of worship or help for worship. The things far away from worship are eating food and going to the toilet but these two things can also be a help in worship when done with the purpose and intention of gaining help and concentration for worship. In fact, they will also be considered to be acts of worship for you.

Similarly, the things that protect you such as Qamees [a long loose full-sleeved shirt], pyjamas, bedding, pots etc., should also be obtained with good intentions because they are needed to perform religious activities. If you have excessive things, you should intend to benefit the bondmen of Allah with them. If anyone needs that thing, you should not refuse to give it. Anyone doing so will be able to derive antidote¹ from the ‘snake of wealth’ besides remaining unharmed from the poison (of the snake). (Here, Sayyiduna Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has likened wealth to a snake). Abundance of wealth does not cause harm to such a man. But this can be done only by such a person who is very steadfast in religion with huge religious knowledge.

Sayyiduna Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated giving the advice of refraining from wealth: Unlike a sighted person, it is not possible for a visually-impaired person to climb the mountain peaks and to get to the river banks, similarly, it is also impossible for an ordinary man to remain safe from the harms of wealth. (*Ihya-ul-‘Uloom*, vol. 3, pp. 325) Only a pious and a religiously knowledgeable person can get wealth because he will be able to get wealth and use it following Shari’ah and remaining safe from its harms.

A saint with wounded heart

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: A saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was weeping, so people gathered around him and asked, taking pity on him, ‘May Allah عَزَّوَجَلَّ have mercy on you. What’s the matter? Why are you weeping?’ The saint replied, ‘There is a wound in my heart which is experienced by Almighty-fearing people in their hearts.’ ‘Which type of wound is that?’ asked people. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘The wound of the fear of the announcement which will be made on the Day of Judgement to present me in the Divine court for accountability.’ (*Ihya-ul-‘Uloom*, vol. 4, pp. 230)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ A substance that negates the effect of a poison.

‘Ayb dunya mayn Tu nay chhupaye Hashr mayn bhi na ab aanch aaye
Ah! Naamah mayra khul raha hay Ya Khuda Tujh say mayri Du’a hay

Translation: O Almighty! You have covered up my faults in the world. Alas! My book of deeds is now being opened. Please protect me on the Day of Resurrection and accept my supplication. (Wasail-e-Bakhshish, pp. 134)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hatred turned into love

Dear Islamic brothers! In order to enhance knowledge, to learn correct Islamic beliefs, to drive Satan away, to get rid of satanic whispers about beliefs, to wake from the sleep of heedlessness, to seek spiritual peace and comfort, and to become a practicing Muslim, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political religious movement for the preaching of Quran and Sunnah. For the accomplishment of your Madani aim, i.e. ‘*I must strive to reform myself and the people of the entire world*’, continue to yearn for the protection of your faith. Keep offering Salah regularly and acting upon Sunnah. Lead your life following Madani In’amaat. In order to remain steadfast, fill in the booklet of Madani In’amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality on the first date of each Madani month. Moreover, travel regularly with at least a 3-day Sunnah-inspiring Madani Qafilah every month in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

An Islamic brother from Chichawatni (Sahiwal district, Pakistan) has stated: I was spending my life in utter heedlessness. By virtue of the blessed companionship of a devotee of Rasool affiliated with the Madani environment of Dawat-e-Islami, a breeze of true guidance came up in the ruined garden of my life. The individual effort made by him brought me closer to Dawat-e-Islami, inspiring me to join the Madani environment. When I attended the weekly Sunnah-inspiring Ijtimah’ for the first time in my life, I got the privilege of listening to the speech from beginning to end. I liked all this but I spontaneously burst into laughter when the attendees of the Ijtimah’ started making Zikr

of Allah ﷻ, all together in an emotional way. It looked as if they were shouting like mad people, (مَعَاذَ اللَّهِ ﷻ). I was engulfed by similar foolish and satanic whispers when a sudden gust of spiritual wind came, overwhelming me and causing me to start making Zikr of Allah ﷻ involuntarily and so enthusiastically that I was lost to the world. I had amazing and pleasant feelings in my heart.

اَلْحَمْدُ لِلّٰهِ ﷻ! By the blessing of Zikr and Du'a, seriousness became a part of my character. Repenting of my past sins, I started treading the path of Salah and Sunnah, adorning my face a beard and my head with a green turban. اَلْحَمْدُ لِلّٰهِ ﷻ! I was also privileged to gain the blessing of the congregational I'tikaf held in the holy month of Ramadan. Now my respected father has also grown a beard and all of my family members joined the Qadiriyyah Razawiyyah Order. اَلْحَمْدُ لِلّٰهِ ﷻ! By the time of writing this parable of mine, I am getting the privilege of performing Madani activities as a responsible person for Madani In'amaat.

Isi mahaul nay adna ko a'la ker diya daykho

Andhayra hi andhayra tha ujala ker diya daykho

Translation: This environment has transformed an inferior [i.e. ill-mannered] person into a superior [i.e. well-mannered] one, replacing darkness with brightness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Trouble removed from hundred neighbouring houses due to a pious bondman

Dear Islamic brothers! Always remember! If you have religious appearance, you should adopt seriousness and sociability. You have so great status that a smile of yours can change the fate of the coming descendants of a person. On the contrary, your unfriendly behaviour or rebuke can throw someone into the pit of deviation. Therefore, always treat the meeting person with kindness, gentleness and tenderness. Do not get lazy in conveying the call to righteousness to them. You never know that an individual effort of yours can become a means of reforming the whole family of a person, as was described in the above parable in which a person was reformed by virtue of a fruitful individual

effort, benefiting even his family members. How great the blessings of the righteous people are! It is stated on page 809 of the first volume of the book ‘Jahannam mayn Lay Jaanay Walay A’maal’ [i.e. Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Revered and Renowned Rasool ﷺ has stated, ‘Due to a pious Muslim, Allah عزوجل removes trouble from his hundred neighbouring homes.’ He ﷺ then recited the following blessed Ayah:

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

And if Allah does not make some people repel some others, then surely the earth will be ruined. [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 251)

(Al-Mu’jam-ul-Awsat lit-Tabarani, vol. 3, pp. 129, Hadees 4080)

Tu naykaun ka fayzan Maula ‘ata ker

Mu’aaf fazl say mayri her ik khata ker

Translation: O Almighty! Bestow upon me the blessing of the pious. Forgive every mistake of mine with Your mercy.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3 Madani conditions

The beloved bondmen of Allah convey the call to righteousness in a unique way. Listen to a faith-refreshing parable in this context, learning some lesson. A rich person once invited Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ insisting him to come to his home for a meal. Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘If you agree to these three conditions, I will come, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ: (1) I will sit where I want, (2) I will eat whatever I want, (3) You will have to do whatever I say.’ The rich man agreed.

A large number of people gathered to behold the Wali (friend) of Allah عزوجل. Delicious cuisine [i.e. food] was cooked. At a preset time, Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came and sat where shoes lay. The host could not say anything as Sayyiduna Haatim

Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ had already set the condition of sitting where he wants! After a while, feast was served. People started eating delicious food but the Wali of Allah عَزَّوَجَلَّ took out a dry piece of bread from his cloth-bag and started to eat it.

After the feast finished, Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ asked the host to bring a stove and a pan and place the pan over the hot stove. The host did as was ordered. After the pan became extremely hot, Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ stood on it barefooted! People were wide-eyed! Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ then said, 'I have eaten a dry piece of bread today.' Saying this, he رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ stepped off the pan and said to people, 'Now you people also stand on this pan, and account for what you have just eaten.' Screaming fearfully, people spoke in chorus, 'O master رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ! You are a friend of Allah عَزَّوَجَلَّ and this is your miracle. We are sinners and world-seekers. We will not be able to stand barefooted on the hot pan. How can we do so with our delicate feet?' Listening to this, Sayyiduna Haatim Asam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ said: O people! Remember the day when the sun will be only one and a quarter mile away from us. Today, the sun is billions and billions of miles away with its back towards us, whereas its front will be towards us at that time. The ground will be hot like fire. Imagine standing over that hot ground and think about this hot pan which has been heated with the fire of this world. By Allah عَزَّوَجَلَّ! The heat of this pan is nothing as compared to the fire-like hot ground on the Day of Judgement. You will be forced to stand on that extremely hot ground. Allah عَزَّوَجَلَّ has said in the last Ayah of Surah At-Takasur, part 30:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ؕ

Then, on that day, you will surely be questioned regarding the bounties.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takasur, Ayah 8)

If you cannot account for only one meal standing over this hot pan of the world, which miracle you will have tomorrow, on the Day of Judgement, to account for the favours of the entire life, standing over the blazing ground! Listening to this admonitory speech, people started crying loudly and repenting of their sins.

(Summarized from: Tazkira-tul-Awliya, vol. 1, pp. 222)

*Ya Ilahi! Jab hisab khanda-e-bay-ja rulaye
Chashm-e-giryan Shafi'-e-Murtaja ka sath ho*

*Ya Ilahi! Jab bahayn ankhayn hisab-e-jurm mayn
Un tabassum-rayz haunton ki Du'a ka sath ho*

Explanation of the couplets of Raza: It is as if the following prayer is made in the second couplet of the 'prayer poem' included in the book *Hadaiq-e-Bakhshish*: O Allah **عَزَّوَجَلَّ**! When the accountability of my disobedience frightens me on the Day of Judgement, bringing tears to my eyes, if only, prayer from the smiling lips of the Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would accompany me at that time. The prayer offered in the first couplet is: O Allah **عَزَّوَجَلَّ**! When the accountability of my unnecessary laughter makes me weep on the last day, if only the Beloved and Blessed Rasool, the Greatest Intercessor **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would intercede for me at that time because hopes are pinned on him. O Rasoolallah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** (*Hadaiq-e-Bakhshish*)

Haye! Phir khanda-e-bay-ja mayray lab per aaya

Haye! Phir bhool gaya raaton ka rona tayra

*Translation: Alas, I have laughed unnecessarily once again. Alas, I have forgot once again
how you wept at nights. (Zauq-e-Na'at)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Horrific description of the Resurrection Day

Dear Islamic brothers! You must have realized how uniquely Sayyiduna Haatim Asam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** conveyed the call to righteousness about the accountability of deeds in the afterlife. Resurrection and accountability are indeed extremely alarming matters. Describing these crucial matters, Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated in the book *Kimiya-e-Sa'adat* ﴿كیمیائے سعادت﴾: After death, the deceased person will rot, giving off so foul smell that people will perhaps put their hand over the nose if they see him. Insects will eat him in the grave, gradually causing him to turn into dust which is an extremely

unimportant and inferior thing. After death, if he had remained in the form of dust like animals, it would have been a favour to him but, regretfully, he will not be able to gain the wealth of remaining in the form of dust. Instead, he will be resurrected on the Day of Judgement and brought out of his grave. He will be made to stand at the place of terror and horror. At that time, he will see that skies have been torn apart, stars have fallen down, the sun and the moon have lost light, mountains are scattered like cotton balls, the earth is changed, the angels of Hell are throwing snoozes, the Hell is thundering, and angels are handing over books of deeds to everyone. He will see every misdeed he had done during his lifetime. Everyone will read his sins, getting worried over them. He will be asked, ‘Come and reply; why did you do this? Why did you do that? Why did you sit and stand up? Why did you see and think?’ If he fails to reply, he will be made to enter Hell, *مَعَادَ اللَّهِ عَزَّوَجَلَّ*. He will then say, ‘If only I were born a pig or a dog so that I would turn into dust because they (i.e. animals) are safe and free from this torment.’ Hence how strange it is for the one to show arrogance and pride who is worse than the pig and the dog (because of his misdeeds.) (*Kimiya-e-Sa’adat*, vol. 2, pp. 717)

<i>Yad rakh her aan aakhir maut hay</i>	<i>Mat tu ban anjan aakhir maut hay</i>
<i>Payshtar mernay kay kerna chahiye</i>	<i>Maut ka saaman aakhir maut hay</i>
<i>Baarha ‘Ilmi tujhay samjha chukay</i>	<i>Maan ya mat maan aakhir maut hay</i>

Translation: Always remember that you have eventually to meet your death. Do not ignore the fact that you have eventually to meet your death. One should make preparations for his death before he meets his death. O ‘Ilmi! You have been repeatedly advised. It’s up to you whether to take or to ignore the advice, but you have eventually to meet your death.

One who is not born deserves to be envied

Dear Islamic brothers! We have now been born and have no way to return. Those childless couples waiting for the unborn should ponder what they have intended to have a baby. There is an admonitory piece of writing on page 5 and 6 of the book ‘*Kufriyah Kalimat kay Baaray mayn Suwal Jawab*’ [i.e. Questions and Answers about Blasphemous Sentences] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The one who is childless today in the world desperately yearns for a baby, sparing

no effort to satisfy his desire. If his sole aim is to have enjoyment at home and comfort in the worldly life with no good intention of gaining benefit in the afterlife, it is as if such a childless person unknowingly wants ‘someone’ to be born in the world and to face a very tough test! Perhaps, the one who has fear of bad end can only understand what I mean.

A summary of a saying of an Almighty-fearing saint, Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is as follows: I do not envy even the most pious person who will see the horrors of the Judgement Day. I only envy the one who is ‘nothing’ (i.e. who will not be born in the world). (*Hilyat-ul-Awliya*, vol. 8, pp. 93, Raqm 11470; summarized)

Overcome with fear, leader of the believers Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘If only my mother had not given birth to me!’ (*At-Tabqat-ul-Kubra li Ibn Sa’d*, vol. 3, pp. 274)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

If only I had not been born in the world

(Recite these couplets imagining about death throes, horrors of the grave, difficulties of the Judgement Day, and horrific valleys of Hell, shedding tears and trembling with Divine fear.)

Kash! Kay mayn dunya mayn payda na huwa hota

Qabr-o-Hashr ka her gham khatm ho gaya hota

Ah! Salb-e-Iman ka khauf khhaye jata hay

Kash! Mayri maa nay hi mujh ko na jana hota

Aa kay na phansa hota mayn bator-e-insan kash!

Kash! Mayn Madinay ka aoonth ban gaya hota

Dau jahan ki fikraun say yoon najat mil jati

Mayn Madinay ka sach much kutta ban gaya hota

Kash! Aysa ho jata khak ban kay Taybah ki

Mustafa kay qadmaun say mayn lipat gaya hota

Mayn bajaye insan kay koi pauda hota ya

Nakhl ban kay Taybah kay bagh mayn khkhara hota

Gulshan-e-Madinah ka kash! Hota mayn sabzah

Ya bator-e-tinka hi mayn wahan para hota

Jan-kuni ki takleefayn zabh say hayn berh ker kash!

Murgh ban kay Taybah mayn zabh ho gaya hota

Shor utha yeh mahshar mayn Khuld mayn gaya 'Attar

Ger na woh bachatay to naar mayn gaya hota

Translation

1. If only I had not been born in the world so that every grief of the grave and the Resurrection would come to an end.
2. Alas! I am gripped by fear of losing my Iman. If only my mother had not given birth to me!
3. If only I were not a human being and were free from troubles. If only I were a camel of Madinah.
4. I would be free from the fears of the world and the Hereafter, if I were really a dog in Madinah.
5. If only I were dust in Madinah and had clung to the feet of Beloved Mustafa ﷺ.
6. If only, instead of a human being, I were a plant or a date-palm tree standing in an orchard of Madinah.
7. If only I were grass in any garden of Madinah or at least a stem lying over there.
8. Death throes are more severe than being slaughtered. If only I were a cock and were slaughtered in Madinah.
9. 'Attar has entered Heaven' was the voice heard on the Day of Resurrection. If Rasool of Rahmah ﷺ had not saved him, he would have entered Hell.

Fear of book of deeds being given in left hand

Dear Islamic brothers! It's a matter of great concern indeed. We all should refrain from sins and ponder seriously over the horrific situation of the Judgement Day when Allah ﷻ will give the order to read out the book of deeds full of sins, in the presence of all creatures. Alas! At that time, the sinner will be witnessing the terrible sufferings of the Resurrection Day. His tongue will stick out due to extreme thirst. He will be desperately hungry. He will be prevented from entering Heaven and having any type of comfort. In such terrible circumstances, how he can be able to read out his book of deeds full of millions of sins! Alas! We do not even know whether our book of deeds will be given in our right hand or in left one. What will become of the one who will be given his book of deeds in the left hand! There is description of books of deeds being given in Ayahs 19 to 37 of Surah Al-Haqqah, part 29. Allah ﷻ has said:

So whoever is given his book of deeds in his right hand – he will say, ‘Take, read my account! I was certain that I will meet my account.’ He is therefore in the desired serenity. In a lofty Garden – The fruits clusters of which are hanging down. Eat and drink with pleasure – the reward of what you sent ahead, in the past days. And whoever is given his book of deeds in his left hand – he will say, ‘Alas, if only my account was not given to me! And I had never come to know my account! Alas, if only it had been just death. My wealth did not in the least benefit me. All my power has vanished.’ It will be said, ‘Seize him, and shackle him. Then hurl him into the blazing fire. Then bind him into a chain which is seventy arm-lengths. Indeed he refused to believe in Allah, the Greatest. And did not persuade to feed the needy. So he does not have any friend here this day. Nor any food except the pus from the dwellers of Hell. Which none except the guilty (of wrong beliefs) shall eat.’

Madani parable of the mausoleum of Farooq and Mushtaq

Dear Islamic brothers! In order to gain blessings in the worldly life as well as in the afterlife and to develop the mindset of protecting oneself from the horrors of the grave and the Resurrection Day, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah. Take a very active part in Madani activities, promoting the call to righteousness. Lead your life following Madani In'amaat and keep travelling with

Sunnah-inspiring Madani Qafilahs in the companionship of the devotees of Rasool. Let's now listen to a 'Madani parable' for persuasion.

Here is a summary of what an Islamic brother from Gulzar-e-Taybah (Sargodha Punjab, Pakistan) related under oath: Probably in 1428 AH (i.e. 2006), I and a relative of mine got the privilege of visiting the blessed tomb of the deceased Nigran of the Markazi Majlis-e-Shura of Dawat-e-Islami, an excellent Na'at-reciter, Al-Haj Abu 'Ubayd Qaari Muhammad Mushtaq 'Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as well as the tomb of a member of the Markazi Majlis-e-Shura, Mufti of Dawat-e-Islami 'Allamah Maulana Al-Haafiz Al-Qaari Al-Haj Abu 'Umar Muhammad Farooq Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. During the daytime, both of us heard Azan of Zuhr quite clearly in the state of complete wakefulness from the blessed tomb of Haji Mushtaq 'Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. After a little while, we heard Iqamah in the voice of the Mufti of Dawat-e-Islami. Then Takbeer Tahrimah and other Takbeers of Salah were heard in the voice of Mushtaq 'Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, indicating that he was leading Salah in the blessed tomb. After the Jama'at ended, Du'a was also heard very clearly. After the Du'a finished, we smelt fragrance.

Amazed and astonished, I contacted a responsible Islamic brother of Gulzar-e-Taybah on the mobile phone and told him what I had witnessed. Listening to it, he congratulated me and informed me about the ranks of the beloved bondmen and friends of Allah عَزَّوَجَلَّ, in the light of this faith-refreshing 'Madani parable'. Having listened to it, I was absolutely delighted. I am very much grateful to Allah عَزَّوَجَلَّ for blessing me with the fragrant Madani environment of Dawat-e-Islami in such a crucial era. I pray to Allah عَزَّوَجَلَّ to bless me with spending a Sunnah-following life performing the Madani activities of Dawat-e-Islami day and night and with meeting my death with faith and protection.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dawat-e-Islami nay dunya bhar mayn dhoom machayi hay

Saaray jahan mayn ishq-e-Muhammad ki khushbu phaylayi hay

Translation: It is Dawat-e-Islami that has caused a revolution throughout the world, wafting the fragrance of love for Muhammad around the globe.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saabit Bunaani offered Salah in tomb

Dear Islamic brothers! The above ‘Madani parable’ shows that Allah ﷻ and His Beloved Rasool ﷺ have bestowed great grace upon those affiliated with Dawat-e-Islami. It is not surprising at all that the pious bondmen of Allah offer Salah in their tombs. This is proven for the Awliya (i.e. friends) of Allah ﷻ. It is narrated that a Taabi’i saint Sayyiduna Saabit Bunaani رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ prayed, ‘O Allah ﷻ! If You allow anyone to offer Salah in the grave, then also allow me.’ After his demise, he رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ was seen offering Salah in his grave. (*Hilyat-tul-Awliya*, vol. 2, pp. 362, *Raqm* 2568)

Ambiya offer Salah in graves

Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are also alive and offer Salah in their graves. The Greatest Rasool ﷺ has stated: ﴿الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ﴾ Ambiya are alive in their graves and offer Salah. (*Abu Ya’la*, vol. 3, pp. 216, *Hadees* 3142)

Sayyiduna Shaykh ‘Abdul Wahhab Sha’rani رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ has stated: The Beloved and Blessed Rasool ﷺ is alive in his blessed grave and offer Salah with Azan and Iqamah. Likewise, other Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ also offer Salah.

(*Kashf-ul-Ghummah ‘an Jamee’-il-Ummah*, *Al-Juz-us-Saani*, pp. 63)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Azan and Iqamah from the blessed tomb

In 63 AH, the “Hurrah ﴿حُرَّة﴾ Incident” occurred in which the cruel Yazidis invaded Madinah رَاوَاهَا اللّٰهُ شَرِّقًا وَتَغْظِيفًا, killing over ten thousand people including seven hundred blessed companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ, plundering the people of Madinah too much and raping thousands of virgin girls, مَعَاذَ اللّٰهِ عَزَّوَجَلَّ. Horses were tied to the pillars of the Masjid-un-Nabawi, depriving people of offering Salah for three days in the holy Masjid. During this period, Sayyiduna Sa’eed Bin Musayyab رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was the only one who stayed in the Masjid pretending to be an insane person. Considering him to be insane, the Yazidis did not martyr him. He رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ said: During the days of Hurrah, I always heard Azan and

Iqamah from the blessed grave of the Holy Rasool ﷺ until people returned to Masjid. (*Dalaail-un-Nubuwwah li Abi Nu'aym, vol. 2, pp. 567*)

My master, the leader of Ahl-e-Sunnah, reviver of religion, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written a couplet in the book *Hadaiq-e-Bakhshish*:

Tu zindah hay ﷺ tu zindah hay ﷺ
Mayray chashm-e- 'aalam say chhup jaanay walay!

Translation: O Rasoolallah ﷺ! By Allah عَزَّوَجَلَّ! You are alive. By Almighty! You are alive, though I cannot see you with my apparent eyes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fear from Firasah* of Mu`min

Sayyiduna Shaykh Abul Qaasim Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: (My spiritual guide) Sayyiduna Sari Saqati رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to advise me to deliver speeches among people but I lacked the courage to do so as I thought I was unable. On a night of Jumu'ah, I had a dream in which I beheld the Beloved and Blessed Rasool ﷺ. He ﷺ said, 'Advise people'. After I woke up, I immediately presented myself in the court of my 'bright-hearted' spiritual guide Sayyiduna Sari Saqati رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ even without waiting for the morning. (Before I said anything) he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself said (whilst telling the news of Ghayb), 'You did not rely on what I said until the Revered and Renowned Rasool ﷺ himself ordered you.'

From the very same morning, Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started delivering the speech in the Jami' Masjid. The news immediately spread among people that Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also started delivering speech. One day, a young man stood up during an Ijtimā' and asked, 'O Shaykh! Tell me what this saying of the Noble Rasool ﷺ means ﴿إَتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ﴾, i.e. fear from the

* Definition of Firasah is given on page 323.

Firasah of Mu`min because he sees with the Noor of Allah عَزَّوَجَلَّ.¹ Listening to his question, Sayyiduna Junayd Baghdadi رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ lowered his head for some moments and then, lifting his head, he رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ said (whilst telling the news of Ghayb), ‘O young man! You are a Christian. It’s time now for you to become a Muslim. Embrace Islam.’ Witnessing this saintly-miracle, the young man who was really a Christian instantly became a Muslim, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. (*Raud-ur-Riyaheen*, pp. 157)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اَمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Nigah-e-wali mayn woh taseer daykhi

Badalti hazaraun ki taqdeer daykhi

Translation: The spiritual sight of the saint is so powerful that it changes the life of thousands.

صَلُّوْا عَلَی الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Allah عَزَّوَجَلَّ bestows knowledge of Ghayb upon His Awliya

Dear Islamic brothers! This parable sheds light on the status of the preacher. سُبْحٰنَ اللّٰهِ عَزَّوَجَلَّ Sayyiduna Junayd Baghdadi رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ used to consider himself to be unable to deliver speeches showing humility, although he رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ was a brilliant scholar by the grace of Allah عَزَّوَجَلَّ. He was blessed with even greater grace when the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered him in dream to deliver the speech. This parable also shows that the Holy Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم has the knowledge of Ghayb by the bestowment of Allah عَزَّوَجَلَّ. He صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم knew that the spiritual guide of Junayd Baghdadi رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ asked him to deliver speeches but he hesitated about it. Therefore, he صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself ordered him in dream to deliver the speech.

¹ Sunan-ut-Tirmizi, vol. 5, pp. 88, Hadees 3138

It also became obvious that even the Awliya [i.e. friends] of Allah ﷺ have the knowledge of Ghayb by the benevolence of Beloved Mustafa ﷺ. This is the reason why Sayyiduna Sari Saqati رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became aware of the dream of his close disciple. Moreover, Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ also recognized a Christian by means of the Firasah of Mu`min, telling the news of Ghayb and calling him towards righteousness in a unique way. The Christian too came under the merciful shade of Islam by embracing Islam on the spot by the blessing of the miraculous call to righteousness.

Definition of Firasah

The blessed Hadees mentions the word ‘Firasah’. Here is its meaning. The word ‘Firasah’ means that Allah ﷺ puts something into the heart of His Awliya whereby they become aware of the conditions of some people. Describing the greatness and glory of the blessed sight of the Ghayb-knowing Rasool, the Embodiment of Noor ﷺ, A’la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has written an excellent couplet:

*Sar-e-‘Arsh per hay tayri guzar dil-e-fersh per hay tayri nazar
Malakoot-o-mulk mayn koi shay nahin woh jo tujh pay ‘iyaan nahin*

Explanation of the couplet of Raza: O Rasoolallah ﷺ! Everything whether above the ‘Arsh or below the earth is in front of your eyes. Noting in both the worlds is hidden from you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dream of my friend

Dear Islamic brothers! Our Beloved Rasool ﷺ knows Ghayb. Let’s listen to a faith-refreshing dream I heard long ago from an Islamic brother before the establishment of Dawat-e-Islami. Here is a summary of what he told me (i.e. Sag-e-Madinah): الْحَمْدُ لِلَّهِ ﷺ I had the privilege of beholding the Beloved and Blessed Rasool ﷺ in my dream. Plucking up the courage, I humbly said, ‘O Rasoolallah ﷺ! Do you have the knowledge of Ghayb?’ He ﷺ replied, ‘Yes’. Then he ﷺ recited an Ayah of the Holy Quran. I had never heard such a wonderful recitation,

perfect articulation and pleasant voice. Although I have forgotten the Ayah, I can recall its last word ﴿بِضْنَيْنٍ﴾.

Hearing about his dream, I (i.e. Sag-e-Madinah عَفِيَ عَنْهُ) recited Ayah 24 of Surah At-Takweer, part 30: ﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضْنَيْنٍ﴾ That Islamic brother spoke spontaneously, 'Yes, yes; that's the Ayah.' Sag-e-Madinah عَفِيَ عَنْهُ then told him the translation of the Ayah, explaining that the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ do have the knowledge of Ghayb by the grace and bestowment of Allah عَزَّوَجَلَّ.

Dear Islamic brothers! Hearing about this parable, no one should get under the impression that the knowledge of Ghayb is now being proved with the help of dreams, whereas the dream of anyone other than the Nabi is not even a proof. Admittedly, not every issue can be resolved by dreams but the proof of the knowledge of Ghayb presented in the above parable is based on a Quranic Ayah described in reply to the question asked by the dreaming person, rather than on the dream itself. The Ayah of the Holy Quran is indeed a proof of the knowledge of Ghayb of the Noblest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Have a look at it and its translation:

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضْنَيْنٍ﴾

And this Nabi is not miserly upon telling the unseen.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah At-Takweer, Ayah 24)

This Ayah shows that the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tells Ghayb. Obviously, only the one who knows Ghayb can tell it. Therefore, beyond any doubt, the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has very vast knowledge of Ghayb by the bestowment of Allah عَزَّوَجَلَّ. A lover of Rasool, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has presented a couplet in the court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

*Aur koi ghayb kya tum say nihan ho bhala
Jab na Khuda hi chhupa Tum pay karoron Durood*

Explanation of the couplet of Raza: O Rasoolallah ﷺ! How can your glory be expressed in words? On the night of Ascension, you beheld your Creator عَزَّوَجَلَّ with your own eyes in complete wakefulness. Therefore, after you have seen Allah عَزَّوَجَلَّ Who is the Ghayb of all Ghaybs, how can any other Ghayb remain hidden from you?

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Earthquake of Uhud died down in one kick

It is stated in the book *Sahih Bukhari* that Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Noblest Rasool ﷺ, Sayyiduna Abu Bakr Siddeeq, Sayyiduna ‘Umar Farooq-e-A’zam and Sayyiduna ‘Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ went to the Uhud mountain. So it began to shake (with delight). Giving it a kick, he ﷺ said, ﴿أَنْبُتُ أَحَدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ﴾ Uhud! Stay still because one Nabi, one Siddeeq, and two martyrs are [present] over you. (*Sahih Bukhari*, vol. 2, pp. 524, Hadees 3675)

Aik thoker mayn Uhud ka zalzalah jata raha

Rakhti hayn kitna waqar ﷺ ayriyan

Translation: O Beloved Rasool ﷺ! Your heels are so powerful that even the earthquake of Uhud died down only in one kick. (Hadaiq-e-Bakhshish)

Above Hadees proves the knowledge of Ghayb

Dear Islamic brothers! The above Hadees described in the book *Sahih Bukhari* has made it as clear as a day that the Revered and Renowned Rasool ﷺ has the knowledge of Ghayb by Divinely-bestowed authority. This is the reason why he ﷺ said while addressing the Uhud Mountain, ‘One Nabi, one Siddeeq and two martyrs are present over you.’ To tell that someone is a martyr whereas he is still alive is definitely news of Ghayb.

Rab ki 'ata say sab kuch jaanay, daykhay ba'eed-o-qareeb

Ghayb ki khabrayn daynay wala Allah ka woh Habib

﴿اللَّهُ اللَّهُ ، اللَّهُ هُوَ ، لَا إِلَهَ إِلَّا هُوَ﴾

Translation: By the bestowment of Allah ﷺ, he ﷺ knows everything and sees what is near and far. He ﷺ is the beloved of Allah ﷻ and tells the news of Ghayb.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of Ghayb

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in the book *Tafseer-e-Na'eemi*: The word Ghayb literally means something absent, i.e. hidden. In terms of terminology, Ghayb implies the thing that is hidden from apparent and inner senses and intellect. That is to say, it can neither be known with the help of the eye, the nose, the ear etc.; nor can it be known by thinking and pondering.

(Tafseer-e-Na'eemi, vol. 1, pp. 121)

For example, Heaven is Ghayb for us at the present time because we cannot know it with our senses (i.e. the eye, the nose, the ear, etc.). Ghayb is that which is hidden from us and which we cannot know with our five senses, i.e. seeing, hearing, smelling, tasting and touching. Nor can it be known by thinking and pondering.

(Summarized from: Tafseer Baydawi, vol. 1, pp. 116)

Sayings of prominent scholars of Ummah about Ghayb

By the benevolence of Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, the Awliya [i.e. friends] of Allah ﷻ are also blessed with the knowledge of Ghayb. Here are the sayings of the prominent scholars of Ummah in this context.

'Allamah Mulla 'Ali Qaari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is our belief that the bondman gets high ranks, gaining the spiritual attribute. At that time, he is blessed with the knowledge of Ghayb. *(Mirqat-ul-Mafatih, vol. 1, pp. 128)*

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: By means of the increased power of the Noor of faith, the bondman becomes aware of the realities of things. Not only does he become aware of Ghayb but also Ghayb of Ghayb. (*Ibid*, pp. 119)

Imam Ibn Hajar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Awliya رَحْمَةُ اللَّهِ تَعَالَى [i.e. friends of Allah عَزَّوَجَلَّ] are blessed with the knowledge of Ghayb about any occurrence or occurrences. This is absolutely correct. Many of these individuals demonstrated it which also became famous. (*A'laam Biqawati'-ul-Islam*, pp. 359)

The leader of the Naqshbandiyyah Order Sayyiduna 'Azeezaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would say: In the eyes of this group of Awliya, the earth is like a dining-mat. (*Nafhat-ul-Ins*, pp. 387) In other words, as everything served over the dining-mat is visible, similarly, everything of the earth is visible to them.

Narrating the above saying, Khuwajah Baha-ul-Haq Waddeen Naqshbandi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would say: We say that (the earth) is like the surface of the nail for them. Nothing is hidden from their sight. (*Ibid*, pp. 387-388)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 371 of the fourth volume of the book *Tafseer-e-Na'eemi* with reference of the book '*Ruh-ul-Ma'ani*': Some those friends of Allah عَزَّوَجَلَّ who have Kashf [i.e. spiritual insight] are also informed about Ghaybs, but through the Nabi, not without this means. (*Ruh-ul-Ma'ani*, vol. 4, pp. 475)



Our Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has written a couplet in the *Qasidah Ghausiyyah*:

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا كَخَرْدَلَةٍ عَلَى حُصَمِ التَّصَالِي

Translation: I have seen all the cities of Allah عَزَّوَجَلَّ like intermixed mustard seeds.

Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has quoted a blessed saying of His Grace Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ on page 15 of the book *Akhbar-ul-Akhyar*, 'If Shari'ah had not kept a tight rein on my mouth; I would have told you what you

have eaten at home and what you have stored. I know your inner and outer self because you are like transparent glass in my eyes.’ Maulana Room رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in his book Masnawi:

لَوْحَ مَحْفُوظٍ أَسْتَ بِيْشِ أَوْلِيَاءِ أَرْجِهْ مَحْفُوظٍ أَسْتَ مَحْفُوظٍ أَرْخَطَا

Translation: The Lawh-e-Mahfuz that is flawless is in front of the eyes of Awliya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Commenting on Surah Al-Jinn, Shah ‘Abdul ‘Azeez Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the book *Tafseer-e-‘Azezi*: It is frequently narrated that some friends of Allah عَزَّوَجَلَّ become aware of the Lawh-e-Mahfuz and see its writing.

Interesting information about Lawh-e-Mahfuz

Dear Islamic brothers! Almost every Muslim hears the word ‘Lawh-e-Mahfuz [i.e. the Preserved Tablet]’ after he has matured. However, it is not necessary that everyone has knowledge about it. Let’s learn what Lawh-e-Mahfuz is! Mentioning Lawh-e-Mahfuz, Allah عَزَّوَجَلَّ says in Ayah 21 and 22 of Surah Al-Burooj in part 30:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Rather it (what they deny) is the Excellent Glorious Quran, in the Preserved Tablet.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Burooj, Ayah 21-22)

Commenting on the above Ayah, ‘Allamah Muhammad Bin Ahmad Ansari Qurtubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 210 of his commentary ‘*Tafseer Qurtubi*’, volume 10: The Holy Quran is written on a ‘Lawh [i.e. Tablet]’ which is not accessible to Satans and is protected by Allah عَزَّوَجَلَّ. Islamic scholars have stated, ‘The ‘Lawh-e-Mahfuz’ contains the description of all kinds of creatures as well as all matters related to them such as death, sustenance, deeds, their consequences and decisions to be implemented about them.’

(Tafseer Qurtubi’, vol. 10, pp. 210)

Location of ‘Lawh-e-Mahfuz’

Sayyiduna Muqatil رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: The ‘Lawh-e-Mahfuz’ is located at the right side of the ‘Arsh. (Tafseer Qurtubi, vol. 10, pp. 210)

‘Lawh-e-Mahfuz’ is made of white pearl

Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The ‘Lawh-e-Mahfuz’ is made of the white pearl. Its Pen is Noor and its Writing is also Noor.’ (Derived from: Hilyat-ul-Awliya, vol. 4, pp. 338, Raqam 5767)

The first thing written in ‘Lawh-e-Mahfuz’

Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: The very first thing which Allah عَزَّوَجَلَّ recorded in ‘Lawh-e-Mahfuz’ is: I am Allah. No one other than Me deserves to be worshipped. Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is My Rasool. One who accepted My decision, had patience with the trouble I brought on him, and expressed gratitude for My favours, I recorded him as ‘Siddeeq’ and will resurrect him with ‘Siddiqueen’. And one who did not accept My decision, did not have patience with the trouble I brought on him, and did not express gratitude for My favours, then he should have any other Lord except Me. (Tafseer Qurtubi, vol. 10, pp. 210)

Subservience to Nafs

Hajjaj Bin Yusuf once wrote a warning letter to Sayyiduna Muhammad Bin Hanfiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ. In reply, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ wrote: A narrated saying has been conveyed to me that each day Allah عَزَّوَجَلَّ sees Lawh-e-Mahfuz three hundred and sixty times [in a way that befits His attribute of seeing]. He عَزَّوَجَلَّ gives respect and disgrace, causes deprivation and prosperity and does whatever He عَزَّوَجَلَّ wills. Perhaps, one of those sights has made you engage in your Nafs [i.e. baser self] so much that you are never free from it.

(Tafseer Qurtubi, vol. 10, pp. 210)

Everything occurring till Judgement Day is written in Lawh-e-Mahfuz

Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: Allah عَزَّوَجَلَّ created Lawh-e-Mahfuz. Its length was equivalent to the distance of one hundred years. Then, before Allah عَزَّوَجَلَّ

made creatures, He ﷺ said to the Pen, 'You write My knowledge about the creatures. Hence it recorded everything occurring till Judgement Day.'

(Al-'Azmah li Abish Shaykh, pp. 86, Raqm 223)

One testifying ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ will enter Heaven

Sayyiduna Anas رضى الله تعالى عنه has narrated that the Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم has stated: Without doubt, Allah ﷺ recorded in Lawh-e-Mahfuz, ﴿إِنِّى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا﴾ Without doubt, I am Allah ﷺ, and no one other than Me is Ma'bood [i.e. deserves to be worshipped]. I have created over three hundred good attributes. Anyone bringing any of these good attributes besides testifying ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ will enter Paradise. (Tafseer Durr-e-Mansur, vol. 4, pp. 472)

Who deserves Heaven?

Sayyiduna Ibn 'Abbas رضى الله تعالى عنهما has said: It is stated in Lawh-e-Mahfuz that no one is worthy of worship except Allah ﷺ. His religion [i.e. the religion accepted in His court] is Islam and Muhammad (صلى الله تعالى عليه وآله وسلم) is His distinguished bondman and Rasool. One who believed in Him and fulfilled His promise and followed His Rusul, so Allah ﷺ would make him enter Heaven. (Tafseer Baghawi, vol. 4, pp. 441)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Good news of birth of baby boy

Shah Waliyyullah Muhaddis Dihlvi رحمته اللہ تعالیٰ علیہ has narrated that his father Shah 'Abdur Raheem رحمته اللہ تعالیٰ علیہ has stated: Once I went to visit the mausoleum of Sayyiduna Khuwajah Bakhtiyar Kaki رحمته اللہ تعالیٰ علیہ. His soul appeared and told me, 'You will have a baby boy; name him Qutbuddeen Ahmad.' Since my wife had been quite old, I thought that my son would have a son (i.e. I would have a grandson). Becoming instantly aware of my inner thought, Sayyiduna Khuwajah Qutbuddeen Bakhtiyar Kaki رحمته اللہ تعالیٰ علیہ said, 'I did not mean what you have understood; it is you who will become the father of that son.'

Shah Waliyyullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further reported: Long after, my father married another woman who gave birth to me, the narrator of this parable. On that occasion, he [i.e. my father] forgot this parable and named me Waliyyullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but later on, he recalled it and named me Qutbuddeen Ahmad (respecting the wish of Shaykh Sayyiduna Khuwajah Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ).’ (*Anfaas-ul-‘Aarifeen*, pp. 79)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Awliya also have Divinely-bestowed knowledge of Ghayb

By the bestowment of Allah عَزَّوَجَلَّ, Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also become aware of the thoughts of the heart. Sayyiduna Khayr-un-Nasaaj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I was in my home. The thought that Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has come to my door suddenly occurred to me but I pushed it away. The same thought occurred to me for the second and then for the third time. After I came out, I really found him standing at the door. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to me, ‘Why did you not come out when the first thought occurred to you?’ (*Risalah Qushayriyyah*, pp. 274)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! You may have seen that Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told the news of Ghayb, saying ‘Why did you not come out when the first thought occurred to you?’ If this is the knowledge of Ghayb of Awliya, then how great and glorious would be the knowledge of Ghayb of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. ‘Allamah Boosayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written the following couplet in his famous Qasidah Burdah:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا وَمِنْ عُلُومِكَ عِلْمَ اللُّوْجِ وَالْقَلَمِ

Translation: O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The world and the Hereafter are only a part of your generosity. The knowledge of the Lawh and the Pen (i.e. whatever happened and will happen) is also a part of your knowledge.

My master A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also written a couplet in court of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

*Khuda nay kiya tujh ko aagah sab say
Dau 'aalam mayn jo kuch khafee-o-jalee hay
Karoon 'arz kya tujh say ay 'aalam-us-sir
Kay tujh per mayri haalat-e-dil khuli hay*

Explanation of the couplet of Raza: In the above couplets, it is as if A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah عَزَّوَجَلَّ has informed you about everything whether concealed or apparent in both the worlds. O the one who knows hidden things! What request should I make to you? You know the entire inner condition of my heart.

*Girdaab-e-bala mayn phans kay koi Taybah ki taraf jab takta hay
Sultan-e-Madinah khud aa ker bigri ko banaya kertay hayn*

Translation: If anyone getting stuck in the eddy of troubles fixes his gaze towards Madinah, then the King of Madinah comes in person and rescues him.

For detailed information about the knowledge of Ghayb, it is very useful to read the booklet 'Khaalis-ul-I'tiqaad' خَالِصُ الْإِغْتِقَادِ (that is included in the twenty ninth volume of Fatawa Razawiyyah from page 411 to 483), the books Al-Kalima-tul-'Ulya الْكَلِمَةُ الْعُلْيَا (authored by Maulana Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) and Ja'-al-Haq جَاءَ الْحَقُّ (written by Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Call to righteousness even after demise

Sulayman 'Umari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that he had seen Abu Ja'far Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in dream after his demise. Abu Ja'far Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Convey my Salam to my brothers and inform them that my Creator عَزَّوَجَلَّ has bestowed upon me the rank of martyrs as well as

sustenance. Say also my Salam to Abu Haazim and warn him to come to his senses and to get cautious because Allah عَزَّوَجَلَّ and His angels watch his night gatherings.’

(Kitab-ul-Manamaat ma' Mawsu'ah Imam Ibn Abid Dunya, vol. 3, pp. 153, Raqm 321)

Preferable to one thousand Rak'at Salah

Dear Islamic brothers! This parable indicates that even after passing away Sayyiduna Abu Ja'far Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was aware of the night gatherings of Abu Haazim. It seems that Abu Haazim would keep a bad company at nights, which is why Sayyiduna Abu Ja'far رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sent a message to him along with Salam, conveying the call to righteousness and alerting him to the consequences of his night gatherings. All of us should refrain from the bad company. It can have a bad effect even on a pious person. One should always keep the company of the pious and the devotees of Rasool.

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the book *Kimiya-e-Sa'adat*: One should look for such a person whose company and conversation make him uninterested in the world, developing his interest in the Hereafter. One whose conversation does not produce such an effect will not be considered to be having a 'gathering of knowledge.' It is narrated, 'To attend a gathering of [Islamic] knowledge is preferable to offering one thousand Rak'at Nafil Salah.' *(Kimiya-e-Sa'adat, pp. 161)*

Maulana Room رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written a couplet in his book *Masnawi*:

*Yak zamanah suhbat-e-ba-Awliya
Bahtar az sad saalah taa'at bay-riya*

Translation: To attend the company of the friends of Allah for a moment is better than the sincerely performed worship of a hundred years.

Friendship of rat and frog

Describing the harmful effects of a bad company, 'Arif-Billah, Maulana Room رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: At a rivulet bank, a rat and a frog met each other by chance, becoming friends. The rat said, 'If I ever want to meet you, how will I inform you about it? You live

under water where voice cannot reach.’ It was finally decided that one end of a piece of thread be tied to a leg of the rat while its other end to a leg of the frog so that both of them will be able to inform each other when necessary. Therefore, they did as was decided. One day, all of a sudden, a crow pounced on the rat, caught it in its beak and flew away. The frog tied with the thread was also being dragged in the air. The frog said, ‘This is the punishment of friendship with a stupid like a rat.’ It shows that the company of stupid and wicked people causes a lot of troubles.

اے فُغاں از یارِ ناجِس اے فُغاں ہَمَنَشِینِ نِیکِ جُوئِید اے مِہاں

Translation: I seek refuge from the stupid friend. O my friends! Look for pious companions.

(Masnawi, pp. 266, 267, 285, amended)

Adopt the company of devotees of Rasool as the one keeping their company and having affection for them will have fear of Allah عَزَّوَجَلَّ and devotion to Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in a Hadees Qudsi that Allah عَزَّوَجَلَّ said:

وَجَبْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَادِلِينَ فِيَّ

Translation: Those people who love each other for Me and sit and meet each other for Me and spend money, My love for them has been Wajib.

(Muwatta Imam Maalik, vol. 2, pp. 439, Hadees 1828)

Parable of Hadees-describing preacher

Sayyiduna ‘Abdaan Bin Muhammad Marwazi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: I saw Haafiz Ya’qoob Bin Sufyan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in my dream and asked, ﴿مَا فَعَلَ اللهُ بِكَ؟﴾ How did Allah عَزَّوَجَلَّ treat you? He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied: Allah عَزَّوَجَلَّ has forgiven me and said, ‘Describe Hadees on the sky as you used to do in the world.’ Therefore, I described Hadees on the fourth sky. Then the angels came to me and Sayyiduna Jibra’eel عَلَيْهِ السَّلَامُ requested me to dictate it to them. So all the angels wrote it with pens of gold. *(Sharh-us-Sudoor, pp. 293)*

Deceased father in green attire

Dear Islamic brothers! You may have seen that Islamic scholars and Hadees preachers have a very high rank. Not only was a Hadees preacher given the good news of forgiveness but was also privileged to describe Hadees among angels on the fourth sky which angels wrote with gold pens. O those who wish for Paradise in afterlife! You also gain the treasure of religious knowledge by attending the weekly Sunnah-inspiring Ijtimaa'at of Dawat-e-Islami and by travelling with Sunnah-inspiring Madani Qafilahs in the company of devotees of Rasool. Also continue to strive for Jannat-ul-Firdaus by acting upon Madani In'amaat, listening to Sunnah-inspiring speeches and delivering at least two Dars daily. Here is a summary of an amended Madani parable for your persuasion:

An Islamic brother from Nishtar Basti (Bab-ul-Madinah, Karachi) stated: I once had a dream in which I saw my deceased father in an extremely weak condition. He was wearing no clothes and was walking with someone else's support. I got worried. Therefore, I intended to travel with Madani Qafilahs for three days every month with the intention of Isal-e-Sawab for my father. I began journeys regularly. Three months later, having returned from a Madani Qafilah, when I went to sleep, I had a dream in which I saw my father again. This time, I found him smiling, dressed in green clothing. A light rain was also showering on him. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Travelling with Madani Qafilahs became even more important to me and now I am determined to continue travelling for three days every month with devotees of Rasool, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.



*Maango aa ker Du'a, Qafilay mayn chalo
Pao gey mudda'a, Qafilay mayn chalo
Khoob hoga sawab aur talay ga 'azab
Hoga fazl-e-Khuda, Qafilay mayn chalo
Fautgi ho ga`ee, gum gaya hay koi
Maangnay ko Du'a, Qafilay mayn chalo*

*Translation: Travel with the Madani Qafilah and make prayer. The prayer will be answered. Rich reward will be granted and torment will be averted by the grace of Allah **عَزَّوَجَلَّ**. So*

travel with the Madani Qafilah. If anyone has passed away or someone has gone missing, travel with the Madani Qafilah and make prayer.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Are all dreams believable?

Dear Islamic brothers! Good dreams are certainly good. Remember! The dream of a Nabi is a kind of revelation but the dream of anyone who is not a Nabi does not have such reliability and his dream is not regarded as proof. For example, if somebody dreamt that the Holy Rasool ﷺ gave him the glad tidings of entering Heaven, we cannot still declare that the dreaming person will surely enter Heaven just on the basis of his dream. No doubt, whoever sees the Beloved Rasool ﷺ in a dream has definitely seen him because Satan cannot appear in the form of the Noble Rasool ﷺ and whatever he ﷺ says in the dream is absolutely true. However, there is a possibility of mishearing and misunderstanding as a person's senses are weak in dream. Hence it cannot be declared for sure that the dreaming person has heard every single word clearly and correctly. Since it is quite possible that the dreaming person may have misheard and misunderstood, one must refer to the ruling of Shari'ah before carrying out the order given in the dream. If the order given in the dream does not contradict Shari'ah, it can certainly be carried out; still it is not Wajib by Shari'ah to do so. On the other hand, if it contradicts [i.e. it is against] Shari'ah, then it will not be carried out at all. This issue can further be explained with the help of the following example.

Was he commanded to drink alcohol or abstain from it?

A'la Hadrat, leader of the Ahl-e-Sunnah, reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, guide of Tareeqah, 'Allamah Maulana Al-Haj Al-Haafiz Al-Qaari Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Once a man dreamt that the Rasool of Rahmah ﷺ ordered him to drink alcohol (Allah عَزَّوَجَلَّ forbid). The dreaming person consulted Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ about the interpretation of the dream. Imam Ja'far Sadiq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'The Noble Rasool ﷺ prohibited you from drinking alcohol; you misheard.'

Remember! The sinners and the pious are equal in this matter. In other words, a pious person's dream will not necessarily be considered true just on the basis of his piety. Similarly, a sinner's dream will not necessarily be considered unreliable because of his sins. The criterion for true and false dreams has already been explained.

(Derived from: Fatawa Razawiyyah – referenced, vol. 5, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Young man making Wudu incorrectly

A saint was passing through some area in Baghdad. He saw a young man who was making Wudu incorrectly. The saint explained to him very affectionately, 'O young man! Make Wudu correctly. May Allah عَزَّوَجَلَّ bestow grace upon you in the world and in the Hereafter!' Saying this, the saint went. The young man who was very impressed by the call to righteousness conveyed politely to him went to the saint and sought advice from him. (Conveying the call to righteousness) the saint gave him three Madani pearls of advice:

1. Get aware that the one who gains the Ma'rifah [i.e. recognition] of the Creator of the universe will gain salvation.
2. One who feels religious (i.e. Divine) fear will be protected from destructiveness.
3. One who adopts asceticism [i.e. disinterest] in the world will feast his eyes on the reward granted to him by Allah عَزَّوَجَلَّ on the Day of Resurrection.

(The saint then said) should I tell something more? The young man replied, 'Do tell me.' The saint said: Anyone having three characteristics has perfected his faith:

1. One who enjoins [i.e. promotes] good and also acts accordingly.
2. One who prevents evil and also refrains from it.
3. One who protects Divinely-declared bounds (i.e. carries out the commandments of Shari'ah and refrains from Shari'ah-prohibited deeds).

The saint further asked, ‘Should I tell something more?’ The young man replied, ‘Why not?’ The saint said, ‘Get uninterested in the world and develop interest in the Hereafter. Adopt truthfulness about every matter with your Creator عَزَّوَجَلَّ. You will gain salvation with other salvation-gaining ones.’ Saying this, the saint went away. Then young man enquired about the saint so he was told that the saint was Sayyiduna Imam Shaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (*Ihya-ul-‘Uloom*, vol. 1, pp. 45, amended)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

One should reform others instead of criticizing them

Dear Islamic brothers! You may have seen that the religious guide of millions of Shaafi’i Muslims, Sayyiduna Muhammad Bin Idrees famously known as Imam Shaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made individual effort very affectionately and gently, conveying the call to righteousness to a young man who was not making Wudu properly, thus reforming him. If only we would also succeed in following in his footsteps. If we ever see someone making mistakes in Wudu and Salah or committing sins such as lying, backbiting, tale-telling, we should attempt to rescue him from the mire of sins rather than jumping into the pit of backbiting by unreasonably criticizing him behind his back. If only we would advise him very affectionately and courteously, gaining the treasure of rich reward in afterlife. If we advise anyone sincerely with good intentions, it will certainly bear fruits, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. In His Truthful Book, Allah عَزَّوَجَلَّ has already declared that advice produces benefit. Stated below, in this context, is the 55th Ayah of Surah Az-Zariyaat with its translation from page 964 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And give advice, because advising benefits the Muslims.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 27, Surah Az-Zariyaat, Ayah 55)

Jisay nayki ki da'wat doon, sunay dil say karam Ya Rab!

Zaban mayn day asar ker day, 'ata zor-e-qalam Ya Rab

Translation: May everyone listen to my call towards righteousness wholeheartedly! May my speeches and writings have impact on them! O Creator عَزَّوَجَلَّ! Bestow grace on us.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



METHOD OF WUDU (HANAFI)

Dear Islamic brothers! The above parable shows that Sayyiduna Imam Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ rectified the mistakes of a young man about Wudu. People would make mistakes in Wudu even in that era. Today, the situation is even worse. It is observed that most Muslims do not know how to make Wudu correctly. Therefore, let's learn the method of Wudu. It is stated on page 7 to 13 of the book 'Namaz kay Ahkam' [Laws of Salah] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

It is Mustahab to sit on an elevated place facing the Qiblah. Making intention for Wudu is a Sunnah. If made without intention, Wudu will still be valid but will not earn the Wudu-making person reward. The willingness of the heart is actually an intention. To make a verbal intention is preferable provided the intention in the heart is present. Make the verbal intention in these words: *I am going to make Wudu in order to fulfil the commandment of Allah عَزَّوَجَلَّ and to attain purity.*

Recite ﴿بِسْمِ اللَّهِ﴾ as it is a Sunnah. Recite also ﴿بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ﴾. By its blessings, angels will continue to write reward as long as one is in the state of Wudu. (*Majma'-uz-Zawaid, vol. 1, pp. 513, Hadees 1112*) Now wash both hands up to the wrists three times (with the tap turned off), and do Khilal [i.e. pass the fingers of one hand through the gaps of the fingers of the other rubbing them together]. Use Miswak at least three times in the right, left, upper and lower teeth. Rinse the Miswak each time.

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Whilst using a Miswak, make the intention of cleaning the mouth for reciting the Holy Quran and making the Zikr of Allah عَزَّوَجَلَّ.’

(Ihya-ul-‘Uloom, vol. 1, pp. 182)

Now rinse your mouth three times with handfuls of water using the right hand (and turn the tap off each time), ensuring that the water reach all parts of the mouth each time. Gargle as well, if you are not observing Sawm ﴿صَوْمٌ﴾. Then sniff water three times with (half a handful of) water with the right hand up to the soft part of the nose (with the tap turned off each time). If you are not observing Sawm, sniff water up to the end of the soft nasal bone. Now clean the inside of the nose inserting the little finger of the left hand into the nostrils (with the tap turned off). Now wash the whole face three times in such a way that water must flow on every part of it from the top of the forehead (the part where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other. If you have a beard and are not in the state of Ihram, then do Khilal of the beard (with the tap turned off) by inserting the fingers into the beard from the neck-side and bringing them out towards the front.

Now first wash the right arm from the tips of the fingers up to and including the elbow three times and then wash the left arm in the same manner. It is Mustahab to wash up to the half of the upper part of the arm. Most people take a small amount of water in their hand and pour it over their arms towards the elbow three times. This involves the risk of water not flowing over the sides of the wrist and the arm. Therefore, wash arms as mentioned above. Now there is no need to pour a handful of water over the arms. In fact, doing this (without a Shar’i requirement) is a waste of water. Now wipe the head (with the tap turned off). Leaving the index fingers and thumbs, join the tips of the three fingers of both hands and place them on the skin or hair of the forehead. Take these fingers (pressing them gently) from the forehead all the way to the back of the neck without touching palms to the head. Then bring back the palms from the back of the neck to the forehead. During this, the index fingers and thumbs should not touch the head at all. Now pass the index fingers over the inside surface of the ears. Then pass the thumbs over the outer surface of the back of the ears, and insert the little fingers into the openings of the ears. Then wipe the back of the neck with the back of fingers of both

hands. Some people wipe the throat [i.e. the front of the neck], the forearms and wrists; this is not Sunnah. Make a habit of turning the tap off properly before wiping the head. To wipe the head with the tap turned on or turned improperly off resulting in water dribbling and going to waste is Israaf. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles.

It is Mustahab to wash feet up to the half of the shin three times. It is Sunnah to do Khilal of the toes of both feet. (The tap should be kept turned off during Khilal.) Its Mustahab method is to begin Khilal from the little toe of the right foot to its big toe using the little finger of the left hand, and then, doing Khilal from the big toe of the left foot to its little toe using the same little finger of the left hand. *(Common books)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, 'Whilst washing each body part during Wudu, one should hope that the sins of that body part are being washed away.' *(Ihya-ul-'Uloom, vol. 1, pp. 183; summarized)*

Leftover water of Wudu has cure for seventy diseases

The leftover water of the pot etc. one has made Wudu with is called the leftover water of Wudu. It is Sunnah to drink this water whilst standing and it also has cure for diseases. My master, A'la Hadrat, leader of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 575 and 576 of the fourth volume of referenced *Fatawa Razawiyyah*: Shari'ah requires that the leftover water of Wudu be respected and honoured. It is proven that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ drank this water whilst standing. Another Hadees states that drinking this water is cure for seventy diseases. *(Al-Firdaus, vol. 2, pp. 362, Hadees 3617)*

In these matters, this water is like Zamzam water. It is not appropriate to make Istinja with the leftover water of Wudu. Describing the manners of Wudu, the book 'Tanveer' states that one should drink the leftover water of Wudu whilst standing and facing the Qiblah. *(Tanveer-ul-Absaar, vol. 1, pp. 275)*

‘Allamah ‘Abdul Ghani Nabulusi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘I have experienced that when I fall ill, I get cure by means of the leftover water of Wudu. I have adopted this approach by relying on the perfect treatment advised by the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(*Rad-dul-Muhtar*, vol. 1, pp. 277) ﴿وَاللَّهُ سُبْحَنُهُ وَتَعَالَى أَعْلَمُ بِالصَّوَابِ﴾

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

All eight doors of Heaven open

It is stated in a Hadees, ‘Whoever makes Wudu properly and then looks towards the sky and recites Kalimah Shahadah, all 8 doors of Heaven are opened for him so that he may enter through any of the doors he likes.’ (*Sunan Daarimi*, vol. 1, pp. 196, *Hadees* 716)

Eyesight never gets weak

If a person looks towards the sky after making Wudu and recites Surah Al-Qadr, his eyesight will never become weak, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. (*Masa'il-ul-Quran*, pp. 291)

Excellence of reciting Surah Al-Qadr thrice after Wudu

One sacred Hadees mentions: If a person recites Surah Al-Qadr once after Wudu, he will be included in Siddiqueen and if he recites it twice he will be included in martyrs and if he recites it three times, Allah عَزَّوَجَلَّ will keep him with His Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام on the Day of Judgement. (*Jam'-ul-Jawami' lis-Suyuti*, vol. 7, pp. 251, *Hadees* 22817)

Du'a to be recited after Wudu

(With Salat-‘Alan-Nabi once before and after it.)

If a person recites the following Kalimat after he has made Wudu, these Kalimat will be sealed and be kept below the ‘Arsh and be given to the reciter on the Day of Judgement:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: O Allah (عَزَّوَجَلَّ)! You are Pure and all praises are for You. I testify that there is none worthy of worship except You. I seek forgiveness from You and I turn to You for repentance. (Shu'ab-ul-Iman, vol. 3, pp. 21, Raqm 2754)

Recite this Du'a after Wudu (with Salat-‘Alan-Nabi once before and after it).

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Translation: O Allah (عَزَّوَجَلَّ)! Make me amongst those who repent abundantly and make me amongst those who remain pure. (Sunan-ut-Tirmizi, vol. 1, pp. 121, Hadees 55)

Razavi bouquet with 40 Madani pearls

Accept the Razavi bouquet of forty very useful Madani pearls regarding Wudu etc. presented by A'la Hadrat, leader of the Ahl-e-Sunnah Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Your knowledge will immensely be increased, إِنَّ هَذَا اللهُ عَزَّوَجَلَّ. All of these Madani pearls are taken from page 613 to 646 of 'Fawa'id Jaleelah' contained in the fourth volume of referenced Fatawa Razawiyah:

1. One should not tightly close his eyes during Wudu. However, if anyone does so, his Wudu will still be valid. *(Ibid, pp. 613)*
2. If Wudu is made with lips tightly closed without rinsing the mouth, it will not be valid. *(Ibid, pp. 614)*
3. The water of Wudu will be placed onto the pan of good deeds on the Day of Judgement. (Remember! Using water in excess is Israaf.) *(Ibid)*
4. If Miswak is available, then cleaning the teeth with a finger is not sufficient to fulfil Sunnah and to gain reward. However, if Miswak is not available, then cleaning teeth with a finger or a coarse piece of cloth is sufficient to fulfil Sunnah. For women to clean teeth with herbal powder is sufficient even if Miswak is available. *(Ibid, pp. 615)*
5. If one is wearing a loosely fit ring, then washing the skin beneath it by moving the ring is Sunnah. If the ring is tightly fit and water cannot reach beneath it without

moving it, then washing the skin beneath the ring by moving it is Fard. The ruling applies to earring etc. as well. *(Ibid, pp. 616)*

6. To wash parts of the body by rubbing them thoroughly is Sunnah both in Wudu and Ghusl. *(Ibid)*
7. When washing the parts of body during Wudu, it is Wajib to wash them a little more than the minimum limit determined by Shari'ah so that there is no doubt about them being washed up to the Shari'ah-determined minimum limit. *(Ibid)*
8. To give up rinsing the mouth or sniffing water into the nose during Wudu is Makruh. One habitual of doing so will be a sinner. Those who do not rinse the mouth in such a way that every part of the mouth up to the throat is washed as well as those who only touch the handful of water to the nose without sniffing it are all sinners. If this mistake is made during Ghusl, then the Ghusl as well as the Salah will not be valid at all. One should always remember this ruling. *(Ibid)*
9. During Wudu, it is Sunnat-ul-Muakkadah to wash every part of the body completely three times. One habitual of missing it will be a sinner. *(Ibid)*
10. One should not make Wudu in a hurry. Instead, make it calmly and carefully. There is a common misconception that one should make Wudu like a young man [i.e. very quickly] and offer Salah like an old man [i.e. very slowly]. This is not correct about Wudu. *(Ibid, pp. 617)*
11. When washing the face, one should neither start by throwing water on the cheeks nor on the nose. Nor should he throw water on the forehead with force as all of them are the practices of the ignorant. What one should do is to pour water gently over the top part of the forehead so that it flows down up to the chin. *(Ibid, pp. 618)*
12. During Wudu, if the water dripping from the face falls over the arm – for example – and one makes it flow over the arm without washing it separately – Wudu will not be valid. As for Ghusl, the ruling is different. For example, the water poured over the head will purify all area it flows over. There is no need to wash that area with unused water. *(Ibid)*

13. If someone sits to perform Wudu but could not finish it owing to some hindrance, he will gain reward for every act he had so far done even if Wudu is incomplete and invalid. *(Ibid)*
14. One who had already intended to make half Wudu will not gain reward for those acts. Similarly, one sitting to make Wudu does not complete it without any valid reason should not deserve to be rewarded for all the acts he had done. *(Ibid)*
15. If so many drops of rain fall over the head of a person that one fourth part of it gets wet, Masah [wiping] will be valid even if he neither touched his head nor intended to do. *(Ibid, pp. 619)*
16. If dewdrops fall over the head uncovered, wetting one fourth part of it, wiping will be valid. *(Ibid)*
17. It is Makruh to make Wudu with so much hot or cold water which cannot be properly poured over the body, making it impossible to fulfil Sunnah. If any Fard is not fulfilled due to this water, Wudu will not be valid. *(Ibid, pp. 620)*
18. To use water purposelessly or to throw it away is Haraam. *(Ibid, pp. 621)* (Those throwing away leftover water of the glass or the jug after they or anyone else has drunk should repent and refrain from it in future.)
19. If yellowish fluid flows out of the navel, Wudu will become invalid. *(Ibid, pp. 622)*
20. If blood or pus flows inside the eye and has not flowed out of the eye, Wudu will remain valid. If it is wiped with a piece of cloth and the cloth is put into water, the water will not be impure. *(Ibid, pp. 624)*
21. If a wound is bandaged but the bandage is stained with blood etc. in so much quantity that it would have flown if the wound had not been bandaged, so Wudu will become invalid; otherwise neither Wudu will become invalid nor will the bandage get impure. *(Ibid)*
22. If one feels as if a droplet will come out of the penis or blood etc. flows within the penis, Wudu will remain valid unless the droplet comes out from the opening of the penis. If urine only appears at the opening of the penis, this will invalidate Wudu. *(Ibid)*

23. Non-pubescent [i.e. those who have not reached puberty] never lose their Wudu and Ghusl. They are advised to make Wudu and Ghusl in order that they learn manners, becoming habitual of Wudu and Ghusl. No Wudu-invalidating act invalidates their Wudu; nor is Ghusl Fard for them in case of intercourse. (*Ibid, pp. 633*)
24. If a person who is in the state of Wudu washes the clothes of his parents or washes fruits for them to eat or Masjid floor to earn reward, water will remain unused; even though these deeds are performed for Divine pleasure. (*Ibid, pp. 636*)
25. If a non-pubescent puts his pure hand or any other part of his body into water even when not in the state of Wudu, that water will still remain usable for Wudu. (*Ibid, pp. 637*)
26. To keep the body clean and to remove dirt are advised by Shari'ah, as Islam is based on cleanliness. If someone in the state of Wudu washes his body with the same intention, he will definitely be gaining reward; and water will remain unused. (*Ibid*)
27. Used water is pure and can be used to wash clothes with. However, Wudu cannot be made with used water. To drink used water or to knead the dough with it is Makruh (Tanzeehi). (*Ibid, pp. 637*)
28. If someone has stolen the water of anyone else or has taken it forcefully into his custody without permission, though Wudu will be valid with this water, this is Haraam. However, if someone has filled water from a well despite being forbidden by its owner, it is permissible to use this water. (*Ibid, pp. 650*)
29. It is better not to make Wudu with the water into which the jet or drops of used water have fallen. (*Ibid*)
30. In case of making Wudu during winter, if someone fears that he will feel uncomfortable and will get severe cold but there is no risk of any disease, then Tayammum is not allowed. (*Ibid, pp. 662*)
31. Satan spits and blows causing the Salah-offering person to suspect that he has passed a urine droplet and has broken wind. The ruling is that the Salah-offering person should not pay attention to this satanic whisper unless he is so sure that he can take an oath about his Wudu being invalidated. If Satan says, 'Your Wudu has been invalid'; he should reply in the heart, 'O Satan! You are a liar.' He should continue offering Salah. (*Ibid, pp. 697*)

32. It is Wajib to protect Masjid from anything disgusting even if it is pure, such as saliva, phlegm, spittle, mucus, watery nasal discharge, Wudu water. *(Ibid, pp. 706)*
33. **Admonition:** After making Wudu, some people wipe their face and arms with their hands and then jerk their hands in Masjid [causing the drops of water to fall onto the Masjid-floor]. This is Haraam and impermissible. *(Ibid)*
34. To urinate into water is absolutely Makruh even if he is in river water. *(Ibid, pp. 725)*
35. If some impurity is lying anywhere, it is Makruh to recite the Holy Quran there. *(Ibid, pp. 727)*
36. To waste water is Haraam. *(Ibid, pp. 728)*
37. To waste wealth is Haraam. *(Ibid, pp. 728)*
38. To make Wudu and Ghusl with Zamzam water is quite permissible. If one has used clods (after urination etc.) it is Makruh to wash the excretory organ etc. with Zamzam water. Washing impurity off excretory organs with Zamzam water (for example, washing the urinary organ after urination with Zamzam water without drying it with a tissue paper) is a sin. *(Ibid, pp. 742)*
39. The Israaf that is impermissible and sin can take place in the following two conditions: (1) To spend something on a sin. (2) To waste wealth purposelessly. *(Ibid, pp. 743)*
40. If some people give a funeral bath to a deceased person in order to teach it to others without intending to give the funeral bath, the deceased person will get pure and Fard will also be considered to have been fulfilled by living people. The action of giving the funeral bath is sufficient. However, no reward will be granted without intention. *(Ibid, pp. 707)*

Deen ki baatayn rahun sunta sunata Ya Khuda

Aur rahun is per 'amal karta karata Ya Khuda

Translation: May I continue to learn and preach religion, O Almighty. May I continue to act what I preach and motivate others, O Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

In order to learn essential rulings about Wudu, do read the 63-page booklet ‘*Wudu ka Tareeqah*’ [Method of Wudu] (Hanafi) contained in the book ‘*Namaz kay Ahkam*’ [Laws of Salah].

When is it Fard to prevent sinner from sin?

Dear Islamic brothers! No doubt it is a reward-reaping act and a privilege to deliver a Sunnah-inspiring speech but one should keep it in mind that delivering a religious speech is usually a Mustahab deed. If anyone does not do it, he will not be a sinner. On the contrary, if he sees anyone committing a sin and there is strong chance that the sinner will give up the sin if advised, then it is a greater reward-reaping act to prevent the sinner from the sin than to deliver even many hours long speech. This is because preventing the sinner is Fard in this case and one not preventing such a sinner from the sin is himself a sinner and deserving of the torment of hellfire.

It is stated on page 615 of the third volume of the book *Bahar-e-Shari’at* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A legendary and leading scholar of Shari’ah and Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: If there is a strong chance that they (i.e. evildoers) will follow his advice refraining from evil in case of being advised by him, then it is Wajib for him to fulfil the obligation of ﴿أَمْرٌ بِالْمَعْرُوفِ﴾ (i.e. to enjoin good.) For him (i.e. one who sees anyone doing any evil act in the above condition) to avoid (preventing the evildoer from evil) is not permissible.

Jo nayki ki da’wat ki dhoomayn machaye

Mayn dayta hoon us ko Du’a-e-Madinah

Translation: I make the prayer of Madinah for the one who propagates and popularizes the call to righteousness. (Wasail-e-Bakhshish, pp. 152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sins would appear to Imam-e-A'zam

It is stated on page 12 of the 308-page book 'Islami Behno ki Namaz' [Salah for Islamic Sisters] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna 'Allamah 'Abdul Wahhab Sha'rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in the Wudu area of the Jami' Masjid in Kufa where he saw a young man making Wudu. Drops of water used in Wudu were dripping from his body. The Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Son! Repent of disobeying your parents.' The young man instantly replied, 'I repented.' Then, seeing drops of water dripping from the body of another man, the Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'O my brother! Repent of fornication.' The man replied, 'I repented.' Then, seeing the drops of water dripping from the body of another person, the Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'Repent of drinking, songs and music.' He replied, 'I repented.'

Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was blessed with the power of Kashf (spiritual insight) and was able to see the faults of people. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Du'a to Allah عَزَّوَجَلَّ to take back the power of Kashf from him. Allah عَزَّوَجَلَّ accepted his Du'a and henceforth he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was no longer able to see the sins of people being washed away during Wudu. (*Al-Meezan-ul-Kubra*, vol. 1, pp. 130)



How is it to know about faults of others deliberately?

Dear Islamic brothers! You may have realized that the religious guide of millions of Hanafi Muslims, Imam-e-A'zam Sayyiduna Imam Abu Hanifah Nu'man Bin Saabit رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would see the sins of people being washed away during Wudu. It was indeed a great saintly-miracle of him. However, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not like becoming aware of the faults of others and deliberately lost this power by means of prayer. This parable also contains a lesson for those who adore and admire the Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but still try to discover the faults of others by cross-questioning.

Remember! Deliberately knowing about the fault of a Muslim without a Shari'ah-approved reason is a sin and a Haraam act leading to Hell. Here is Ayah 12 of Surah Al-Hujurat, part

26 with its translation from page 950 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

And do not seek faults.

وَلَا تَجَسَّسُوا

[*Kanz-ul-Iman (Translation of Quran)*] (Part 26, Surah Al-Hujurat, Ayah 12)

Two reasons of it being Haraam to show mistake of 'Aalim

If the fault is disclosed to someone in such a way that he becomes aware that this is the fault of so-and-so person, then it is another sin. If the fault of an Islamic scholar is revealed in this way, it will be an even more severe sin.

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in his book *Kimiya-e-Sa'adat* (كيمياء سعادته): To reveal the mistake of an Islamic scholar is Haraam for two reasons. First it is backbiting and second it will encourage other people to do the same (i.e. they will also make the same mistake openly). Moreover, Satan will also provoke such a person (who makes this mistake), saying 'You (also do this and that) because you are not more pious than so-and-so scholar.' (*Kimiya-e-Sa'adat*, vol. 1, pp. 410)

The more people he will inform about the fault, the more sins will be increased. A Muslim should refrain from knowing about the faults of people. If anyone tells him about it, he should not listen to it. If he notices or knows the fault of anyone, he should cover it up. He should not disclose it to anyone without a Shari'ah-approved reason.

Three saying of Mustafa ﷺ about concealment of faults

Here are three saying of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about concealment of faults:

1. One who conceals the fault of his Muslim brother, Allah عَزَّوَجَلَّ will conceal his fault on the Day of Judgement. And one who discloses the fault of his Muslim brother, Allah عَزَّوَجَلَّ will disclose his fault even causing him to be humiliated in his own home. (*Sunan Ibn Majah*, vol. 3, pp. 219, Hadees 2546)
2. One who removes the trouble of any Muslim, Allah عَزَّوَجَلَّ will remove his trouble from among the troubles of the Day of Judgement. And one who conceals the fault

of any Muslim, the Almighty Who is Sattaar ﴿سَاطِرٌ﴾ will conceal his fault on the Day of Judgement. (*Sahih Muslim, pp. 1394, Hadees 6580*)

3. One who conceals the fault of his brother after he has noticed it will be made to enter Heaven. (*Musnad 'Abd Bin Humayd, pp. 279, Hadees 885*)

59 Examples of finding faults

The examples being presented here contain fault-finding, backbiting, false-blaming and unlawfully forming negative opinion etc. The rulings of most of the following examples depend upon the intention. For example, if someone is going to hire a person or form a partnership with him or a marriage relationship with him, then there is no sin in getting essential information about him. In fact, it is Wajib for the one being consulted about such a matter to tell the truth. However, if information is not being obtained for such a matter, one should get deserving of Heaven by concealing faults rather than pave the way towards Hell by backbiting and false blaming. Normally, people do not have such an intention when finding faults about others by cross-questioning. They ask questions pointlessly, sometimes, becoming sinner and causing the replying person to become sinner as well.

1. If a person lives in a rented home, someone asks him, 'Which type of a person is the landlord?' Although this question is not considered to be a sin itself, it can lead to many sins. For example, the tenant replies, '*He is a dishonest, ill-mannered and a miserly person.*' That way, the tenant has disclosed three faults of the landlord. If the landlord really has these faults, these will be considered three acts of backbiting, otherwise, false blaming. If someone asks the above question merely to know the faults of the landlord, so this is the act of fault-finding which is a sin and a Haraam act leading to Hell.
2. If a person rents a house out, someone asks him, 'Which type of a person is the tenant?' Although this question is not also considered to be a sin itself, it can lead to many sins. For example, the landlord replies, '*He is a very cunning person, and never pays the rent in time. He has spoiled the beauty of my house in the name of unnecessary renovation.*' That way, the landlord has disclosed three faults of the tenant. If the tenant really has these faults, these will be considered three acts of backbiting, otherwise, false blaming.

3. 'Is your new servant working properly or not?' To ask this question without a Shar'i reason also indicates fault-finding. There is a high risk that the replying person may become sinful by giving such remarks about the servant as, '*He is a work-shy person and earns Haraam*' etc.
4. You often have late nights. Do you offer Salat-ul-Fajr or not?
5. Do you offer Salah or not?
6. Does your father offer Salah or not?
7. You have not yet worn new clothes? Have you offered Eid Salah or not?
8. To ask someone in the month of Ramadan, 'You look very fresh-faced today. Have you kept Sawm today or not?'
9. How many Siyam have you kept during this Ramadan?
10. Did you miss any Taraweeh Salah?
11. Do you pay complete Zakah or not?
12. Is your wife a nice lady?
13. Does she quarrel with you? (Similar questions when asked about 'husbands' by women will come under the category of 'fault-finding'.)
14. To ask the mother of a married girl, 'Is the mother-in-law of your daughter a nice lady or not?'
15. Is she a quarrelsome woman?
16. She gives food to your daughter or not?
17. Does she annoy your daughter?
18. Does she poison the mind of her son against your daughter?
19. Does the divorced sister-in-law of your daughter living in home cause problems?
20. To ask a mother after her son has been married, 'Does your son look after you anymore?'
21. Does he still give his monthly wage to you as he used to do or he now gives it to his wife?

22. Has your daughter-in-law had your son in the palm of her hand by using black magic?
Is your daughter-in-law a nice girl?
23. Does she use amulets?
24. Is she a fast talker?
25. Does she treat you with respect or not?
26. That day, the sound of a violent argument was coming from the home of so-and-so person? Who were quarrelling?
27. Yes. Her husband is a cruel man? Does he beat her?
28. To ask the bridegroom, 'Is your father-in-law a miser? Has he given a good dowry?'
29. That day, you went to the home of in-laws dressed in all your finery [i.e. elegant clothes, etc.] Did they treat you as a guest or not?
30. Did they give you the VIP treatment or not?
31. To a married Islamic brother, 'Does the mother of your children offer five times Salah or not?'
32. Does she observe veil with your brothers or not?
33. Does she wander without veil?
34. Is your boss a nice person or not?
35. Is he a miser?
36. Is he an ill-mannered person?
37. Does he swear at his employees?
38. To ask students unnecessarily, 'How does so-and-so teacher teach?'
39. Do students understand what he teaches or not?
40. To ask someone who had been a guest somewhere, 'Do you enjoy hospitality or not?'
41. Are they hospitable or not?

42. Which type of a person do you think is the new Nigran of so-and-so Halqah Mushawarat of Dawat-e-Islami?
43. Does he rebuke Islamic brothers?
44. To ask the Nigran, 'Does so-and-so preacher obey you, or goes his own way?'
45. So-and-so has been removed from the organizational responsibility? Does he have a weak character?
46. So-and-so teacher or administrator has been fired? What wrong did he do?
47. To ask a preacher, 'Tell truthfully! Have you delivered today's speech to get fame or Divine pleasure?'
48. To ask a Na'at reciter who skipped a Na'at-gathering, 'You did not come to so-and-so Na'at-gathering because you knew that they would give you nothing.'
49. Do you watch only Madani Channel or you also watch sinful programs on other channels?
50. Do you watch movies and dramas?
51. So-and-so official has solved your problem for free or he has received money from you?
52. You got injured as a result of a collision with so-and-so vehicle. Was it your fault or his?
53. So-and-so doctor examined you carefully or he just received fee from you?
54. To a friend who has divorced his wife, 'Why have you divorced her?' (This question normally opens the door of many sins?)
55. (To ask pointlessly) Which type of a person is so-and-so shopkeeper?
56. Is he a fraudster?
57. Does he palm off overpriced items on customers?
58. He appears to be a naive person. You know him better; is he quarrelsome?
59. Which type of a person is your new neighbour? Stay away from him. He does not seem to me a good person.

*Kisi ki khamiyan daykhayn na mayri ankhayn aur
Sunayn na kaan bhi 'aybaun ka tazkirah Ya Rab*

Translation: O Allah عَزَّوَجَلَّ! May I neither see nor listen to the faults of anyone!

(Wasail-e-Bakhshish, pp. 99)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sweet conversation caused transformation

Dear Islamic brothers! In order to give up the disgusting habit of asking useless questions and finding faults of others, to develop the mindset of tactfully changing the topic of conversation if someone begins to talk about the faults of anyone, to grow enthusiasm for breaking the bad habit of disclosing faults, to yearn to protect oneself and others from backbiting, tale-telling and unlawful negative opinion, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political religious movement for the preaching of Quran and Sunnah. Continue to yearn for the protection of your faith. Keep offering Salah regularly and acting upon Sunnah. Lead your life following Madani In'amaat. In order to remain steadfast, fill in the booklet of Madani In'amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality within the first ten days of each Madani month. For the accomplishment of the Madani aim, i.e. 'I must strive to reform myself and the people of the entire world', travel every month with at least a 3-day Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

Here is a summary of a piece of writing received from an Islamic brother from Bab-ul-Madinah (Karachi): Far away from the companionship of virtuous people, I was stuck in the deep mire of sins. I used to spend my days and nights in evils. One day, I met a devotee of Rasool and a preacher of Dawat-e-Islami in my area. Saying Salam to me and shaking hands with me, he introduced himself very warmly and asked my name etc. Making an individual effort and attempting to accomplish the Madani aim, i.e. 'I must strive to reform myself and the people of the entire world' he began to motivate me to

perform good deeds and to refrain from misdeeds. He also told me about the amazing and miraculous blessings of the Sunnah-inspiring speeches delivered in the Madani environment of Dawat-e-Islami. His sweet conversation caused a transformation in my heart, inspiring me to join the fragrant Madani environment of Dawat-e-Islami forever. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*! By the blessing of the Madani environment, I have developed a liking for good deeds and hatred for sins. I am now regular with Salah and careful to fulfil the rights of Allah *عَزَّوَجَلَّ* as well as those of people.

*Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn
Doob sakti hi nahin maujon ki tughyani mayn
Jis ki kishti ho Muhammad ki nighbani mayn*

*Success lies in gentleness and easiness
Unwisdom turns even success into failure
The ship which Muhammad ﷺ saves,
Cannot sink in violent sea-waves*

Importance of gentleness

Dear Islamic brothers! 'Sweet words' really produce a very profound effect even melting a heart of stone. Therefore, one should always make the individual effort with gentleness. Stated here is a Hadees taken from page 572 of the third volume of the 1197-page book *Bahar-e-Shari'at* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'One deprived of gentleness was deprived of goodness.'

(Sahih Muslim, pp. 1398, Hadees 2592 [75])

*Ilahi husn-e-akhlaq aur narmi ki sa'adat day
Gunahaun per nadamat day, sadaaqaat day sharafat day*

Translation: O Almighty! Bestow upon me the privilege of good manners, gentleness, truthfulness, niceness and shamefulness for sins.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Conveying call to righteousness to Pharaoh with gentleness

If any Islamic brother or sister of Dawat-e-Islami is hot-tempered, ill-mannered and peevish [i.e. annoyed by minor things], they are not likely to achieve success. Hence improve your character. It is vital that the one yearning to perform the Madani activities of Dawat-e-Islami should have great tolerance. Unreasonable harshness often results in failure, making it very difficult to achieve even an easily achievable task. Try to realize the importance of gentleness by reading the following parable. It is narrated that a person once pointed out the mistake of Mamoon-ur-Rasheed in a very harsh manner, so Mamoon-ur-Rasheed said: O young man! When Allah ﷻ sent the person who was better than you to the person who was worse than me, so Allah ﷻ ordered him to talk gently. That is, when Allah ﷻ sent Sayyiduna Musa and Sayyiduna Haroon عَلَيْهِمَا السَّلَام (who were better than you) to Pharaoh (who was worse than me) so Allah ﷻ said:

And speak to him courteously.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, Ayah 44)

(Ithaf-us-Sadah Iiz-Zabeedi, vol. 8, pp. 104; summarized)

How is to hand over a drinker to police?

Sayyiduna Abu Haysam رَضِيَ اللَّهُ تَعَالَى عَنْهُ was a scribe of Sayyiduna ‘Uqbah Bin ‘Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was a blessed companion. The former once asked the latter, ‘My neighbours drink wine, so I want to have them arrested?’ Sayyiduna ‘Uqbah Bin ‘Aamir رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Do not do that. Preach and advice them.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘I forbade them but they do not refrain from it. So I want to get them arrested.’ Listening to it, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: Do not do that. I have certainly heard the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘One who concealed the fault of anyone, it is as if he resurrected the girl buried alive in the grave.’ (Al-Ihsaan Bittarteef Sahih Ibn Habbaan, vol. 1, pp. 367, Hadees 518)

Dear Islamic brothers! No doubt drinking is a very serious and severe sin. However, if anyone drinks wine secretly, it is obligatory to conceal this fault of him. One can obviously convey the call to righteousness to the drinker, trying to motivate him to repent of it.

1. Wine turned into vinegar

Dear Islamic brothers! Destructiveness awaits the drinker in the world as well as in the Hereafter. He should repent of it. Presented here are two amended and admonitory parables taken from the 132-page book ‘*Taubah ki Riwayaat-o-Hikayaat*’ [i.e. Narrations and Parables of Repentance] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Leader of the believers, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ was once passing through a street of Madinah Munawwarah when he رَضِيَ اللَّهُ تَعَالَى عَنْهُ came across a young man who was hiding something under his clothes. Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked, ‘O young man! What are you holding under your clothes?’ The young man had a bottle of wine. He could not tell what he was hiding. He made Du’a to Allah عَزَّوَجَلَّ in his heart, ‘O Allah عَزَّوَجَلَّ! Do not disgrace and humiliate me in front of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Conceal my crime in his presence. I repent and intend never to drink wine.’ (Praying to Allah عَزَّوَجَلَّ) the young man said, ‘O leader of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهُ! I am holding (a bottle of) vinegar.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Show it to me.’ As he showed and Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ saw the bottle, it was really vinegar. (*Mukashafa-tul-Quloob*, pp. 27-28)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Drinking youth became friend of Allah

سُبْحَنَ اللَّهُ عَزَّوَجَلَّ! How wonderful repentance is! By its blessing, wine turned into vinegar. Listen to another parable of a drinking young man who gained a very high rank by virtue of repentance. Sayyiduna ‘Utba-tul-Ghulam رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was a young man and was a notorious sinner and drinker (before repentance). One day, he attended the gathering of Sayyiduna Hasan Basri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ who was commenting on the following blessed Ayah:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has not the time come for the believers that their hearts should be humble for the remembrance of Allah?

[*Kanz-ul-Iman (Translation of Quran)*] (Part 27, Surah Al-Hadeed, Ayah 16)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ delivered so effective and emotive speech that attendees were moved to tears. Standing up, a young man said, ‘O my master! Will Allah عَزَّوَجَلَّ accept the repentance of a big sinner like me, if I repent?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Of course. Allah عَزَّوَجَلَّ will accept your repentance.’ When Sayyiduna ‘Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ heard it, he began to scream with his body trembling and face turning pale. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then fell down, unconscious. After he regained consciousness, Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ approached him and recited these couplets:

يَا شَابًّا لِرَبِّ الْعَرْشِ عَاصِي أَتَدْرِي مَا جَزَاءُ ذَوِي الْمَعَاصِي

Translation: O young man who has disobeyed the Creator of ‘Arsh! Do you know what torment awaits sinners?

سَعِيرٌ لِلْعَصَاةِ لَهَا زَفِيرٌ وَغَيْظٌ يَوْمٍ يُؤْخَذُ بِالنَّوَاصِي

Translation: For sinners is thundering Hell. They will incur wrath on the day when they will be caught with foreheads.

فَإِنْ تَصْبِرْ عَلَى التَّيْرَانِ فَاعْصِهِ وَإِلَّا كُنْ عَنِ الْعِصْيَانِ قَاصِي

Translation: If you can bear the heat of fire, then commit sins. Otherwise, give up sins.

وَفِيمَا قَدْ كَسَبْتَ مِنَ الْخَطَايَا رَهْنَتْ النَّفْسَ فَاجْهَدْ فِي الْخَلَاصِي

Translation: You have been stuck in the mire of sins. Now strive for salvation.

‘Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was under overwhelming emotions. After he recovered, he asked: O Shaykh! Will the Merciful Creator عَزَّوَجَلَّ accept the repentance of a despicable person like me? He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Why not? Allah عَزَّوَجَلَّ accepts the repentance and remorse of His sinful bondman.’ Sayyiduna ‘Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then made three prayers:

1. O my Allah **عَزَّوَجَلَّ**! If you have accepted my repentance, forgiving my sins, then bestow upon me such a high level of intellect and memory that I learn by heart whatever religious knowledge and Holy Quran I hear.
2. O Allah **عَزَّوَجَلَّ**! Bestow upon me a pleasant voice which melts even a heart of stone by means of the recitation of the Holy Quran.
3. O Allah **عَزَّوَجَلَّ**! Bestow upon me Halal sustenance by such means which I cannot even think about.

All of his three prayers were answered. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was blessed with a very strong memory. When he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** recited the Holy Quran, sinners would repent by listening to his recitation. Every day, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would find a bowl of meal and two loaves of bread at his home. No one knew who would bring these things. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** passed away in the same condition. (*Mukashafa-tul-Quloob*, pp. 28-29)

May Allah **عَزَّوَجَلَّ** have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reform of gold ring-wearing person

Our pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِم** would attempt to reform their visitors. Given below is a summary of an excerpt taken from page 309 of the 561-page book ‘*Malfuzaat A’la Hadrat*’ [i.e. Pieces of Advice from A’la Hadrat] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: After Salat-ul-‘Asr, the atmosphere was very pleasant. People from near and far were present in the court of the reviver of religion A’la Hadrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** and were illuminating their hearts by beholding and meeting a true devotee of Rasool. A man who was wearing a gold ring also came. Fulfilling the obligation of preventing evil, A’la Hadrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said, ‘It is Haraam for men to wear gold [ring]. A man can only wear a gem-studded silver ring weighing less than 4 grams and 374 milligrams. If a man wears a ring made of gold, copper, brass etc.; or he wears a silver ring weighing 4 grams and 374 milligrams or more than it; or he wears many rings even if collectively weighing less than 4 grams and 374 milligrams, then the Salah he offers will be Makruh Tahreemi. It is Wajib to repeat it.’

(Derived from: *Malfuzaat A’la Hadrat*, pp. 309)

Islamic jurists رَحْمَةُ اللهِ تَعَالَى have stated: If there is some defect in the deed that must be performed by bondmen and hence the deed is performed again in order to remove the defect, this repetition is called ‘Tadah’. (*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 629*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



If only we would prevent others from sins!

If only we slaves of A’la Hadrat would also remain alert about conveying the call to righteousness and preventing people from sins! Remember! If a man is wearing an impermissible ring or a gemless metal ring or a chain made of any metal around his neck, and there is a strong chance that he will accept the advice if prevented, so it is Wajib for the one seeing him to prevent him. Not preventing him is a sin. Let me first present two Ahadees, in this context, from page 424 of the 3rd volume of the 1232-page book *Bahar-e-Shari’at* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. The Ahadees will be followed by some more Madani pearls of the call to righteousness about finger-ring.

1. Gold ring or flame of fire

It is stated in the book *Sahih Muslim* that Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once saw a person who was wearing a gold ring. Taking off the ring from his finger, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ threw it away, saying, ‘Does anyone keep a flame in his hand?’ After the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left, someone said to the person, ‘Pick up your ring and use it in some other way (instead of wearing). He said, ‘By Allah عَزَّوَجَلَّ I will never take it, whereas the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has thrown it away.’ (*Sahih Muslim, pp. 1157, Hadees 2090*)

2. Jewellery of idols and Hell-dwellers

It is stated in the books *Sunan-ut-Tirmizi*, *Abu Dawood* and *Sunan Nasa'ee* that Buraydah رضي الله تعالى عنه has narrated that a person was wearing a brass ring. The Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم said, 'What is the matter? You smell of an idol!' He threw the ring away. He then came again while wearing an iron-ring. He صلى الله تعالى عليه وآله وسلم said, 'What is the matter? You are wearing the jewellery of Hell-dwellers.' The person threw it also away and humbly asked, 'O Rasoolallah صلى الله تعالى عليه وآله وسلم! Which kind of ring should I make?' He صلى الله تعالى عليه وآله وسلم said, 'Make a silver [ring] and do not complete one Misqal (i.e. its weight must be less than 4 grams and 374 milligrams).

(Sunan Abu Dawood, vol. 4, pp. 122, Hadees 4223)

19 Madani pearls regarding ring

1. It is Haraam for men to wear a gold ring. The Noblest Rasool صلى الله تعالى عليه وآله وسلم has forbidden wearing a gold ring. *(Sahih Bukhari, vol. 4, pp. 67, Hadees 5863)*
2. It is Haraam to have a (non-pubescent) boy wear the jewellery made of gold and silver, and the one having the boy do so will be a sinner. Likewise, it is also not permissible to apply henna unnecessarily to the hands and feet of boys. A woman can apply henna to her hands and feet, but she will be a sinner if she applies it to a boy. *(Bahar-e-Shari'at, vol. 3, pp. 428; Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 9, pp. 598)* There is no harm in applying henna to the hands and feet of non-pubescent girls.
3. (For men) the iron-ring is the jewellery of the damned (i.e. the Hell-dwellers). *(Sunan-ut-Tirmizi, vol. 3, pp. 305, Hadees 1792)*
4. It is permissible for men to wear only a masculine ring i.e. the one with only one gem. If there is more than one gem or there are many gems, then it will not be permissible for men even if it is made of silver. *(Rad-dul-Muhtar, vol. 9, pp. 597)*
5. It is not permissible [for men] to wear a ring without a gem because a gemless ring is not actually considered a ring.

6. It is permissible to wear the ring inscribed with Huroof-e-Muqatta'at [the letters in the beginning of some Quranic Surahs] but it is not permissible to wear or touch such a ring without Wudu. Likewise, it is not also permissible for the one shaking hands with such a ring-wearing person to touch it without Wudu.
 7. Similarly, it is not permissible for men to wear more than one (permissible) ring or (one or more than one) gemless rings because a gemless ring is not actually considered a ring. Women can wear gemless rings. (*Bahar-e-Shari'at*, vol. 3, pp. 428)
 8. Even without the need of using the ring as a stamp, it is permissible to wear a silver ring that weighs less than 4.5 Masha (i.e. 4 grams and 374 mg) and that has only one gem. However, for the one who does not need to use it as his official stamp, it is preferable not to wear even the permissible ring. As for the one who needs to use it as his official stamp, not only is it permissible but also a Sunnah to wear such type of ring for the very same purpose. However, if somebody wears it displaying arrogance or adopting feminine style or with any other evil intention, then it will not be permissible to wear even a beautiful dress, let alone the ring. (*Fatawa Razawiyyah*, vol. 22, pp. 141)
 9. It is preferable to wear a ring on the occasions of Eid¹ but men can wear only the permissible one.
 10. To wear a ring is a Sunnah only for those who need to use it as an official stamp such as the king, the Qadi and the Mufti stamping Fatawa (with the ring). Except for these people, it is not Sunnah for those not needing to use it as an official stamp though it is permissible to wear it. (*Fatawa 'Aalamgiri*, vol. 5, pp. 335)
- Rings are no longer used as stamps but rather a particular stamp is used for this purpose. Therefore, it is no longer a Sunnah to wear a ring even for the Qadi etc. who do not need to use it as a stamp.
11. Men should wear the ring in the way that the gem remain towards the palm while women should keep the gem towards the back of the palm. (*Al-Hidayah*, vol. 4, pp. 367)

¹ Bahar-e-Shari'at, vol. 1, pp. 779, 780

12. A gemless silver 'ring' is typical of feminine ornament and, for men, it is Makruh (Tahreemi, impermissible and sin). (*Fatawa Razawiyyah, vol. 22, pp. 130*)
13. Women can wear as many silver and gold rings as they like whether with or without a gem. For them is no limit on the weight of silver and gold and on the number of gems.
14. If an iron ring is plated with silver so that the iron is not visible at all, then it is not prohibited (both for men and women) to wear such a ring. (*Fatawa 'Aalamgiri, vol. 5, pp. 335*)
15. One can wear the ring on any hand but should wear it on the little finger.
(*Rad-dul-Muhtar, vol. 9, pp. 596*)
16. It is also impermissible and a sin for men to wear a metal bracelet related to Mannat or *Dam*.
17. Likewise, it is not permissible to wear a gemless ring made of silver or any other metal or a steel ring brought from Madinah Munawwarah رَاوَهَا اللَّهُ شَرْكَاءَ تَعْظِيْمًا or Ajmer.
18. It is not also permissible for men to wear a gemless ring made of silver or any other metal, to which *Dam* has been made, for the cure of piles and other diseases.
19. If an Islamic brother is wearing a metal-made bracelet or gemless ring or chain or any type of impermissible ring, it is obligatory for him by Shari'ah to take them off immediately, to repent to Allah عَزَّوَجَلَّ and to make a firm intention of not wearing them any longer. Do not also give it to any other Islamic brother to wear.

Ker lay taubah Rab ki rahmat hay bari

Qabr mayn warnah saza hogi kari

Repent as the mercy of Allah عَزَّوَجَلَّ is immense

Or else torment in the grave will be intense

(*Wasail-e-Bakhshish, pp. 667*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Admission to Jami'a-tul-Madinah

In order to have enthusiasm for protecting oneself as well as others from impermissible rings etc., to break the habit of sins, to become and to make others become pious, and to enhance enthusiasm for greatly propagating and popularizing the call to righteousness, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political religious movement for the preaching of Quran and Sunnah. Continue to yearn for the protection of your faith. Keep offering Salah regularly and acting upon Sunnah. Lead your life following Madani In'amaat. In order to remain steadfast, fill in the booklet of Madani In'amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality on the first date of each Madani month. For the accomplishment of your Madani aim, i.e. *'I must strive to reform myself and the people of the entire world'*, travel every month with at least a 3-day Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

Here is a summary of a piece of writing received from an Islamic brother from Pindigheb (Punjab Pakistan): Before joining the Madani environment of Dawat-e-Islami, I did not use to offer Salah. Stuck in the deep mire of sins, I used to waste my time by eagerly watching films and dramas and listening to songs and music on TV at my home. I was guided to the path of repentance in 1429 AH, i.e. 2008 when I happened to watch the Madani Channel while watching other channels. Madani Channel captured my attention. I liked it very much and began to watch only Madani Channel.

By the blessing of watching the Madani Channel, I began to get closer to the Madani environment. During the last ten days of Shawwal-ul-Mukarram 1429 AH, the international Sunnah-inspiring Ijtim'a' of Dawat-e-Islami was telecast live on the Madani Channel. In the last session of the Ijtim'a', a heart-rending speech titled 'Consequences of Cruelty' was delivered by a preacher. We all trembled with Divine fear to have heard it and anxiously repented of sins on the spot.

رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! All of us became disciples of Sayyiduna Ghaus-e-A'zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, becoming Qaadiri Razavi. By the grace of Allah عَزَّوَجَلَّ, a Madani revolution was caused in our family. By the blessing of the individual effort, our relatives also joined the Madani

environment and became disciples in the Order of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. At the time of writing this parable of mine, I have taken admission to a branch of Jami'a-tul-Madinah run by Dawat-e-Islami in order to collect the Madani pearls of religious knowledge by doing Dars-e-Nizami.

Ay gunahaun kay mareezo! Chahtay ho ger shifa

On kertay hi raho tum Madani Channel ko sada

Is mayn 'isyan say hifazat ka bahut saaman hay

إِنْ شَاءَ اللهُ, Khuld mayn bhi dakhilah aasan hay

Madani Channel mayn Nabi ki Sunnataun ki dhoom hay

Is liye Shaytan la'een ranjoor hay maghmoom hay

Translation: O patients of sins! If you want to get cured, keep watching Madani Channel. Against sins, it will provide great protection, paving the way for Heaven, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ. Madani Channel popularizes the Sunnah of Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, disheartening and dejecting Satan. (Wasail-e-Bakhshish, 606)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Aim of life

Dear Islamic brothers! You should also listen to the Sunnah-inspiring speech 'Zulm ka Anjam' [i.e. Consequence of Cruelty] at least once which has inspired the household to do repentance. Not only can you buy its VCD from Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami but can also listen to it at www.dawateislami.net. You can also get its booklet titled 'Consequences of Cruelty' from Maktaba-tul-Madinah and read it. In fact, one should buy it in bulk and distribute them for the Isal-e-Sawab of his deceased relatives.

The above Madani parable also shows that Madani Channel does what even a preacher cannot do, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. In other words, countless people in our society are stuck in the mire of sins. They neither attend Masjid nor Sunnah-inspiring Ijtimas; nor are they

inclined to meet and adopt the company of Islamic scholars, pious bondmen of Allah, bearded and turbaned devotees of Mustafa who have Madani appearance. It is Madani Channel that makes such people realize the real aim of their life, bringing the fortunate ones in the court of Allah ﷺ and offering them a beverage of love for Beloved Rasool ﷺ. Certainly, we have been sent in the world with a particular purpose, i.e. we have not come here to enjoy pleasures and luxuries. Instead, we have been sent here to perform worship. After the period of our life comes to an end, we will be captured by death at a predetermined time regardless of whether or not we are willing to meet our death. No one knows how many thousand years we will have to remain buried in the dark grave. Then we will be resurrected on the Day of Judgement to face accountability of our deeds. Stated below is the 115th Ayah of Surah Al-Mu'minoon with its translation from page 647 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷺ has said in part 18 of the Holy Quran:

اَلْخَسِيْثُ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنْتُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾

So do you understand that We have created you in vain, and you are not to return to Us?

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu'minoon, Ayah 115)

Commenting on the above Ayah, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: And (do you) not have to be resurrected in the Hereafter to face the consequences of your deeds? In fact, We have created you for worship so that We make it obligatory for you to perform worship and give you the requital, i.e. reward for good deeds and punishment for bad ones when you return to us in the Hereafter. (*Khaza'in-ul-'Irfan*)

Dear Islamic brothers! All of us should continue to attempt to accomplish the real aim of our life, refraining from sins and performing reward-reaping deeds. Keep watching and making others watch Madani Channel as watching and inviting others to watch the serials of Madani Channel with good intentions is a Divine pleasure-earning deed leading to Heaven. Always remember your death. Even the bridegroom enjoying the

marriage ceremony and the bride sitting on the attractively adorned marriage bed can be captured by death.

*Boli khalwat mayn ajal dulha dulhan say waqt-e-‘aysh
Hay tumhayn bhi qabr kay goshay mayn sona aik din*

Translation: Death said to the bridegroom and the bride at the time of happiness. One day, you will have to sleep in your grave.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Even stamping on the floor of Masjid is forbidden

My master, the leader of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had immense enthusiasm for the call to righteousness! He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would never miss any opportunity of reaping the reward of call to righteousness. The caliph of A’la Hadrat ‘Allamah Maulana Mufti Zafaruddin Bihari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: A person known as ‘Nawab Sahib’ came to Masjid to offer Salah and dropped his walking-stick carelessly on the floor of Masjid whilst standing. Attendees heard the sound of the falling of the stick. (Conveying the call to righteousness) A’la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Nawab Sahib! Even stamping on the floor of Masjid is forbidden, let alone dropping the stick so forcefully!’ In my presence, Nawab Sahib promised, ‘I would never do it again, إِنَّهُ شَاءَ اللَّهُ عَزَّوَجَلَّ.’

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Keep mobile phone on silent mode in Masjid

Dear Islamic brothers! It is obligatory for every Muslim to honour Masjid. While walking in Masjid, take the essential care not to make any sound. Moreover, one should not keep a walking stick, umbrella, hand-operated fan, slippers, bag, pot etc., in such a way that its sound is produced. If anyone has a mobile phone in Masjid, he should keep

it on silent mode. Regretfully, this is hardly cared about. Even during the Tawaf of the Holy Ka'bah, bells of people's mobile phones and even musical tunes keep ringing in the sacred Masjid-ul-Haram, **عَزَّوَجَلَّ** whereas musical tunes are not permissible even when one is not in Masjid.

19 Madani pearls about Masjid in relation to

19 letters of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

In view of the honour of Masjid, Madani pearls taken from page 1202 to 1207 of the first volume of the 1574-page book *Faizan-e-Sunnat* – published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami – are being presented with slight amendments and additions. Accept them, adorning the Madani bouquet of your heart with them:

1. It is narrated that a Masjid once moved towards the court of Allah **عَزَّوَجَلَّ** to complain about the people engaging in worldly conversations inside it. Some angels met it on the way and said, 'We have been sent to ruin them (i.e. the people who engage in worldly conversations inside the Masjid).' (*Fatawa Razawiyyah, vol. 16, pp. 312*)
2. It is narrated that foul smell comes from the mouth of the people who backbite and make worldly conversation in Masjid, so angels complain about them to Allah **عَزَّوَجَلَّ**.

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! If these are the detrimental consequences of engaging even in Mubah and permissible worldly conversations unnecessarily in the Masjid, then how harmful the impermissible and Haraam acts in the Masjid would be! (*Ibid*)

3. A tailor is not allowed to sew clothes in the Masjid. However, he can do so if the basic purpose of his stay is to prevent children [from entering the Masjid] and to take care of the Masjid. Similarly a scribe [i.e. writer] cannot do paid work (in the Masjid). (*Fatawa 'Aalamgiri, vol. 1, pp. 110*)
4. Never throw any type of rubbish inside the Masjid. Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has reported in the book '*Jazb-ul-Quloob*' that even a very small particle (e.g. splinter etc.) lying in the Masjid causes as much pain to the

Masjid as a human feels pain when there is a small particle of something in his eye.

(*Jazb-ul-Quloob*, pp. 222)

5. Spitting, blowing the nose, removing dirt from the nose or the ear and staining with it the wall, floor, mat or carpet of Masjid; and pulling out fluff from the carpet or straw from the mat of Masjid, are all prohibited.
6. There is no harm in blowing the nose into a handkerchief (in the Masjid), if necessary.
7. Do not throw the sweepings [i.e. dirt, dust etc.], swept up in Masjid, at such a place where it may be disrespected.
8. If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet, then wipe them off with something like a handkerchief before entering the Masjid. Take care not to bring any speck of dust in Masjid.
9. After making Wudu in the Wudu area of Masjid, dry your feet properly in the Wudu area. Walking into the Masjid with wet feet dirties the floor and mats of Masjid.

Now, some of the Masjid's manners described by A'la Hadrat, leader of the Ahl-e-Sunnah Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his *Malfuzaat* are being presented:

10. Running or stamping feet in the Masjid producing sound is not allowed.
11. After making Wudu, do not let even a single drop of water drip from your washed body parts on to the Masjid floor. (Remember! Letting drops of water drip on to the Masjid floor from body parts washed in Wudu is impermissible and a sin.)
12. Whenever you go from one portion of the Masjid to the other (for example, from the courtyard of the Masjid to the inner portion or vice versa) place your right foot first. If the prayer-mats are laid on the floor of the Masjid, step on them with your right foot first and also step off them onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khateeb [religious orator] steps onto the Mimber (i.e. the pulpit-like raised

structure) he should place his right foot on it first and he should also step off the Mamber with his right foot first.

13. If you sneeze or cough in the Masjid, try to keep the voice as quiet as possible. The Beloved and Blessed Rasool ﷺ disliked the loud sound of sneeze in the Masjid. Similarly, one should also prevent belching. If it is not possible to stop belch, one should keep the sound of belch as quiet as possible whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtimā' or before a saint as loud belching is like being disrespectful to them.

It is stated in a Hadees: A man belched in the presence of the Beloved Rasool ﷺ. He ﷺ said, 'Keep your belch away from us as those who filled their stomachs in the world for a long time would remain hungry for a long time in the Hereafter.' (*Sharh-us-Sunnah*, vol. 7, pp. 294, *Hadees* 2944)

One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughing of the devil. Try your best to keep your mouth closed (because) when a person yawns opening his mouth, the devil spits into his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn't stop either, avoid opening your mouth too much and put the back of your left hand on the mouth. Yawning is from the devil; and Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are safe from him, so if you begin to yawn, imagine that Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام never yawn, this thought will instantly stop the yawn, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

(*Rad-dul-Muhtar*, vol. 2, pp. 413)

14. Joking is already forbidden and is severely impermissible in Masjid.
15. Laughing in Masjid is forbidden because it causes darkness in the grave. However, there is no harm in smiling when appropriate.
16. Do not throw anything on the Masjid floor but rather place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, producing sound. (Do not throw the cap, the shawl etc. in Masjid and also avoid producing sound whilst dusting the Masjid floor with shawl or handkerchief).

Some people carelessly drop sticks, umbrellas etc. onto the Masjid floor producing sounds. This is not allowed. Respecting the Masjid is Fard for every Muslim.

17. Breaking wind in the Masjid is prohibited. Those who are not in I'tikaf are to go out, if necessary. Therefore, a Mu'takif should eat less food during I'tikaf and keep his stomach rather empty so that he will not have to break wind except at the time of using the toilet. He will not be allowed to leave the Masjid for this thing (but he can go to the toilet area within the Masjid precincts to break wind).
18. Stretching legs towards the Qiblah is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place.

Sayyiduna Sari Saqati رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once sitting in the Masjid alone. He stretched his legs out. Suddenly he heard a voice from a corner of the Masjid, 'Sari! Should you sit in this manner in the court of Kings?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately pulled his legs back and did not stretch them out again till his death. (*Sab'a Sanabil*, pp. 131)

(Take care even when showing affection to babies, picking them up and laying them on bed etc. so that neither their face nor back faces the Qiblah. It is also important to keep this in mind whilst toilet-training them).

19. Entering a Masjid while wearing used shoes, is the disrespect of Masjid.

(Derived from: *Malfuzaat A'la Hadrat*, pp. 317-323)

*Ilahi karam bahr-e-Shah-e-'Arab ho
Hamayn Masjidaun ka muyassar adab ho*

*Translation: O Almighty! Have mercy on us for the sake of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
Enable us to honour Masajid.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Cancer patient cured

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم have bestowed great grace upon Dawat-e-Islami: It has been many times heard that the patients suffering from such diseases declared incurable by doctors were safely cured by the blessing of travelling with the Madani Qafilah and making Du'a over there.

Here is a summary of a faith-refreshing parable related by an Islamic brother from Maripur (Bab-ul-Madinah, Karachi). An Islamic brother from the Hawks Bay area of (Bab-ul-Madinah, Karachi) was a cancer patient. He got the privilege of travelling, in the companionship of the devotees of Rasool, with the Madani Qafilah of Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah. He looked quite disappointed and scared throughout the journey. Devotees of Rasool comforted him and made Du'a for him. While sitting one morning, he suddenly vomited a piece of flesh. He then felt immense relief. Having returned from the Madani Qafilah, he consulted the doctor and got medical tests done. Much to everyone's astonishment, the reports of test showed that he had been cured of cancer.

*Marz-e-nisyan ho chaahay sartaan ho
Koi si ho bala, Qafilay mayn chalo
Door beemariyan aur parayshaniyan
Haun ba-fazl-e-Khuda, Qafilay mayn chalo*

Translation: If there is cancer or forgetfulness or any other trouble, travel with Madani Qafilah. By the grace of Allah عَزَّوَجَلَّ, diseases and difficulties will be removed, travel with Madani Qafilah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

Five Madani pearls about ill travellers of Madani Qafilah

Dear Islamic brothers! You have seen that Allah عَزَّوَجَلَّ bestowed cure upon a cancer patient by the blessing of the Madani Qafilah. Accept five Madani pearls about the ill travellers of Madani Qafilah:

1. In reality, only Allah ﷻ is the Curer of diseases. Everyone is aware of the fact that even the most senior and experienced physician sometimes treats a patient prescribing the best medicines but the disease continues to intensify despite regular treatment and the patient eventually dies. Therefore, if any patient is not cured during a Madani Qafilah, one should not pay attention to satanic whispers.
2. Neither make such patients travel with the Madani Qafilah who cause disgust or trouble to others; nor make them attend I'tikaf. A cancer patient once attended I'tikaf in Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami situated in Bab-ul-Madinah (Karachi). Thousands of Islamic brothers attend I'tikaf there and are grouped differently. He was also included in a group. When Islamic brothers ate meals at the time of Sahari and Iftar, he would only sit with them, unable to eat anything due to the cancer of the mouth or the throat.

No doubt, he deserves heartfelt sympathy but everyone can realize how intensely the Islamic brothers of his group will be disturbed by his presence. Certainly, if a patient unable to eat anything eyes the morsels of an eating person, how uncomfortable the eating one will feel can be realized by every sensible person.

3. Some patients have septic wounds with pus and smell oozing and emanating from them. Although they really deserve deepest sympathy and pity, they become a cause of trouble for others due to their disease. Therefore, they should neither attend I'tikaf nor travel with the Madani Qafilah. By Shari'ah, it is also Haraam to enter Masjid in this condition, as smell causes pain to common Muslims and angels.
4. Likewise, a patient with a urine bag or a faecal bag or a leper or one who dribbles should neither attend I'tikaf nor travel with the Madani Qafilah. My master, the leader of the Ahl-e-Sunnah, reviver of religion Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 220 of the twenty fourth volume of referenced *Fatawa Razawiyyah*: A woman suffering from leprosy was performing the Tawaf of the Holy Ka'bah. Leader of the believers Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said to her, 'O bondwoman of Allah! Do not cause others trouble. It is better for you to stay at home.' Since then she did not come out of her home.'

(Muwatta Imam Maalik, vol. 1, pp. 388, Raqm 988)

5. Those that are psychopaths or are under the influence of a jinn to the extent that they lose consciousness or cry out or flail around when they have fits, disrespecting Masjid and disturbing others should also be made to stay away from Masjid and Madani Qafilah. Instead of making such patients travel with Madani Qafilah or attend I'tikaf, any relative of theirs should travel with Madani Qafilah or attend I'tikaf on behalf of them and make Du'a for them.

It is also possible that such a patient or his family members pay expenses – with the intention of reaping reward – for the travelling of one or as many Islamic brothers as they can afford in Madani Qafilah for 3, 12 or 30 days or for 12 or 25 months. If such a traveller continues to make Du'a for the patient, Allah ﷻ will have mercy on him, bestowing cure upon him. But remember! Money should only be deposited with the Qafilah responsible person designated by Dawat-e-Islami so that he will make anyone travel with the Madani Qafilah in a proper way according to the organizational procedure. If you give money to anyone, it is not necessary that he will travel or he may even return before the Qafilah ends.

Remember! No one should unreasonably hurt the feelings of the patient. One should meet him enquiring after his health. In fact, if a Madani Qafilah is staying in a house etc. instead of Masjid and the participants of the Madani Qafilah are unanimous in keeping such a patient with them who is suffering from any disgusting disease, then there is no harm. However, it should still be pondered whether other Islamic brothers coming from outside will be distressed or discouraged to come. There should be no such risk.



There is medicine for every disease

Dear Islamic brothers! Cancer is a deadly disease and is considered to be incurable by doctors but it is not true. It is stated in the book *Sahih Muslim* that the Beloved Rasool ﷺ has stated, 'There is medicine for every disease. When the medicine is made to reach the disease, the patient gets well by the command of Allah ﷻ.'

(*Sahih Muslim*, pp. 1210, Hadees 2204)

Certainly, there is medicine for every disease except for death. However, it's a fact that medicine for many diseases could not yet be discovered. Therefore, instead of saying that there is no medicine for so-and-so disease, it is appropriate to say, '*We have no medicine for this disease or scientists could not yet discover any medicine for this disease.*' Anyway, medicine can effect the cure only when Allah ﷻ wills, otherwise, it is quite possible that the same medicine causes death. It is also observed that a proper medicine prescribed by an expert physician causes a reaction resulting in further severity of disease or disability or death. Then the physician faces a tough situation because of being criticized. A physician cannot be expected to cause a physical harm or to kill a patient. Obviously, if he does so, he will himself achieve notoriety, causing people to avoid consulting him. However, religious prejudice and enmity towards Islam are some different factors. For fear of the same risk, it is safer for famous scholars and religious leading figures not to receive treatment from any non-Muslim lest their life is endangered.

Admonitory parable about medical treatment from non-Muslim

My master, the leader of the Ahl-e-Sunnah, reviver of religion Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ has stated on page 243 of the twenty first volume of referenced *Fatawa Razawiyyah*: Imam Maarzi رحمۃ اللہ تعالیٰ علیہ fell ill. There was a Jewish physician who would examine him and prescribe medicines. Imam Maarzi رحمۃ اللہ تعالیٰ علیہ would get cured but the disease would reoccur. This happened many times. Eventually, he called the physician and asked him the reason for it in privacy. The physician replied, 'If you ask me honestly, there is no greater reward-reaping act for us than to kill you, depriving Muslims of the blessing of their Imam.' Imam Maarzi رحمۃ اللہ تعالیٰ علیہ got rid of him. Allah ﷻ cured the Imam. Then the Imam focused his attention towards medical science, authoring books and making his students expert physicians. He رحمۃ اللہ تعالیٰ علیہ then forbade Muslims never to receive medical treatment from a non-Muslim physician.

(*Fatawa Razawiyyah*, vol. 21, pp. 243)



(See more details about receiving medical treatment from non-Muslims from page 238 to 243 of the twenty first volume of *Fatawa Razawiyyah*.)

Secret to the cure working or not working

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 214 of the sixth volume of the book ‘*Mirat Sharh-e-Mishkat*’; with reference from the author of Mirqat (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ): When Allah عَزَّوَجَلَّ does not want an ill person to get cured, He عَزَّوَجَلَّ causes an obstruction through an angel between the medicine and the illness, because of which the medicine does not affect the illness. When cure is intended, the obstruction is removed and the medicine affects the illness, effecting the cure. (*Mirqat-ul-Mafatih*, vol. 8, pp. 289, Hadees 4515)



Spiritual treatment for cancer

An Islamic brother told Sag-e-Madinah عَفِي عَنَّهُ: My maternal uncle got abdominal cancer. While he was under medical treatment in a hospital, someone gave him a piece of paper with a piece of writing whose summary is as follows: ‘A patient had cancer declared incurable by physicians. He was deeply distressed and disappointed about his life. Meanwhile, someone suggested that he recite some selected Ayahs of different Surahs of the Holy Quran (given on the next page). He starts reciting those Ayahs on a daily basis with a sincere heart. By the grace of Allah عَزَّوَجَلَّ, his condition began to improve and, by the blessing of reciting them for few years, his cancer was eradicated and he got completely cured.’

My uncle also started reciting the Ayahs as per the guidelines given in the paper. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Until the time of writing this parable, his condition is also amazingly improving. He thanked Allah عَزَّوَجَلَّ and had 2000 copies of that paper printed on beautiful cards with the intention of benefiting Muslims by distributing them for free. If a patient recites these Ayahs with a firm belief with the intention of gaining help in worship, he will not get disappointed, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Duration of treatment: Until the disease is cured.)

(Recite the following Ayahs once daily with Salat-‘Alan-Nabi thrice in the beginning and in the end.)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾¹ ﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾²
 ﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ﴾³ ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ
 السُّوءَ﴾⁴ ﴿قُلْنَا يِنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾⁵ ﴿أَنِّي مَسْنِيَ الصُّرَّ وَأَنْتَ أَرْحَمُ
 الرَّحِيمِينَ﴾⁶ ﴿أَنِّي مَغْلُوبٌ فَأَنْتَصِرُ﴾⁷ ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۚ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾⁸
 فَاسْتَجَبْنَا لَهُ ۖ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ نُجَيِّ الْمُؤْمِنِينَ﴾⁹ ﴿إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ
 حَفِیْظٌ﴾¹⁰ ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾¹¹ ﴿وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾¹² ﴿أَلَيْسَ
 اللَّهُ بِكَافٍ عَبْدَهُ ۖ﴾¹³ ﴿هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾¹⁴ ﴿الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ﴾¹⁵ ﴿نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾¹⁶ ﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾¹⁷

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Drinking beverage with right hand is Sunnah

Dear Islamic brothers! Certainly, one who is blessed with the companionship of a practicing scholar continues to pick up Madani pearls for the benefit of his afterlife. His Grace, Muhaddis-e-A'zam Pakistan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also a practicing scholar. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had a blessed habit; whenever he saw someone missing any Sunnah, he would

¹ Part 15, Bani Israel, Ayah 82; ² Part 19, As-Shu'ara, Ayah 80; ³ Part 18, Al-Mu'minoon, Ayah 118; ⁴ Part 20, An-Naml, Ayah 62; ⁵ Part 17, Al-Ambiya, Ayah 69; ⁶ Part 17, Al-Ambiya, Ayah 83; ⁷ Part 27, Al-Qamar, Ayah 10; ⁸ Part 17, Al-Ambiya, Ayah 87-88; ⁹ Part 12, Hood, Ayah 57; ¹⁰ Part 4, Aal-e-Imran, Ayah 173; ¹¹ Part 5, An-Nisa, Ayah 81; ¹² Part 24, Az-Zumar, Ayah 36; ¹³ Part 17, Al-Hajj, Ayah 78; ¹⁴ Part 1, Al-Fatihah, Ayah 1; ¹⁵ Part 9, Al-Anfaal, Ayah 40; ¹⁶ Part 18, Al-Mu'minoon, Ayah 14

reform him. One of his brilliant students has narrated: One day, in 1373 AH, Dars from the book *Sahih Muslim* was being delivered during the session of Hadees Dars. A person brought tea for students in Dar-ul-Hadees. After Dars ended, Maulana Sardar Ahmad Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ signalled for the distribution of tea. When it was my turn, I – a humble and worthless bondman – held the cup with the right hand, poured tea into the saucer and took it closer to the mouth with the left hand. ‘Maulana! You are drinking with the left hand!’ the voice of Muhaddis-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ echoed in Dar-ul-Hadees. Placing the cup over the ground, I began to drink with the right hand. As I began to pour tea into the saucer again, his voice echoed again, ‘Maulana! You are pouring with the left hand!’ I placed the saucer down and began to drink with the cup in my right hand. Seeing this, Muhaddis-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ smiled and uttered these words with his blessed tongue, ﴿طَيِّبٌ طَيِّبٌ﴾ ‘Fine! Fine!’ Whenever I recall this parable in privacy, the words ﴿طَيِّبٌ طَيِّبٌ﴾ echo in my ears and tears well up in my eyes. (*Hayat-e-Muhaddis-e-A’zam*, pp. 157)

Eating, drinking, giving, taking with left hand is a practice of Satan

Dear Islamic brothers! How deeply Muhaddis-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would love Sunnah can be realized by having a look at this parable. If only we all would also adopt the same way of conveying the call to righteousness and continue to promote and popularize Sunnah by leaps and bounds. The above parable refers to prohibition of drinking tea with the left hand, which is based on a Hadees which contains prohibition against eating and drinking with the left hand.

It is stated on page 230, 231 and 232 of the first volume of the 1548-page book ‘*Faizan-e-Sunnat*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Each of you should eat with the right hand and drink with the right hand; and take with the right hand and give with the right hand because Satan eats with the left hand, and drinks with the left hand, and gives with the left hand and takes with the left hand.’

(*Sunan Ibn Majah*, vol. 4, pp. 12, Hadees 3266)

Use of left hand in everything!

Dear Islamic brothers! Entirely surrounded by our worldly affairs these days, we unfortunately do not pay attention to the blessed Sunnah of the Beloved and Blessed Rasool ﷺ. Remember! It is stated in a Hadees, ‘Certainly, Satan circulates like blood in (the body of) man.’ (*Sahih Bukhari, vol. 1, pp. 669, Hadees 2038*)

It is obvious that Satan will not let us follow Sunnah. He is always attempting to misguide us. It is often observed that though people eat with the right hand, they peck a few grains with the left one. Another common observation is that since the right hand is stained with food because of eating with it, most people drink water with the left hand! When tea is served to people in a cup with its saucer, they tend to hold the cup in the right hand but sip the tea from the saucer which is in the left hand! When someone serves water to others, he holds the jug with his right hand and offers the glass of water to others with his left hand!

It is stated on page 374 of the book ‘Hayat-e-Muhaddis-e-A’zam’ [i.e. Life of Greatest Scholar of Hadees]: Maulana Muhammad Sardar Ahmad Qaadiri Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘One should make a habit of giving and taking things with his right hand. This habit should be so firm that one’s right hand spontaneously stretches out to receive one’s book of deeds when given to him on the Day of Judgement. This will indeed lead to salvation.’

Ya Ilahi! Nama-e-a’maal jab khulnay lagayn

‘Ayb posh-e-khalq Sattaar-e-Khata ka sath ho

Explanation of the couplet of Raza: The translation of the first line of the couplet is: O Almighty! When the books of deeds are going to be opened. A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has used the word ‘book’ in the plural, not in the singular, which is explained in an amazing way. If he had used the word ‘book’ in the singular, it would have implied that he had made this prayer for his own book of deed, whereas he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wants that his book of deeds should not be opened and he be forgiven without accountability. Therefore, this couplet means: At that time, my book of deeds should not even be opened but rather be presented to the Beloved Mustafa ﷺ whom You have enabled to hide faults. If You bestow upon me this grace, then his bounty will protect me from the harm of my misdeeds. (*Hadaiq-e-Bakhshish*)

Sayyid Deedar ‘Ali Shah Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has made a request in the Divine court:

Waqt-e-naza’, waqt-e-marg-o-waqt-e-wahshat, qabr mayn

Hashr mayn us Shafi’-e-Roz-e-Jaza ka sath ho

Ya Ilahi! Jab ‘amal tulnay lagayn meezan mayn

Shafi’-e-Mahshar Shah-e-har-dausara ka sath ho

Translation: May we be with the Greatest Intercessor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the day of requital [i.e. reward], at the time of death, during death throes and in the grave! O Almighty! When my deeds are going to be weighed on the scale, may I be with the Greatest Intercessor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the day of requital!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Disobedient became obedient

In order to shed tears of shame for sins, to get cured of the disease of sins, to enhance enthusiasm for virtuous deeds, to adorn your body with Sunnah, and to light a candle of love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in your heart, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political religious movement for the preaching of Quran and Sunnah. Continue to yearn for the protection of your faith. Keep offering Salah regularly and acting upon Sunnah. Lead your life following Madani In’amaat. In order to remain steadfast, fill in the booklet of Madani In’amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality on the first date of each Madani month. For the accomplishment of your Madani aim, i.e. ‘I must strive to reform myself and the people of the entire world’, travel every month with at least a 3-day Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

Here is a summary of a piece of writing received from an Islamic brother (aged almost 20) from Basti Samundari Heerwala (D.G. Khan district Punjab Pakistan): Probably in 2009, I returned home to spend vacations, having taken the exam of class viii. One day, I went to the marketplace to buy vegetable. On the way, I came across some green turban-wearing devotees of Rasool. Meeting me very warmly and making the individual effort, they invited me to attend the weekly Sunnah-inspiring Ijtima' in such an impressive manner that I couldn't refuse. As I reached the meeting place at a predetermined time to attend the Ijtima', they met me very affectionately and made me sit in the vehicle very honourably.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! For the first time in my life, I was privileged to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held at Faizan-e-Madinah, Jampur (Rajanpur district). The touching Na'at, the Sunnah-inspiring speech, Zikr of Allah عَزَّوَجَلَّ and the heart-rending Du'a all caused a Madani revolution in my heart. During Du'a, in particular, I burst into tears in Divine fear, repenting of my sins. I also intended to start offering Salah regularly. After a short period of time, I grew a beard and adorned my head with a crown of turban. Previously, I was an extremely insolent and rude person even shouting at and disrespecting patents, but I had now been obedient to them and had started kissing their hands and feet. All of my family members and relatives were amazed to see this positive change in my attitude. Before joining the Madani environment, I had a disease and was very upset about it. By the mercy of Allah عَزَّوَجَلَّ and by the blessing of attending the weekly Sunnah-inspiring Ijtima' – as is my positive thinking – I was also cured of it.

Impressed by this Madani blessing, my mother ordered me to attend the 63-day Madani Tarbiyyati Course being organized by Dawat-e-Islami and to make Du'a for the recovery of my brother who had a kidney disease. Carrying out the order, I reached Faizan-e-Madinah Sahiwal, probably in 2010, and joined the Madani Tarbiyyati Course. Not only did I make Du'a myself during the course but also requested other devotees of Rasool to do. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Only two weeks after I joined the Madani Tarbiyyati Course, I was informed that the condition of my brother was gradually improving, whereas doctors had declared that he would have to go through an operation. After he had the check up again, doctors were amazed and remarked that he no longer needed to go through the operation. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! My brother has now been cured.

Hayn Islami bhai sabhi bhai bhai

Hay bay-had mahabbat bhara Madani mahaul

Ay beemar-e-‘isyan tu aa ja yahan per

Gunahaun ki day ga dawa Madani mahaul

Shifa`ayn milayn gi, bala`ayn talayn gi

Yaqinan hay barakat bhara Madani mahaul

Translation: All Islamic brothers are like real brothers. Full of affection is the Madani environment. O one suffering from the disease of sins! Come here! Treatment for sins will be provided by the Madani environment. Cures will be effected and catastrophes will be averted. Full of blessing is indeed the Madani environment. (Wasail-e-Bakhshish, pp. 602)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of call to righteousness in light of above Madani parable

Dear Islamic brothers! You may have seen that a disobedient and impudent son was guided to the right path by the blessing of the Madani environment of Dawat-e-Islami. Very fortunate is indeed the person whose parents are pleased with him. By Allah عَزَّوَجَلَّ! Extremely ill-fated is the person who keeps his parents displeased with him without permission from Shari’ah. Since the storm of disobeying and distressing parents has swept entire society, let me present, in the light of the above Madani parable, some Madani pearls of call to righteousness regarding the blessing of gaining the pleasure of parents as well as the admonition of incurring their displeasure. First, here is a faith-refreshing parable of an affectionate mother who prayed for her son. Read and rejoice:

Son was blessed with reciting Kalimah by virtue of mother’s prayer

A doctor has stated: A person had a massive heart-attack and had no chance of recovery. Sitting beside his bed, his mother continued to make prayer heard by those present over there, ‘O Allah عَزَّوَجَلَّ! I am pleased with my son; You also get pleased with him.’ Doctors were busy providing the treatment and the mother was occupied with prayer. As his dying moment approached, he recited the Kalimah aloud, smile spread across his face and he passed away.

One reciting Kalimah at the time of death is Heaven-dweller

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! How great the Muslim is whose mother is pleased with him at his dying moment. By Allah عَزَّوَجَلَّ! One blessed with reciting Kalimah at the time of his death is indeed very fortunate. The Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ one whose last utterance is ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ will enter Heaven. (*Sunan Abu Dawood, vol. 3, pp. 255, Hadees 3116*)

Parable of Kalimah-reciting person

The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: The angel of death came to a dying person; so he saw his heart but did not find any virtue. He then opened his jaws and saw the tip of the tongue meeting the palate. And he was reciting ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾. So he was forgiven due to this Kalimah.

(*Al-Muhtadreen ma' Mawsu'ah Imam Ibn Abid Dunya, vol. 5, pp. 304, Raqm 9*)

Jab dam-e-wapisi ho Ya Allah

Lab pay ho ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

Hayn Muhammad mayray Rasool-e-Khuda

Marhaba Marhaba Rasoolullah

Translation: O Allah عَزَّوَجَلَّ! May I recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ at my dying moment! Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Rasool of Allah عَزَّوَجَلَّ. Marhaba! Marhaba! O the Rasool of Allah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Reward of accepted Hajj

Dear Islamic brothers! Certainly! Parents have a very great status. The prayers they make for their offspring are answered. Therefore, one should keep them happy. Serve them greatly so that they pray for you. Their pleasure can bring about the protection of faith, whereas their displeasure can cause the destruction of faith. One who is obedient to his parents always remains happy and delighted. No matter wherever they live in the world, they gain the blessing of the prayers of their parents.

It is stated on pages 6 and 7 of the 32-page booklet ‘Samundari Gumbad’ [Oceanic Dome] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Look at your parents with great sympathy and affection. How nice it is to look at parents mercifully and affectionately! The Holy Rasool ﷺ has said, ‘When offspring looks at their parents with a merciful gaze, Allah ﷻ writes for them the reward of Hajj Mabroor (accepted Hajj) for every (such) gaze.’ The holy companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ asked, ‘Even if someone looks at them hundred times a day?’ The Rasool of Rahmah, the Intercessor of Ummah ﷺ said, ﴿نَعَمْ، اَللّٰهُ اَكْبَرُ وَ اَطْيَبُ﴾ i.e. Yes, Allah ﷻ is the Greatest and the Purest. (Shu’ab-ul-Iman, vol. 6, pp. 186, Hadees 7856)

Undoubtedly, Allah ﷻ is All-Powerful. He ﷻ can bestow as much reward as He ﷻ wills. He ﷻ is not helpless or dependant at all. So if someone looks at his parents with a merciful gaze even a thousand times a day; He ﷻ will grant him the reward of a thousand accepted Hajjs.

*Mashghool jo rehta hay, maa baap ki khidmat mayn
Allah ki rahmat say jata hay woh Jannat mayn
Maa baap ko aeeza jo, dayta hay shararat say
Jata hay woh dozakh mayn, a’maal ki shaamat say*

Translation: One who remains busy serving his parents will enter Paradise by the grace of Allah ﷻ. One who distresses his parents will enter Hell due to his evil deeds.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Gruesome death of one abandoning mother

The mother of a person was critically ill and was on her deathbed. The unwise son behaved badly towards her and abandoned her. The poor mother passed away in the same condition. Time went by. After thirty years, the same unwise person got diarrhoea, becoming very weak. At last, he had to reap what he had sown. People heard him saying tearfully, ‘I have three sons but none of them takes care of me at all. I have been ill for many days but they have not come to meet me even once.’ Eventually, like his mother,

he died alone at night. On the morning, his neighbours saw that ants were crawling over his corpse and were biting him.

Dil dukhana chhor dayn maa baap ka

Wernah hay is mayn khasarah aap ka

Translation: Give up hurting the feelings of parents, otherwise, it will result in ruin.

(Wasail-e-Bakhshish, pp. 668)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It's a fact that the one hurting the feelings of parents receives punishment even in the world. The Holy Rasool ﷺ said, 'If Allah عَزَّوَجَلَّ wills He عَزَّوَجَلَّ can delay the punishment for every sin until the Day of Judgement, but He عَزَّوَجَلَّ punishes the one disobedient to his parents within his lifetime.'

(Al-Mustadrak lil-Haakim, vol. 5, pp. 216, Hadees 7345)

The person who keeps his parents happy is very fortunate indeed. The unfortunate one who displeases his parents will end up with destructiveness. Allah عَزَّوَجَلَّ has said in Surah Bani Israel, part 15, Ayah 23 to 25:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ
وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۖ

Treat your parents with goodness; if either of them or both reach old age in your presence, do not say 'uff' (any expression of annoyance) to them and do not rebuke them, and speak to them with respect. And spread for them the arm of humility with mercy, and say, 'My Lord! Have mercy on them both as they brought me up when I was a child.' Your Lord is Well-Aware of what in your hearts is.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Bani Israel, Ayah 23-25)

Mother endures defecation of child in childhood

Dear Islamic brothers! In the above-mentioned Ayah, Allah ﷻ has given the order to be kind to parents and has emphasized that they should be particularly looked after in their old age. The old age of parents certainly puts offspring to the test. Sometimes, very old parents pass urine and stool in bed, causing the offspring to get extremely fed up. But remember that it is obligatory for them to serve their parents even in this condition.

Look! The mother also takes the trouble of changing the nappy of her child in childhood. Therefore, even if they are extremely hot-tempered, bad-tempered, insane, quarrelsome and troublesome due to their old age and diseases, you still have to be patient, patient and nothing but patient with them, treating them with respect. Do not even say 'uff' to them, let alone being rude to them and shouting at them; otherwise, you may suffer a great loss, meeting doom in the world and in the Hereafter. The one who hurts the feelings of his parents is humiliated and disgraced in the world and deserves torment in Hereafter.

Dil dukhانا chhor dayn maa baap ka

Wernah hay is mayn khasarah aap ka

Translation: Give up hurting the feelings of parents, otherwise, it will result in ruin.

(Wasail-e-Bakhshish, pp. 668)

Youth letting out terrible screams in death throes

A young man was hospitalized with kidneys failure. He was in a very serious condition. The process of soul-removing started. Blue-faced and eyes stuck out, he would let out moans and groans from his mouth and nose. Two days passed in the same condition. The groans then turned into terrible screams, frightening other patients into leaving the ward. Therefore, away from the ward, he was isolated in a separate room. His father said to the doctor, 'Give him a poison injection so that he will die. We cannot see his condition.' When asked about the reason for his terrible condition, his father spoke apathetically, 'He used to beat his mother to please his wife, and I would prevent him. It seems he is now being punished for that.' After remaining afflicted with severe agonies of death for a total of three days, the young man died.

Dumbness as punishment for not replying to mother

Dear Islamic brothers! We repent in the court of Allah ﷻ and beg Him for protection. Alas, hurting the feelings of parents can bring about painful humiliation and torment. One should take care of parents very much. As soon as they call, one should present oneself before them, saying ‘Yes, mother; yes father.’ It is narrated that the mother of a man called him but he did not reply. Displeased, she cursed him and he became dumb as a result. (*Birr-ul-Walidayn lit-Tartooshi, pp. 79*)

No act of worship done by disobedient offspring is accepted

A’la Hadrat, leader of the Ahl-e-Sunnah, reviver of Ummah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in answer to a question regarding the one who disobeys his father: Disobedience to the father is disobedience to Allah ﷻ Who is All-Powerful and the displeasure of the father is the displeasure of Allah ﷻ. If a person pleases his parents, they are his Paradise, and if he displeases them, then they are his Hell. None of his good deeds whether Fard or Nafl will be accepted at all until he pleases his father. In addition to the torment of the Hereafter, severe calamities will befall him in the world. There is also a danger of him not reciting Kalimah at the time of death, مَعَاذَ اللهِ ﷻ. (*Fatawa Razawiyyah, vol. 24, pp. 384-385*)

Donkey-faced dead person

Sayyiduna ‘Awwam Bin Hawshab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who was amongst the Tab’-e-Tabi’een and passed away in 148 Hijri) has said: I once passed through a neighbourhood. At the end of it was a graveyard. After Salat-ul-‘Asr, a grave split open and a man came out of it with his head like that of a donkey and the rest of his body like that of a human. He brayed thrice, and went back into the grave. The grave then got closed.

An old lady sitting nearby was spinning yarn. Another lady asked me, ‘Do you see that old woman?’ I asked, ‘Who is she?’ She said, ‘The old lady is the mother of the one in the grave. He was a drunkard. Whenever he drank and returned home in the evening, his mother would advise him, ‘O son! Fear Allah ﷻ. How long will you drink this impure thing!’ He used to reply, ‘You bray like a donkey.’ He died after Salat-ul-‘Asr. Ever since

his death, his grave splits open every day after Salat-ul-‘Asr, he brays like a donkey thrice and then goes back into his grave. The grave then gets closed.’

(Attargheeb Wattarheeb, vol. 3, pp. 267, Hadees 3833)

Dil na tu maa baap ka hergiz dukha

Ho kaheen na khatimah tayra bura

Translation: Do not hurt the feeling of parents lest you end up with a bad end.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُؤْبَوْا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

One rude to mother was engulfed in earth

There was a farmer living in a village. His mother and wife would often quarrel with each other. Many a time, his wife went to her parental home abandoning her husband but he would bring her back by flattering her. Last time, his wife said to him, ‘Either I or your mother will live in this home now.’

Tied to his wife’s apron strings, he decided in his heart to get rid of his mother, which he thought was the only solution to the frequently breaking out quarrel. Therefore, using a pretext, he once took his mother to his sugar-cane farm. While cutting sugar-canes, he got an opportunity and turned upon his mother with his axe drawn on her; but all of a sudden his feet were sunk into the ground. The axe dropped from his hand and his mother fled to the village, shocked and shrieking. The earth gradually began to swallow him up. He continued to cry out in terror and to apologize to her, calling out ‘Mother! Mother!’ but she had gone far away. After a short while, people reached there and saw that he had been sunk up to his chest. They made futile efforts to rescue him because the earth continued to swallow him up until he was completely sunk into the ground.

*Jahan mayn hayn 'ibrat kay her su numunay
 Magar tujh ko andha kiya rang-o-bu nay
 Kabhi ghor say bhi yeh daykha hay tu nay
 Jo abaad thay woh mahal ab hayn soonay
 Jagah jee laganay ki dunya nahin hay
 Yeh 'ibrat ki ja hay tamashah nahin hay*

Translation: There is admonition everywhere in the world but you have been blinded by its fake beauty. Have you ever carefully seen that the palaces that were full of glamour once are now deserted ones? The world is not a place to enjoy but to learn lessons.

Repentance! Repentance!

Dear Islamic brothers! Repentance! Repentance! Tremble with fear! If you have ever displeased your parents, beg them for forgiveness tearfully, throwing yourself at their feet instantly. It was only the worldly punishment believed to have been given to the unwise farmer disobedient to his mother. If the farmer was a Muslim, so we pray to Allah ﷻ to have mercy on him. If the worldly punishment is unbearable, how can anyone bear afterlife punishment? By Almighty! Those disobedient to parents will be made to suffer billions of fold severe punishment compared to the worldly punishment. Here are three narrations taken from pages 20 and 21 of the 32-page booklet 'Samundari Gumbad' [Oceanic Dome] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Those hanging with the branches of fire

Sayyiduna Imam Ahmad Bin Hajar Makki Shaafi'i رحمه الله تعالى عليه has narrated: The Rasool of Rahmah ﷺ said, 'On the night of Mi'raaj (Ascension), I saw some people who were hanging on the branches of fire. So I asked, 'O Jibra'eel, who are these people?' He replied, ﴿الَّذِينَ يَشْتُمُونَ آبَاءَهُمْ وَأُمَّهَاتِهِمْ فِي الدُّنْيَا﴾ These are the people who used to speak offensively with their fathers and mothers in the world.

(Az-Zawajir 'Aniqitraf-il-Kabaair, vol. 2, pp. 139)

As many flames as raindrops

It is narrated that the one who swears at his parents, as many flames descend into his grave as raindrops fall on the earth from the sky. (*Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 2, pp. 140*)

Grave breaks ribs

It is narrated: When the one, disobedient to his parents, is buried, the grave squeezes him so hard that his ribs (break), penetrating into each other. (*Ibid*)

Apologise to parents by holding their feet beseechingly

Dear Islamic brothers! If your parents or anyone of them is displeased with you, then without any further delay, seek forgiveness from them by weeping, clasping your hands together in front of them in humility and even by holding their feet beseechingly. Fulfil their permissible demands and repent beseechingly in the court of Allah ﷻ as well because the success of the worldly life and the afterlife lies in it. For more information about the rights of parents, please watch the following two VCDs released by Maktaba-tul-Madinah the publishing department of Dawat-e-Islami: (1) Maa Baap kay Huqooq [i.e. Rights of Parents] (2) 'Walidayn kay Na-Fermano ka Anjam' [i.e. Doom of Disobedient Offspring]. The second VCD actually consists of a Madani Muzakarah held during the I'tikaf in Ramadan-ul-Mubarak (1430 Hijri).

Leg severed due to mother's curse

It is indeed quite difficult to be released of the responsibility of fulfilling the rights of parents. One will have to make constant efforts throughout his life fulfilling the rights of parents and always refraining from their displeasure. Those distressing their parents meet doom even in the world. 'Allamah Kamaluddin Dameeri رَحْمَةُ اللهِ تَعَالَى has narrated: One leg of Zamakhshari (who was a renowned scholar of the Mu'tazili sect) was cut off. When asked by people about it, he disclosed that it was the consequence of the curse of his mother. Going into details, he said: In my childhood, I once caught a sparrow and tied a string to its leg. Coincidentally, it flew away from my hand and entered an opening of the wall but the string remained hanging out. Holding the string, I pulled it hard, and the sparrow came out of the opening writhing in severe pain. The leg of the poor sparrow was severed. Noticing this cruelty to the sparrow, my mother became very sad and cursed me

with these words, ‘May your leg get cut as you have cut the leg of this bird that cannot even express its suffering.’ The matter was then ignored. After some period of time, I travelled to ‘Bukhara’ to gain religious knowledge. On the way, I fell down from my conveyance receiving severe injury to my leg. Having reached Bukhara, I underwent lots of treatments but nothing relieved the pain. Eventually, my leg was cut off. (This way, the curse of the mother produced its effect). (*Hayat-ul-Haywan-ul-Kubra*, vol. 2, pp. 163)

Medical effects of parental love on offspring

Everyone is aware of the status of parents. Islam has ordered us to keep parents happy and to refrain from displeasing them. This will indeed bring countless blessings to us in the worldly life as well as in the afterlife. Non-Muslim scientists have also made amazing researches about parents. Therefore, Dr. Nicholson Davis and Professor Mislon Cam have produced a report whose summary is as follows: As parents get older, they develop more and more love for their offspring. By virtue of this love, a particular kind of light is created in the eyes of parents, which improves the health of offspring! No matter parents are thousands of miles away; (if they are pleased with offspring,) so invisible rays emerging from their sympathies and best wishes continue to reach offspring. Even if parents are ill, these invisible rays do not weaken but rather continue to get stronger. If parents are near offspring, the invisible rays full of their love strengthen the body and nerves, keeping them flexible and soft. If parents touch offspring, this will remove psychological disorders and depression.

Sharing his personal experience, a scientist has stated, ‘When I meet my love-filled eyes with my mother, I feel a wave of tranquillity flow through me.’ Anyway, these researches have been made by non-Muslims. We should obey parents with the intention of carrying out the commandments of Allah ﷻ and Beloved Mustafa ﷺ. By the grace of Allah ﷻ, other benefits will also be gained. اَلْحَمْدُ لِلّٰهِ ﷻ! Muslims serve parents at least to some extent, non-Muslims disrespect their old parents to a great extent. This can be explained with help of the following story.

Old people’s home and helpless old woman

A tragic incident was published in a magazine of England: A woman had the only daughter whose name was ‘Mary’. After Mary became young, her mother married her to

a rich and a socially superior young man. The mother also began to live with them. After some period of time, Mary gave birth to a beautiful girl who was named Elizabeth. It was as if the grandmother had got a toy to play with. Elizabeth also grew quite fond of her grandmother. Time went by. Elizabeth was getting young while her grandmother was getting older. Elizabeth was now mature enough to change her clothes etc. herself. One day, Mary thought to herself, 'My mother has been very old. Her presence may be disliked by guests.' Therefore, she got her mother admitted to an old people's home. Her mother strongly protested, showing the importance of her presence at home and even using the pretext of bringing up Elizabeth, but all in vain. Elizabeth had also developed affection for her grandmother and she favoured her but all this proved futile. Mary used many pretexts such as; there is no enough space at home; do not worry; we will come to the old people's home to meet you from time to time; we will also bring you at home twice a week on Saturdays and Sundays; it does not mean breaking up relations etc.

In the beginning, Mary went to the old people's home to meet her mother but she gradually became uninterested and inattentive. The old woman was fated to wait at the old people's home. She would write lengthy letters full of affection, especially for Elizabeth but nothing changed. Mary once wrote a letter to her mother, saying, 'I will come to fetch you on the next night of the coming Christmas, and we will go home.' Overjoyed, the old woman wove a woollen sweater etc. to gift it to her granddaughter. There were heavy snowfalls on the night of 24 December. As Mary promised to come, the old mother with her 'love present' was standing at the balcony of the building, anxiously waiting, eagerly watching every passing vehicle on the road and looking for the vehicle of Mary.

Feeling great pity for the plight of the old woman, Nancy – a servant of the old people's home – insisted very much that the old woman come in the heater-installed room but she did not agree. Bringing a thick shawl, Nancy covered the old woman with it and gave hot tea to her many times sympathetically. Chilled to the bone, the old woman spent the whole cold night remaining awake in wait. Due to extreme cold, she got severe pneumonia that is caused by cold, cough and bronchial abnormality. In pneumonia, any part of the lung swells, preventing air to reach there and causing asthma. Temperature rises up to 105 °C. Succumbing to this illness, the old woman died.

After few days, Mary came to the old people's home to receive the belongings of her mother. Since Nancy, the servant of the old people's home, served her mother till the last moment of her life, Mary expressed deep gratitude to her. As Nancy was a very young and devoted servant, Mary tempted her into working as a servant at her home offering her a good wage. Making Mary realize her selfishness, Nancy responded, 'I will surely come to your home, but not now. The day when your daughter Elizabeth brings you here in the old people's home, I will go with her to serve her.'

Entreaty of two Pakistani elderly persons living in old people's home

Dear Islamic brothers! This is an incident of a non-Muslim family. You will be feeling strange to have heard it. There are a huge number of old people's homes in non-Muslim countries. Regretfully, imitating them, many Islamic countries including even Pakistan have established old people's homes. On 16 Rabi'-un-Noor 1432 AH (19-02-2011) a Madani Muzakarah of elderly people was held at Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami. Thousands of elderly people from the entire country attended this Madani Muzakarah telecast live on Madani Channel. Two very weak old men living in some Pakistani old people's home told the tale of their woe to Islamic brothers in a very aggrieved tone, expressing great regret and sadness about their relatives who had left them in the old people's home. They said, 'We wish that our family would take us back home. We are very upset here.'

Alas! Alas! How ungrateful, unwise and unintelligent the offspring is who abandon their parents in their old age, forgetting all favours their parents had done them in their childhood. The poor parents need more sympathies in old age. O Islamic brothers! Promise that we will look after our parents throughout their life no matter whatever happens, getting deserving of Heaven, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Believe me! The rights of parents are so many that we can never be released of the responsibility of fulfilling them.

Walking six miles on hot stones with mother on shoulders

A companion **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** once humbly said to the Holy Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, 'On a path, stones were so hot that a piece of meat would have roasted if it had been put onto them! I carried my mother on my shoulders for six miles. Am I free from the rights of

my mother?’ The Noble Rasool ﷺ said, ‘Perhaps, this could be the return for one of the contractions she endured during labour while giving birth to you.’

(Al-Mu’jam-us-Sagheer lit-Tabarani, vol. 1, pp. 92, Hadees 257)

Labour pains

Dear Islamic brothers! Undoubtedly, a mother faces many hardships for her child. It is only a mother who can bear labour pains (i.e. the pain she has to endure during the delivery). Men are lucky to have been spared the trouble of delivery. My master, A’la Hadrat, the leader of the Ahl-e-Sunnah, reviver of Sunnah, eradicator of Bid’ah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in *Fatawa Razawiyyah*, volume 27, page 101: A woman faces various kinds of hardships, whereas a man only gets pleasure. She keeps the child in her womb for nine months facing difficulties in walking, getting up and sitting down. Moreover, she risks death during every contraction of the delivery. She also bears different types of pains during the post-natal bleeding period and is unable to sleep due to them. That’s why Allah عَزَّوَجَلَّ has said:

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ط

His mother bore him in the womb painfully, and delivered him painfully; and his bearing and weaning are for thirty months.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Ahqaaf, Ayah 15)

So it is as if she is sentenced to three years of hard labour for every child she gives birth to. (*Fatawa Razawiyyah*, vol. 27, pp. 101)

Driver’s life was saved

Dear Islamic brothers! In order to learn and teach Sunnah, to act upon more and more Sunnah, to become a steadfast follower of Sunnah, and to promote the call to righteousness effectively and efficiently, always remain affiliated with the Madani environment of Dawat-e-Islami – a global and non-political religious movement for the preaching of Quran and Sunnah. Continue to yearn for the protection of your faith. Keep offering Salah

regularly and acting upon Sunnah. Lead your life following Madani In'amaat. In order to remain steadfast, fill in the booklet of Madani In'amaat performing Fikr-e-Madinah daily and submit it to the relevant responsible person of Dawat-e-Islami in your locality within the first ten days of each Madani month. For the accomplishment of your Madani aim, i.e. '*I must strive to reform myself and the people of the entire world*', travel every month with at least a 3-day Sunnah-inspiring Madani Qafilah in the company of the devotees of Rasool. Let me tell you a Madani parable for your persuasion.

A summary of what an Islamic sister from the Nayabad area of Bab-ul-Madinah (Karachi) has stated under oath is as follows: A brother of mine was working as a taxi driver in Riyadh, the capital city of Arabia. One day, he had a horrible accident while driving and lost consciousness. He had received so many brain injuries that there was no hope of him surviving. We were helpless and even unable to go to Riyadh to see him. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I would attend Islamic sisters' weekly Sunnah-inspiring Ijtimas' held by Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah. I informed an Islamic sister of our area about the tragedy of my brother. Comforting me, she suggested that I continue to attend the Ijtimas' regularly and make Du'as abundantly. I did as was advised. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! By the blessing of the Du'as made during the Ijtimas', my brother started talking within three months. Doctors were astonished to notice it because there were so many brain injuries that there was apparently no hope for his recovery. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! My belief in the blessings of Ijtimas' became even firmer.

*Ay Islami behno! Na mayoos hona
Tumhayn khayr day ga dila Madani mahaul
Tu parday kay sath Ijtimas'aat mayn aa
Tayri day ga bigri bana Madani mahaul*

Translation: O Islamic sisters! Never get disappointed. You will have blessings in the Madani environment. You attend Ijtimas' with veil. Your failure will turn into success in the Madani environment.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Mercies are showered in Sunnah-inspiring Ijtima’

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The prayers made during a Sunnah-inspiring Ijtima’ may hopefully be answered. Sayyiduna Imam Sufyan Bin ‘Uyaynah رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ has stated:

عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ

Divine mercy descends at the time of the mentioning of the pious.

(Hilyat-ul-Awliya, vol. 7, pp. 335, Raqm 10750)

When mercies descend where the pious are mentioned, so why mercies will not descend in the Ijtima’ where the blessed Zikr of Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is made! And why prayers will not be answered where mercies are showered. It is stated on page 422 of the 743-page book ‘Jannat mayn Lay Jaanay Walay A’maal’ [i.e. Deeds Leading to Heaven] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Abu Hurayrah and Sayyiduna Abu Sa’eed رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا have stated: We were present in the merciful court of the Merciful Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم when Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “The group of people that sits in order to make the Zikr of Allah عَزَّوَجَلَّ, angels surround them and mercy covers them and peace descends upon them and Allah عَزَّوَجَلَّ mentions them in the presence of His angels.’

(Sahih Muslim, pp. 1448, Hadees 2700)

What does Zikr mean?

No doubt, calling out ﴿اَللّٰهُ هُوَ﴾ ﴿حَقَّ هُوَ﴾ is a form of Zikr but Zikr also contains recitation of the Holy Quran, Divine glorification, prayers made in the form of couplets, Salat-o-Salam, Na’at, couplets in praise of Awliya, sermon, Dars, Sunnah-inspiring speech etc. Therefore, the Sunnah-inspiring Ijtima’aat of Dawat-e-Islami are also a form of Zikr gatherings.

Saaray ‘aalam ko hay Tayri hi justuju

Jinn-o-ins-o-malak ko Tayri aarzu

Yad mayn Tayri her ik hay su basu

Ban mayn wahshi lagatay hayn zarbaat-e-hu

﴿اَللّٰهُ اَللّٰهُ اَللّٰهُ﴾

*The entire universe is struggling to find You
The jinns and the humans aspire to please You
Everyone is remembering none other than You
Even the wild animals in jungles are remembering You*

﴿اللَّهُ اللَّهُ اللَّهُ﴾

O Lord of Mustafa (ﷺ)! Forgive us without accountability! Keep us alive with love for You and for Your Beloved Rasool ﷺ. May we keep acting upon Sunnah until we remain alive! May we meet our death in Madinah under the shade of the Green Dome, whilst beholding the Beloved Rasool ﷺ and reciting the Kalimah Tayyibah ﴿لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ﴾. May we be blessed with burial in Jannat-ul-Baqi' and neighbourhood of the Noble Rasool ﷺ in Jannat-ul-Firdaus!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ya Khuda jism mayn jab tak kay mayri jan rahay
Tujh pay sadaqay tayray Mahboob pay qurban rahay
Kuch rahay ya na rahay per yeh Du'a hay kay Ameer
Naz'a kay waqt salamat mayra Iman rahay*

Translation: O Almighty! May I devote my life to You and Your Rasool ﷺ until my last breath! O Ameer! No matter whether I have or lose anything, it is my prayer that my Iman remain safe during death throes!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تَوَبُّوا إِلَى اللَّهِ	أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ	صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of Israaf

Israaf implies spending on something unlawful. (*Fatawa Razawiyyah – referenced, vol. 1, pp. 690*)
For example, spending on forbidden things.



Definition of miserliness

Miserliness implies not spending something on the thing on which spending is essential by Shari'ah or norms. (*Hadiqah Nadiyyah Sharh Tareeqah Muhammadiyyah, vol. 2, pp. 27*)



See your teeth carefully in the mirror

The following are some Madani pearls about dental hygiene. I have presented them with the intention of the well-wishing of Muslims and that of reaping reward. If your teeth are dirty or yellow, accept these Madani pearls from Sag-e-Madinah wholeheartedly. You will gain great benefits, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**:

1. Stained teeth cause disgust to others.
2. A guest or visitor will not get a good impression if he sees your yellow teeth.
3. Those eating betel and Gutkha¹ in excess destroy the beauty of their own teeth. It is as if they 'buy' mouth blisters and cancer by spending their own money.
4. Rub Miswak thoroughly on teeth according to Sunnah.
5. Make a habit of acting upon the Sunnah of picking your teeth after eating.
6. After you have eaten anything or drunk tea etc., take a mouthful of water and move it within your mouth for a few minutes. That way, the inside of the mouth and teeth will get washed to some extent.

¹ Gutkha is a preparation of crushed betel nut, tobacco and sweet or savoury flavourings etc.

7. Before going to sleep, clean your throat and teeth thoroughly otherwise you will have pain in your throat and plaque on your teeth. Bits of food will rot in the closed mouth and will cause foul smell, increasing the risk of different stomach diseases because of germs going into it.



A good tooth-powder

A good tooth-powder can be prepared by mixing an equal quantity of baking soda and salt in some bottle. If it suits you and does not cause any side effect, then clean your teeth with it on a daily basis. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, you will notice dirt being removed from teeth immediately. In case you suffer from inflammation of the gums or mouth etc., then test using a reduced quantity of the powder. If it still causes you any side effect, then use any alternative method. In any way, teeth should remain clean.

Madani pearl

Every sort of cleanliness is Sunnah and is preferred by Shari'ah.

Bad-bu na dahan mayn ho, daanton ki safa`ee ho

Mahkaar Duroodon ki munh mayn tayray bhai ho

Translation: Your teeth should be clean without any smell. There should be the fragrance of reciting Salat-'Alan-Nabi in your mouth.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Muhammad Ilyas Attar Qadiri

29 Safar-ul-Muzaffar, 1432 AH

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HARMS OF GIVING UP THE CALL TO RIGHTEOUSNESS

Excellence of Salat-‘Alan-Nabi ﷺ

Sayyiduna Abul Muwahib Shaazili رحمه الله تعالى عليه has stated: I was blessed with beholding the Revered and Renowned Rasool ﷺ in my dream. He ﷺ said, ‘You will intercede for one hundred thousand people from my Ummah on the Day of Judgement.’ I humbly asked, ‘O my Master ﷺ! How was I blessed with such a huge privilege?’ He ﷺ said, ‘[This is] because you keep reciting Salat upon me.’ (At-Tabqat-ul-Kubra lish-Sha’rani, Al-Juz-us-Saani, pp. 101)

*Perhtay raho Durood-o-Salam bha`iyo! Mudaam
 Fazl-e-Khuda say dauno jahan kay banay gey kaam*

Translation: O brothers! Continue to recite Salat and Salam. By the grace of Allah ﷻ, this will bring success in the worldly life as well as the afterlife.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls about intercession in relation to the above-mentioned parable

Scholars will intercede

Dear Islamic brothers! شَيْخُنَا اللَّهُ ﷻ! How great blessings can be gained by reciting Salat-‘Alan-Nabi. The above-mentioned parable of Salat also makes it clear that the beloved

bondmen of Allah will intercede for sinners. Remember! The absolute rejection of Shafa'ah [intercession] is in contradiction to the Quranic commandment and is disbelief [Kufr]. Let me offer you some more Madani pearls about intercession conveying the call to righteousness. Accept them and adorn the Madani bouquet of your heart with them. Not only will this refresh faith but also refute satanic whispers. Shafa'ah means intercession in favour of someone. First of all, listen to a faith-refreshing narration about how Islamic scholars will intercede.

Sayyiduna Jabir Bin 'Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Greatest and Noblest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: (In the Plain of Resurrection), a scholar and a worshipper will be brought. The worshipper will be asked to enter Heaven, whereas the scholar will be told, 'You stay here so that you will intercede for people. [This is an honour for you] because you taught them [Islamic] manners.' (*Shu'ab-ul-Iman*, vol. 2, pp. 267, *Hadees 1717*)

Mujh ko ay Attar Sunni 'Aalimaun say piyar hay

إِنْ شَاءَ اللَّهُ, *Dau jahan mayn mayra bayra paar hay*

Translation: Attar loves Sunni scholars. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, he will succeed in the worldly life and in the afterlife. (Wasail-e-Bakhshish, pp. 646)

Clarification of intercession-denying Ayahs

The Ayahs of the Holy Quran which deny intercession imply that no one can forcefully intercede for anyone in the court of Allah عَزَّوَجَلَّ or that there is no intercession for non-Muslims or that idols can never be intercessors. It is stated in Ayah number 254 of Surah Al-Baqarah, in part 3:

يَوْمَ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ط

The day in which there is no trade, and for the disbelievers neither any friendship nor intercession.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 254)

Similarly, Ayah number 48 of Surah Al-Muddassir in part 29 states:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعَاءِ ط

So the intercession of the intercessors will not benefit them.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Muddassir, Ayah 48)

Proof of intercession from Quran

The proof of intercession stated in Quran refers to ‘Authorized Intercession’ from the beloved bondmen of Allah for Muslims. In other words, the beloved bondmen of Allah will get Muslims forgiven by the authority bestowed upon them by Allah ﷺ, showing their reverence, rank and Divine love. For example, Ayah 255 of Surah Al-Baqarah in part 3 states:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط

Who is he that can intercede with Him except by His command?

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 255)

Likewise, Ayah 87 of Surah Maryam in part 16 states:

لَا يَلِكُونُ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

People do not own the right to intercede, except those who have made a covenant with the Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, Ayah 87)

Naykiyan bilkul nahin hayn nama-e-a’maal mayn

Ki-jiye ‘Attar ki aa ker shafa’at Ya Rasool

Translation: There is no good deed in the book of deeds. O Rasool ﷺ! Please come and intercede for Attar. (Wasail-e-Bakhshish, pp. 142)

Which type of respected people will intercede?

Here is an extract taken from a detailed piece of writing about intercession on Judgement Day; stated on page 139, 140 and 141 of the first volume of the 1250-page book ‘Bahar-e-Shari’at’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: All Ambiya will now intercede for their Ummahs. Saints, martyrs, scholars, Huffaz¹, Hujjaj² and every such Muslim who was blessed with any religious status will intercede for their associates. Non-pubescent children who had died will intercede on behalf of their parents. Even some people will come to scholars and will humbly say, ‘We filled water for you to make Wudu so-and-so time.’ Someone will say, ‘I gave you a clod so that you get purity after relieving yourself.’ Islamic scholars will intercede even for these people.

*Hirz-e-jan zikr-e-shafa’at ki-jiye
Naar say bachnay ki soorat ki-jiye*

Explanation of the couplet of Raza: It is as if A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in this couplet: O devotees of Rasool! Keep mentioning intercession from the court of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In other words, make it a shelter for you so that the mentioning of intercession becomes a means of protection from the punishment of Hell.

(Hadaiq-e-Bakhshish)



*Tujh sa siyah kaar kaun un sa Shafi’ hay kahan!
Phir woh tujhi ko bhool jayain dil yeh tayra gumaan hay*

Explanation of the couplet of Raza: In this couplet, A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said showing humility: You are the biggest of all sinners but you are a devotee of Beloved Mustafa who is the greatest of all intercessors. Hence, O my grieved heart! Rest assured that the Greatest Intercessor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will not forget you on the Resurrection Day.

(Hadaiq-e-Bakhshish)

¹ Those who memorise Quran.

² Those who perform Hajj.

*Ya Rasoolallah! Mujrim hazir-e-darbar hay
 Naykiyan pally nahin sar per gunah ka baar hay
 Tum Shah-e-Abrar yeh sab say bara 'isyan shi' aar
 Yoon shafa'at ka yehi sab say bara haqdar hay*

Translation: O Rasoolallah ﷺ I am a sinner and I am present in your court, burdened with sins and devoid of [i.e. without] good deeds. You are the King of Ambiya and I am the biggest sinner. Hence, it is me who deserves intercession the most.

(Wasail-e-Bakhshish, pp. 222)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Types of intercession

Listing the types of intercession, a unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رحمه الله تعالى عليه has stated:

1. The first type of intercession is referred to as 'Greatest Intercession' which will benefit all creatures. This is specifically granted to our respected Nabi Muhammad ﷺ. No other Nabi will dare to initiate it. This intercession will be aimed at comforting people, freeing them from a long stay in the plain of resurrection, quickening the process of Divine decision and people's accountability and rescuing them from the adversities and difficulties of the Judgement Day.
2. The second type of intercession will be made to make a group of people enter Heaven without accountability. This has been proved that our Beloved Rasool ﷺ will make this intercession. Some scholars are of the opinion that this intercession is uniquely granted to our Beloved and Blessed Rasool ﷺ.
3. The third type of intercession will be made for those people whose good and evil deeds will be equal. They will enter Heaven with the help of intercession.

4. The fourth type of intercession will be made for those who had deserved Hell. The Rasool of Rahmah, the Intercessor of Ummah ﷺ will bring them into Heaven by interceding for them.
5. The fifth type of intercession will be aimed at raising the rank and enhancing the honour.
6. The sixth type of intercession will be made in favour of those sinners who will have entered Hell. They will come out of Hell by means of intercession. This type of intercession will be made by other Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, angels, scholars and martyrs.
7. The seventh type of intercession will be made to open Heaven.
8. The eighth type of intercession will be made in a specific way in favour of those living in Madinah and those humbly visiting the blessed tomb of the Beloved Rasool ﷺ. (Summarized from: *Ashi'a-tul-Lam'aat*, vol. 4, pp. 404)

Hashr mayn ham bhi sayr daykhayn gey

Munkir aaj un say iltija na karay

Explanation of the couplet of Raza: In this couplet, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Those who consider the beloved bondmen of Allah powerless today in the world will be helplessly and anxiously begging the Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام for intercession on the Day of Judgement but will face humiliation. We will see the spectacle of them on the Day of Judgement.

Here is another couplet:

Aaj lay un ki panah aaj madad maang un say

Phir na maanay gey Qiyamat mayn ager maan gaya

Explanation of the couplet of Raza: Accept the authorities of Beloved Mustafa ﷺ today. Seek help from him and come under the shelter of his mercy. If you have assumed that the Beloved and Blessed Rasool ﷺ cannot help anyone even with Divinely-bestowed authority, you will face severe loss. Remember! When the

great status of the Greatest Rasool ﷺ is visible to everyone on the Day of Judgement, you will recognize his status and accept his authorities, rushing towards him to beg him for intercession but he will not make intercession for you. This is because you did not accept his authority in the world that was the place of performing deeds. Accepting his authority in the Hereafter will not benefit you because Hereafter is the place of being given the requital [i.e. reward or punishment] for deeds. *(Hadaqiq-e-Bakhshish)*

Committing sins in hope for intercession

One who commits sins in hope for gaining intercession is like the person who consumes poison hoping to consult a good physician or who throws himself under a vehicle, shattering his bones in hope for receiving medical treatment from an expert orthopaedic surgeon. Certainly, nobody will do such a foolish thing. Therefore, it is absolutely vital to refrain from sins all times. It is extremely dangerous to make oneself deserving of the punishment of Hell by continuously disobeying Allah ﷻ and His Rasool ﷺ in hope for gaining intercession. Everyone should always fear the Hidden Plan of Allah ﷻ. If sins ruin even faith, then there remains no possibility for the attainment of intercession. Instead, by Allah ﷻ, such a person will have to face various punishments and the blazing fire of Hell forever. ﴿وَالْعِيَادُ بِاللّٰهِ﴾ (We seek refuge of Allah ﷻ). However, a person sometimes gets stuck in sins despite making a lot of efforts to avoid them, he should continue to do penance and to beg the Intercessor of the Resurrection Day (ﷻ) for intercession.

Ay Shafi'-e-Umam Shah-e-Zee-Jah lay khabar

﴿لِلّٰهِ﴾ Lay khabar mayri ﴿لِلّٰهِ﴾ lay khabar

Mujrim ko bargah-e-'adalat mayn laye hayn

Takta hay baykasi mayn tayri rah lay khabar

Ahl-e-'amal ko un kay 'amal kaam aayain gey

Mayra hay kaun tayray siwa ah! Lay khabar

Explanation of the couplets of Raza: O Glorious King ﷻ who will make intercession for all Ummahs! For Allah's sake! Please rescue me. O my Beloved Master ﷻ! The sinner has been brought in the Divine court of justice. The sinful

slave of yours is waiting for you in extreme helplessness hoping to be blessed with intercession. O Rasoolallah ﷺ! *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* The pious people will benefit from their pious deeds but, alas, I have no good deed and I am heavily burdened with sins. Is there anyone except you who saves me – a slave of yours – from the punishment of Hell by interceding on behalf of me? (*Hadaiq-e-Bakhshish*)

*Tasalli rakh tasalli rakh na ghabra Hashr say 'Attar
Tayra Haami wahan per Aaminah ka laadla hoga*

Translation: O 'Attar! Rest assured! Rest assured! Do not be afraid of Resurrection. The Beloved Son of Aaminah will help you over there. (Wasail-e-Bakhshish, pp. 188)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

Ship passengers

Sayyiduna Nu'man Bin Basheer رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Revered and Renowned Rasool ﷺ has stated: The example of those who show laziness in the commandment of Allah عَزَّوَجَلَّ and who get involved in them is like those people who held a draw in the ship. Some of them got a place in the lower part and some in the upper part. Thus those staying in the lower part had to go to the upper part to get water. Considering it bother, they took a saw and one of them began to make a hole in the lower part of the ship. Those staying in the upper part came to him and asked, 'What's the matter with you?' He said, 'You were inconvenienced by me, and we cannot do without water.' If they grab hold of his hand, they will save him and will also remain safe, and if they abandon him, they will make him meet his doom and will also meet their doom.

(*Sahih Bukhari, vol. 2, pp. 208, Hadees 2686*)

Fire of sins engulfs others

Regarding the above-mentioned Hadees, it is stated in the book *Mirat-ul-Manajih*: This Hadees highlighted the importance of preventing evil and promoting good with the help of an example. It was made clear that ignoring the obligation *﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾* (i.e. calling people towards righteousness and preventing them from evil) by assuming that the evildoer will himself suffer loss without causing us any loss, is a mistaken idea.

The harmful effects of his sins engulf the entire society. As the one making a hole in the ship does not drown alone but rather causes all those on board to drown, the evil of some evildoers spread like a cancer in the entire society. (*Mirat-ul-Manajih*, vol. 6, pp. 504)

Reforming oneself but leaving others to their own devices

Dear Islamic brothers! One should also pay attention to the reform of others rather than follow the philosophy of reforming only oneself because there are many sins that harm others. For example, if someone commits the sin of theft, this will also cause loss to the victim. Similarly, robbery, misappropriation, swearing, laying false blame on anyone, backbiting, telling tales, finding fault with anyone, defrauding anyone of money, shedding blood, causing pain to anyone without Shar'i permission, not paying a debt, using someone's belongings without his permission despite him minding it, upsetting parents and misusing eyes etc. all affect victims. If everyone is allowed to commit sins openly, then no one's wealth and honour will remain safe.

In other words, our society will turn into a 'jungle of fierce beasts'. Some sins damage the respect of others. For example, if anyone is a notorious tale-teller or fornicator or drinker, then everyone can realize how inferior status he has in society. Some sins cause loss to the wealth of a person. For example, gambling addiction, borrowing money with interest, wasting time in watching movies and dramas instead of doing some job or business. Every wise person can realize how these people indulging in the above misdeeds suffer great financial loss. In addition to all of these earthly losses, such a person also faces afterlife loss which may befall him in the form of horrific and excruciating punishment of Hell, ﴿وَالْعِيَاذُ بِاللّٰهِ تَعَالٰی﴾.

Five worldly losses of sins

Regarding the worldly losses of sins, it is stated on page 51 of the book '*Naykiyaun ki Jaza`ayn aur Gunahaun ki Saza`ayn*': The Greatest Rasool ﷺ has stated: O people! Avoid five things in order to remain safe from five things:

1. The community that weighs dishonestly, Allah عزوجل makes them suffer price hikes and lack of fruits.

2. The community that breaks promise, Allah ﷻ makes their enemies dominant over them.
3. The community that does not pay Zakah, Allah ﷻ deprives them of rain water. And if there were no quadruped [i.e. four-legged animals], then not a single drop of water would be given to them.
4. The community in which obscenity and indecency spread, Allah ﷻ makes them suffer the disease of plague¹.
5. The community that makes a decision without Quran, Allah ﷻ punishes them for unjust treatment (i.e. unfair decision) and makes them fear each other.

(Qurra-tul- 'Uyoon, pp. 392)

Prayer will not be answered

Regretfully and sadly! Muslims these days lack interest in good deeds. Sins are being committed everywhere. Most people do not show inclination to convey the call to righteousness. Listen to an admonitory narration and fear from Divine retribution [i.e. severe punishment]. The Greatest Rasool ﷺ has said: I swear to the One under Whose omnipotence my life is! Either you will enjoin [i.e. order] good and prevent [people] from evil or Allah ﷻ will soon send His retribution over you. Then you will make prayer but your prayer will not be answered. (Sunan-ut-Tirmizi, vol. 4, pp. 69, Hadees 2176)

Regarding the above-mentioned Hadees, it is stated in the book *Mirat-ul-Manajih*: Escaping the responsibility ﴿أَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ الْمُنْكَرِ﴾ (i.e. enjoining good and preventing evil) is a very severe crime. This Hadees has described it in a very clear-cut way. The Beloved and Blessed Rasool ﷺ said: Either you will have to fulfil this obligation or will have to face punishment from Allah ﷻ. Even if you make prayer afterwards, it will not be answered. This is a very severe admonition of retribution. In other words, unless you make up for your negligence and seek forgiveness from Allah ﷻ, your prayer will not be answered. (Mirat-ul-Manajih, vol. 6, pp. 505)

¹ Plague is a deadly disease caused by rats by means of the bites of fleas. Its symptoms include swellings on the chest, in armpits or under testicles with high fever.

Day dhun mujh ko nayki ki da'wat ki Maula

Macha doon dhoom un ki Sunnat ki Maula

Translation: O Almighty! Grant me great enthusiasm for call to righteousness. May I greatly promote and popularize the Sunnah of Your Rasool ﷺ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Lost in the dark valley of sins

Dear Islamic brothers! In order to become pious, to refrain from sins and to protect faith, adopt the Madani environment of Dawat-e-Islami that is like great wealth in the present era. Even hardened criminals growing up in the sinful environment of the present age have become an epitome of Sunnah. Let's listen to a Madani parable in this regard.

Presented here is a summary of a piece of writing received from an Islamic brother from Gujrat (Punjab Pakistan): Before joining the Madani environment of Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah, I was lost in the dark valley of sins. I was so heedless that I did not care about offering Salah and observing Siyam ﴿صِيَامٌ﴾. One day, my Qaari Sahib [one who teaches the Holy Quran] came to teach me as usual but I was occupied with watching a drama on television. So I said, 'Qaari Sahib! Please be seated. I will come after the drama ends. Only a little part of it is left.' The Qaari Sahib had great tolerance. Instead of telling me off, he made individual effort very affectionately and read out to me a booklet titled 'Devastation of Television' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Having listened to the booklet, I felt deep remorse and regret, trembling with Divine fear. Acting on the advice of the Qaari Sahib, I pondered over my past life. I cried my heart out when I realized that, alas, I wasted a large part of my life in useless things even without realizing it.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I repented of sins wholeheartedly and made a firm intention to refrain from sins in future, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. I also intended to spend a Sunnah-following life, to offer Salah regularly and to refrain from sins such as lying, backbiting, tale-telling, promise-breaking and disobeying Allah عَزَّوَجَلَّ and His Rasool ﷺ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The fragrant Madani environment of Dawat-e-Islami changed my life altogether, inspiring me – a wicked person – to make determined efforts to get reformed. May Allah عَزَّوَجَلَّ grant us steadfastness in the Madani environment!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

*Tu narmi ko apnana jhagray mitana
Rahay ga sada khushnuma Madani mahaul
Tu ghussay jharaknay say bachna wa gerna
Yeh badnaam hoga tayra Madani mahaul*

Translation: Adopt gentleness and settle disputes. This will always keep the orchard of the Madani environment in full bloom. Avoid anger and rebuke, or else, you will bring disgrace on your Madani environment.

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ تَعَالٰى عَلَی مُحَمَّد

Making individual effort is Sunnah

Dear Islamic brothers! The above-mentioned parable shows the blessing of making individual effort and reading out the booklet titled ‘Devastation of Television’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. All of us should convey the call to righteousness by making individual effort on appropriate occasions. It is indeed a Sunnah of the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to convey the call to righteousness by means of individual effort. Countless Ahadees have proved it.

Madani bag and distribution of booklets

The above-mentioned Madani parable also mentions the booklet ‘Devastation of Television’. When the Qaari Sahib read out this booklet to his pupil, he was blessed with repentance. He also started offering Salah regularly and affiliated himself with the Madani environment of Dawat-e-Islami. Those Islamic brothers and sisters who can buy and keep a ‘Madani bag’ should do so and keep in them as many booklets and cassettes

of Sunnah-inspiring speeches etc. released by Maktaba-tul-Madinah as conveniently possible. If you cannot keep the Madani bag with you all day long, it doesn't matter. Keep it with you only on appropriate occasions and gift booklets etc. to others. Depending upon the situation, you may also give booklets to some people only for reading. After they have read, receive the booklet from them and give another.

Similarly, cassettes and thick books may also be given to people. You can reap unimaginable reward by doing so. However, remember that you have to do this from your own pocket. There should be no fund launching for this purpose. Furthermore, distribute booklets on the occasion of Milad celebration or for the Isal-e-Sawab of your deceased relatives on various occasions. Reap the reward of promoting the call to righteousness by distributing Madani booklets in great quantity released by Maktaba-tul-Madinah during Dars, Ijtima'at, Madani Mashwarahs and gatherings of Isal-e-Sawab.

Baantiye Madani rasaail Madani bag apna`iye

Aur haqdar-e-sawab-e-aakhirat ban ja`iye

Translation: Distribute Madani booklets and use Madani bag. Get deserving of the reward of the afterlife.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cause of Divine punishment

Here is the 25th Ayah of Surah Al-Anfaal with its translation from page 339 of the sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 9:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

And fear the turmoil which will certainly not fall only upon a few selected unjust people among you; and know that Allah's punishment is severe.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 25)

Commenting on the above-mentioned Ayah, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In fact, if you do not fear it and do not remove its causes – i.e. forbidden things – and if the punishment is inflicted, then not only will it affect oppressors and evildoers but also pious people. Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated that Allah عَزَّوَجَلَّ ordered Muslims not to let forbidden things occur among them. That is, they must prevent evils and sins as far as they could. If they do not do so, then Divine punishment will be inflicted on all including even those who are not evildoers. (*Tafseer Tabari, vol. 6, pp. 217, Raqm 15923*)

It is stated in a Hadees that the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ does not inflict punishment generally due to the deeds of certain people unless people continue to see forbidden things being committed among them and do not prevent and prohibit them despite having the power to prevent and prohibit them. When this happens, Allah عَزَّوَجَلَّ inflicts punishment on all ordinary and special people.’

(*Sharh-us-Sunnah lil-Baghawi, vol. 7, pp. 358, Hadees 4050*)

A Hadees in *Sunan Abu Dawood* states that if ‘a person is involved in sins in a community and people do not prevent him despite having the capability to do, then Allah عَزَّوَجَلَّ inflicts punishment on them before they die.’

(*Sunan Abu Dawood, vol. 4, pp. 164, Hadees 4339*)

This shows that the community that gives up ﴿تَغْيِي عَنِ الْمُنْكَرِ﴾ (i.e. preventing people from evil) and does not prevent people from sins, is afflicted with Divine punishment in consequence of ignoring this obligation.

Even pious person was punished

Dear Islamic brothers! In the present era, a huge number of Muslims are surrounded by various kinds of spiritual, physical, social and economic issues. This might be the result of ignoring the obligation of conveying the call towards righteousness. If you are a pious and virtuous person but you neither convey the call to righteousness nor prevent others from sins despite having the capability to do, this is something alarming. Despite seeing common Muslims and even your own family members committing sins, if you have no yearning to reform them, then read and listen to the following blessed Hadees

repeatedly. Feel fear from Divine punishment and get determined to convey the call towards righteousness.

The Revered and Renowned Rasool ﷺ has stated: Allah عزوجل ordered Jibra'eel (عليه السلام) to turn so-and-so city upside down with those living in it. Jibra'eel (عليه السلام) humbly said, 'O Creator! Among those people is so-and-so pious bondman of Yours who has not disobeyed you even for as long as the eye is blinked.' Allah عزوجل said, ﴿أَقْلَبَهَا عَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطُّ﴾ i.e. turn the city upside down on them because his face never clouded (i.e. there was no change in his facial expression) despite seeing disobedience to Me. (*Shu'ab-ul-Iman*, vol. 6, pp. 97, Hadees 7595)

Pondering over removing social evils is required by Iman

Regarding the above-mentioned Hadees, it is stated in the book *Mirat-ul-Manajih*: This blessed Hadees shows that as it is essential to perform virtuous deeds and to refrain from evil ones, it is also a requirement of our faith to worry over conspiracies against religion and nation, oppression over Muslims and social evils. Those who neither attempt to eradicate social evils with the intention of earning the pleasure of Allah عزوجل nor worry over them in case of having no power, should not rely on their piety. What is the benefit of their piety? Hence, besides remaining busy reforming ourselves and performing Divine worship, it is also a responsibility of all of us to make constant efforts to remove the miserable condition of our Islamic country, our nation and the entire Muslim world. It is also vital to purify society from Shari'ah-contradicting deeds.

(*Mirat-ul-Manajih*, vol. 6, pp. 516)

Cause of pious people being punished

Dear Islamic brothers! Some people are very much interested and enthusiastic about performing good deeds. They offer Salah with Jama'at regularly but they enjoy the company of clean-shaven and modern friends instead of staying away from them. Although they stay silent when hearing the casual and sinful conversation of their friends, they enjoy it inwardly. Obviously, if their Nafs had not enjoyed it, they would not have remained in their company. The following narration contains great admonition for such people.

It is narrated that Allah ﷺ sent revelation to Sayyiduna Yoosha' Bin Noon عليه الصلوة والسلام informing him that one hundred thousand people from his nation will be doomed as punishment. Forty thousand of them will be pious and sixty thousand will be wicked. He عليه الصلوة والسلام humbly said, 'O Creator ﷻ! The cause of the punishment of the wicked ones is clear but why will the pious people be doomed?' Allah ﷻ said, 'These pious people also eat and drink with these wicked ones. Despite seeing the wicked ones disobeying Me and commit sins, they never had even a disgusted look on their faces.'

(*Shu'ab-ul-Iman*, vol. 7, pp. 53, Raqm 9428)

Feel disgust in heart

It is stated on page 595 of the 743-page book '*Jannat mayn Lay Jaanay Walay A'maal*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Abu Sa'eed Khudri رضى الله تعالى عنه has narrated that the Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم has said: When anyone from you see any evil, he should change [i.e. prevent] it with his hand. And one who does not have the capability (i.e. power) to change it with his hand should change it with his tongue. And one who does not have the capability to change it with his tongue should consider it bad in his heart; and this is a sign of the weakest faith. (*Sahih Muslim*, pp. 44, Hadees 49; *Sunan Nasa'ee*, pp. 802, Hadees 5018)

Do we consider evil deed bad in heart?

Dear Islamic brothers! Examine your conscience. When you see someone commit a sin and you are unable to prevent it with your hand or tongue, do you consider it bad in your heart? Regretfully! If the mother of your children ever delays cooking food or adds excessive salt to meal or your child is absent from school, you feel resentment [i.e. dislike] but your family members miss all five Salahs every single day, yet you have no resentment at all. You do not even advise them, whereas it is Wajib for a father even to treat his 10-year-old child strictly to make him offer Salah if he does not offer. Otherwise, the father will be sinner and deserving of the punishment of fire. Are you pursuing a prudent course of action? For example, if a father notices the evil of his offspring who is under his control, he must change it with his hand. A scholar should change it with his tongue. One who has neither of these powers should at least consider it bad in his heart. But who has this type of mindset now?

Just ponder! For example, music is being played and you do not have the power to prevent it. Do you resent it in your heart? Do you consider it bad? No, because you yourself have a musical tune in your mobile phone, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**. Two persons swear at each other in the street, do you consider it bad? No, because you yourself sometimes swear at others, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**. Somebody told a lie, did you resent it? Yes, because you suffered a personal loss. As for resenting it for the pleasure of Allah **عَزَّوَجَلَّ**, this is something unlikely because one tells lies oneself. These are only a few examples to make us realize how we react to evils and sins. Otherwise, there are many people who have no musical tune in the mobile phone and have no habit of lying and swearing, yet they do not have the mindset of considering an evil deed bad in their heart. If people develop the mindset of considering the evil deed bad in their heart and yearning to resist it for the pleasure of Allah **عَزَّوَجَلَّ**, then we may succeed in building a reformed society. Once we are determined to consider evils to be bad, we will advise others. This will prevail Sunnah and promote the call to righteousness everywhere, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. May Allah **عَزَّوَجَلَّ** have mercy on our miserable condition and grant us wisdom so that we actively promote the call to righteousness and Sunnah of the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Let's listen to a Madani parable to arouse enthusiasm for promoting Sunnah.

Three drinking brothers joined the Madani environment

Here is a summary of a piece of writing received from an Islamic brother from Okara district Dipalpur (Punjab Pakistan): We were one of the richest families of Dipalpur. Before I matured, our elder brother had unfortunately become an alcoholic due to the company of wicked friends. Trapped in bad companionship and drinking, our elder brother did not pay any attention to our education and etiquette. He only wanted alcohol. Gradually, alcohol addiction led him to selling household items. He even sold a cloth shop, a factory and a market with many shops just to feed his addiction. How can household remain safe from the fire burning inside the house? Eventually, another brother of mine who was younger than the eldest and older than me also became an alcoholic. The fire of addiction further blazed, engulfing me and I also became an alcoholic. Our respected mother was already very grief-stricken. When we became alcoholics, she became even more grieved.

At last, fortune smiled on us. There was another brother of ours who was protected from alcohol. Fortunately, he began to take interest in the global and non-political Quran and Sunnah-preaching movement – Dawat-e-Islami. By the blessing of affiliation with the fragrant Madani environment, he sometimes used to take us with him to the Ijtimā' by making individual effort but we would get bored. He continued to make individual effort, persuading us affectionately to attend the Ijtimā' with him. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! By the blessings of the individual efforts made by him, all of those brothers of ours who were once alcoholic have done penance, joining the Madani environment of Dawat-e-Islami. Whenever I thought about my past life, I tremble with fear. What would become of us if we were not blessed with the Madani environment? Perhaps, we would have no shelter and even our close relatives would reject us.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of the Madani environment, the autumn-hit orchard of our family was also blessed with the Madani spring of happiness once again. Billions of thanks to Allah **عَزَّوَجَلَّ**! At the time of writing this parable, I am doing a 63-day Tarbiyyati course and the eldest brother has been travelling with Sunnah-inspiring Madani Qafilahs along with devotees of Rasool for almost 17 months.

Dawat-e-Islami ki Qayyoom

Dauno jahan mayn mach jaye dhoom

Is pay fida ho bachcha bachcha

Ya Allah mayri jhauli bhar day

May Dawat-e-Islami boom!

*In both the worlds, O Qayyoom **عَزَّوَجَلَّ**!*

May every child become devoted to it!

*O Allah **عَزَّوَجَلَّ**! Please fill my begging bowl*

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

Call to righteousness in connection with above-mentioned parable

Dear Islamic brothers! Did you see! By the blessing of attending the weekly Sunnah-inspiring Ijtimā' by virtue of the individual effort, three alcoholics who were brothers

were inspired to join the Madani environment of Dawat-e-Islami. You must have noticed the harm caused by drinking. The drinker ruined the factory, the shop and the market in the fire of addiction. Certainly, alcohol is an extremely evil thing. It endangers one's worldly life as well as afterlife. Alcohol is so dirty that it cannot even be consumed for the treatment of a disease. Sayyiduna Taariq Bin Suwayd رَضِيَ اللهُ تَعَالَى عَنْهُ asked a question about alcohol. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade. He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'We prepare it for medicine.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is not medicine. It is itself a disease.' (*Sahih Muslim, pp. 1097, Hadees 1984*)

Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Three people will not enter Heaven: Chronic alcoholic and one who breaks off relation and one who gives credence to magic.'

(*Musnad Imam Ahmad Bin Hanbal, vol. 7, pp. 139, Hadees 19586*)

Clarification about magic

Commenting on the part of the Hadees 'one who gives credence to magic' 'Allamah 'Ali Qaari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: This refers to the person who gives credence to the effectiveness of magic itself (i.e. the person who believes that Allah عَزَّوَجَلَّ has not created magic effective but rather it is effective itself.)

(*Mirqat-ul-Mafatih, vol. 7, pp. 242, Taht-al-Hadees 3656*)

Denial of the existence of magic and jinn is disbelief

Dear Islamic brothers! The existence and reality of magic are proved by Quran. Therefore, believing that magic does not exist and does not have reality and that it is only hearsay is disbelief. Similarly, denial of the existence of jinn is also disbelief.

Worry of Maalik Bin Dinar

Sayyiduna Maalik Bin Dinar رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Due to love for world, we have been reconciled with each other. We neither call each other towards righteousness nor prevent one another from evils any longer. May Allah عَزَّوَجَلَّ do not keep us in this condition! Otherwise, we may suffer any Divine punishment. (*Shu'ab-ul-Iman, vol. 6, pp. 97, Hadees 7596*)

Fire-worshipper became Muslim

Dear Islamic brothers! Sayyiduna Maalik Bin Dinar رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ is a pious predecessor of the distant past. Describing the situation of his time, he رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ expressed fear of Divine punishment. These days, circumstances have been very unfavourable. Extremely regrettably! Most Muslims are extremely fond of worldliness. The situation is so terrible that some people openly oppose the conveyor of the call to righteousness, let alone taking a part in it. Likewise, they eagerly call others towards evils, let alone preventing evils. Alas! People have no mindset to reform themselves. They neither pay attention to the reform of their family nor take any action for the betterment of the afterlife of their neighbours.

Anyway, we should attempt to reform ourselves besides conveying the call to righteousness to other Islamic brothers. Furthermore, we should also make individual effort on our neighbours. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There are various parables of our pious predecessors making individual effort on neighbours. Here is one of such parables. A fire-worshipper whose name was Sham'oon was a neighbour of Sayyiduna Hasan Basri رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ. When he was on his deathbed, Sayyiduna Hasan Basri رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ came to him. He saw that the entire body of his neighbour was blackened by the smoke of fire. Making individual effort, he رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ invited his neighbour to embrace Islam, encouraging him to be blessed with Divine mercy. His neighbour said: I have not so far embraced Islam due to three things:

1. The world is considered something very bad in Islam, so why do you people struggle hard to seek it?
2. Why do Muslims not make preparation for death despite knowing that it is inevitable?
3. You say that beholding the Almighty is the greatest of all favours; then why do you disobey Him?

Sayyiduna Hasan Basri رَحِمَهُ اللّٰهُ تَعَالٰی عَلَيْهِ replied: These things belong to deeds, not creed [i.e. beliefs]. You ponder whether you have attained anything by wasting your life in fire-worshipping. A Muslim – no matter how poor character he has – at least believes in the Oneness of Allah عَزَّوَجَلَّ. Look! You have worshipped this fire for seventy years. If both of us jumped into it, it would burn us equally. Your lifelong fire-worshipping will not protect you from this fire. However, my Lord and Creator عَزَّوَجَلَّ has the power to protect me from it. If He عَزَّوَجَلَّ wills, this fire cannot harm me at all.

Saying this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ picked up flames of fire but they did not burn him at all. Seeing this, Sham'oon was very much impressed but responded disappointingly, 'I worshipped fire for seventy years. Is there any benefit of embracing Islam at deathbed?' Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ continued to make individual effort. At last, the fire-worshipper said, 'I can become a Muslim on condition that you give me a written agreement, stating that Allah عَزَّوَجَلَّ will forgive all of my sins after I become a Muslim.' Writing the same subject matter-containing agreement, he handed it over to him. The fire-worshipper said, 'Enter the evidence of just people in it.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ satisfied this demand of his as well.

Thereafter, he embraced Islam and made a will that Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ give Ghushl to him after his death and place the agreement onto his hand so that it serves as a proof for his Islam on the Day of Judgement. Making this will, he recited the Kalimah of Shahadah and passed away. Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ executed his will. The same night, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had a dream in which he saw that the ex-fire-worshipper who had become a newly-reverted Muslim dressed in very precious attire [i.e. clothing] with a studded and attractive crown over his head was strolling in Paradise. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked, 'How were you treated?' He replied, 'The Almighty forgave me and granted me such rewards that cannot be expressed in words. So there is no burden on you now. Take back this agreement because I no longer need it.' When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ woke up, he found the agreement in his hand. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then expressed gratitude to Allah عَزَّوَجَلَّ for granting success to him. (*Tazkira-tul-Awliya*, vol. 1, pp. 41)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zamanay bhar mayn macha day geyn dhoom Sunnat ki

Ager karam nay Tayray sath day diya Ya Rab

Translation: O Almighty! By means of Your grace, we will promote and popularize Sunnah all over the world. (Wasail-e-Bakhshish, pp. 95)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Standing in fire for 20 minutes

Dear Islamic brothers! The beloved bondmen of Allah have very high ranks. They convey the call to righteousness, demonstrate saintly miracles with the bestowment of Allah ﷻ, inspire the disbelievers to attain the wealth of Islam and pave the way for them to enter Paradise. Therefore, one should pay attention to the edification [i.e. character rectification] of his neighbours, conveying the call to righteousness to them. Remember that a common Muslim is not allowed to have friendship with non-Muslims under the pretext that he would make them Muslim. However, an Islamic scholar who is capable enough to confute the false religion and the false beliefs of the non-Muslim can meet and spend time with him, persuade him to embrace Islam and answer to his objections for the purpose of bringing him into the fold of Islam – all remaining within the bounds of Shari'ah. Listen to a faith-refreshing parable taken from pages 183 and 184 of the book '*Hayat-e-A'la Hadrat*' (volume 1) regarding the conversion of hundreds of fire-worshippers into Islam by the blessing of a saintly miracle. This parable which I have attempted to present in an easily understandable way also refers to the matchless piety of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Maulana Husayn Mirathy رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Peer 'Abdul Hameed Sahib Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once came to the Baroda city of the Gujrat province of Hind and led Salat-ul-Maghrib in a Jami' Masjid. I had never felt such an overwhelming effect of Quranic recitation before. Getting information, I reached his accommodation to meet him. Describing how he was blessed with such an amazing ability of Quranic recitation, he said: I once went to Iran where I had a debate with the fire-worshippers of an old fire temple [i.e. the place of worship of fire-worshippers]. I said, 'Go into the fire you worship and see if it leaves you unharmed or burns you to death.' They took it as joke but a time was set for the debate. The entire city gathered at the predetermined time to watch the unique debate. I said to the chief fire-worshipper, 'Come into the fire!' He got scared. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I entered the fire temple and stood in the flames-leaping fire for complete twenty minutes. I then came out of it safe and sound. Seeing this spectacle, a large number of fire-worshippers repented and embraced Islam, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.'

Maulana Husayn Mirathy رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: I asked, 'How did you have such great courage?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'I was holding the Holy Quran when entering the

fire. I had the mindset that the Holy Quran can protect us from the fire of Hell, so it can also protect us from the little fire of the world.’ Maulana Husayn Mirathy رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then mentioned to him a particular and careful way in which A’la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ offered Salah. He was very impressed to have heard it. The following day, I met him again, so he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: I spent the entire last night weeping and saying, ‘O Almighty! There are such bondmen of Yours who offer Salah with so much care.’

(Hayat-e-A’la Hadrat, pp. 183-184, amended)

Allah! Kya Jahannam ab bhi na sard hoga!

Ro ro kay Mustafa nay darya baha diye hayn

Explanation of the couplet of Raza: A’la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has presented his request in the merciful court of the Almighty Who is the most Forgiving: O Allah عَزَّوَجَلَّ! Will the fire of Hell still not burn out for the devotees of Mustafa? O my Beloved Creator عَزَّوَجَلَّ! Your Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wept so much while praying for the forgiveness of his Ummah that it is as if he has shed rivers of tears. (Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Soul refreshed

Dear Islamic brothers! In order to light the candle of love for the friends of Allah عَزَّوَجَلَّ, to reap their blessings and to make better the worldly life as well afterlife, always remain affiliated with the Madani environment of Dawat-e-Islami. Here is a Madani parable for inspiration. Given below is a summary of a piece of writing received from an Islamic brother from Dera Murad Jamali (Baluchistan Pakistan): I was leading a sinful life before joining the fragrant Madani environment of Dawat-e-Islami. How the autumn-hit orchard of my life was blessed with spring is something like this: One day, I was present at my pharmacy as usual when an Islamic brother came to me and invited me to attend the international Sunnah-inspiring Ijtima’, making individual effort on me. But I turned a deaf ear to him. Full of zeal and zest for the edification of the Ummah, the morale of that devotee of Rasool was further raised instead of being lowered. He continued to make individual effort on me.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By virtue of his affectionate way of persuasion and constant individual effort, I got prepared to attend the international Sunnah-inspiring Ijtimā'. I reached the Ijtimā' venue and saw its blessed atmosphere. I was very much impressed to have seen the huge sea of the devotees of Rasool. Recitation of the Holy Quran, Sunnah-inspiring speeches, heart-rending Na'ats and the pleasant voices of Zikr of Allah عَزَّوَجَلَّ all refreshed my mind, body and soul. I repented of my previous sins and made the intention of growing a beard during the same Ijtimā'. I also developed the mindset of travelling with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami in the company of devotees of Rasool. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of the fragrant Madani environment of Dawat-e-Islami, I – a sinful person – was blessed with great enthusiasm for performing good deeds and refraining from evil ones.

Hayn Islami bhai sabhi bhai bhai

Hay bayhad mahabbat bhara Madani mahaul

Yaqinan Muqaddar ka woh hay sikandar

Jisay khayr say mil gaya Madani mahaul

Translation: All Islamic brothers are like real brothers. Full of great affection is the Madani environment. One who joined the Madani environment is indeed very fortunate.

(Wasail-e-Bakhshish, pp. 602)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Persuasion for good deeds

Dear Islamic brothers! Did you see? Constant individual effort on the part of an Islamic brother bore fruit, inspiring a sinful young man to attend the Sunnah-inspiring Ijtimā' where the company and the blessing of the devotees of Rasool transformed him into a pious person. He was encouraged to grow a beard, to perform virtuous deeds and to refrain from sins. It is indeed a great privilege to perform virtuous deeds. A virtuous deed removes sins, protects against the punishment of the grave and Hell and leads to Paradise. Stated below, in this context, is the 114th Ayah of Surah Hood with its

translation from page 438 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfaan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷻ has said in part 12 of the Holy Quran:

Indeed good deeds wipe out the evil deeds.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, Ayah 114)

Two sayings of Mustafa ﷺ

1. Wherever you live, keep fearing Allah ﷻ, and do some virtuous deed after a sin because the virtuous deed will remove the sin. And treat people with good manners.
(Sunan-ut-Tirmizi, vol. 3, pp. 397, Hadees 1994)
2. Without doubt, one who performs a virtuous deed after a sin is like the person whose tight armour has pressed his neck. Then he performs a virtuous deed, so a link of the armour comes undone. When he performs another virtuous deed so another link comes undone until the armour falls over the ground.

(Musnad Imam Ahmad Bin Hanbal, vol. 6, pp. 121, Hadees 17309)

Way to remove sins

Dear Islamic brothers! The above-mentioned blessed Ayah and Ahadees show that whenever anyone commits a sin, he should perform some virtuous deed, e.g. he should recite Salat-‘Alan-Nabi, Kalimah Tayyibah etc. Sayyiduna Abu Zar Ghifari رضى الله تعالى عنه has stated: Advising me, the Holy Rasool صلى الله تعالى عليه وآله وسلم said, ‘Whenever you happen to commit some evil deed, do some virtuous deed after it because this virtuous deed will remove the evil.’ I humbly asked, ‘Is saying ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ among virtuous deeds?’ He صلى الله تعالى عليه وآله وسلم said, ‘This is the greatest virtuous deed.’

(Musnad Imam Ahmad, vol. 8, pp. 113, Hadees 21543)

Committing sin with the intention of repentance is unbelief

مَعَاذَ اللَّهِ عَزَّوَجَلَّ! Reading this blessed Hadees, no one should have the wishful-thinking, ‘That’s good, now I’ll do as many sins as I want and then just recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ and they’ll all

vanish'. I swear to Allah عَزَّوَجَلَّ! This is a huge and very dangerous trick of Satan. Doing a sin with the intention of repenting later on is a grave and severely major sin. Commenting on the 9th Ayah of Surah Yusuf, a renowned Quranic commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 376 in 'Noor-ul-'Irfan: Committing a sin with the intention of repenting is Kufr (in some cases).

Ba-waqt-e-naz'a salamat rahay mayra Iman

Mujhay naseeb ho Kalimah hay iltija Ya Rab

Jo 'Madani Kaam' karayn dil laga kay Ya Allah

Inhayn ho khuwab mayn deedar-e-Mustafa Ya Rab

Tayri mahabbat utar jaye mayri nas nas mayn

Pa'ay Raza ho 'ata ishq-e-Mustafa Ya Rab

Translation: O Almighty! May my faith remain protected during death throes, and may I be blessed with reciting Kalimah! O Almighty! May those who perform Madani activities whole-heartedly be blessed with beholding Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream! May I have the deepest love for You! May I also become a devotee of Your Beloved Rasool by the blessing of Raza!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Nuisance of not preventing the neighbour from evil

Dear Islamic brothers! There are many rights of neighbours. We should always strive to fulfil them. We should not also be lazy in inviting our neighbours to attend the Sunnah-inspiring Ijtimah and to travel with the Sunnah-inspiring Madani Qafilah. Furthermore, Allah عَزَّوَجَلَّ forbid, if we see them commit sins, we ought to make determined efforts to prevent them. Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, 'I have read in the blessed Torah that one who does not prevent his neighbour from disobedience is also involved in that sin.' (Al-Zuhd lil-Imam Ahmad, pp. 134, Raqm 527)

Neighbour will make claim on the Day of Judgement

It is really essential to call one's neighbour towards righteousness and to prevent him from sins, as is explained in the following narrated saying. Sayyiduna Abu Hurayrah رضي الله تعالى عنه has stated: We have heard that a person would make a claim against another on the Day of Judgement, whereas the latter would deny recognizing the former. The blamed person would say, 'What right do you have over me? I do not even know you (properly).' The claiming person would say, 'You would see me commit sin and would not prevent me.'

(Attargheeb Wattarheeb, vol. 3, pp. 186, Hadees 3546)

Persuade the Salah-missing neighbour to offer Salah

Dear Islamic brothers! Both of the above-mentioned narrations indicate that we must call our neighbours towards righteousness and prevent them from evils. If your neighbour does not offer Salah, invite him to offer Salah. If he offers Salah but is lazy in congregational Salah, advise him to offer Salah with congregation. If you have the strong chance that he will start offering Salah with congregation if advised by you, then it will become Wajib for you to advise him. If you do not advise him in this situation, you will become sinner.

It is stated on page 582 of the 1st volume of the 1250-page book 'Bahar-e-Shari'at' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Jama'at [i.e. offering Salah with congregation] is Wajib for such a person who is sane, free, capable and has reached puberty. One missing it even once without any Shari'ah-approved reason is sinner and deserves punishment. One who misses it many times is a severe sinner and incapable of giving evidence (i.e. his evidence will be turned down). He will be given severe punishment. If neighbours remained silent, they would also become sinners. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 340; Ghunyah, pp. 508)*

The Imam should inquire about those offering Salah led by him

I would suggest that the Imam of Masajid keep an eye on those offering Salah in Masajid, noting that which of them offer Salah with congregation and which ones do not. If any person is absent from any Salah, the Imam should inquire about him either by going to his home or by phoning him. If he is ill, console him. If he is absent due to laziness, convey the call to righteousness to him. This suggestion is for Imams as well as for all other Islamic brothers.

Farooq-e-A'zam inquired about those remaining absent from Fajr

Mentioned here is a narration, describing how leader of the believers Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ inquired about Salah-offering Muslims. Read it, developing the mindset of following it. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ once did not see Sayyiduna Sulayman Bin Abi Hasmah رَضِيَ اللَّهُ تَعَالَى عَنْهُ in the morning Salah. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ went to market. On the way, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ went to the home of Sayyiduna Sulayman رَضِيَ اللَّهُ تَعَالَى عَنْهُ and asked his mother – Sayyidatuna Shifa رَضِيَ اللَّهُ تَعَالَى عَنْهَا, 'I did not find Sulayman in the morning Salah!' She replied, 'He continued to offer (Nafl) Salah at night and then drifted off to sleep.' Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'To me, it is better to offer the morning Salah with congregation than to stand in worship at night (by offering Nafl Salah throughout the night).' (*Muwatta Imam Maalik, vol. 1, pp. 134, Hadees 300*)

Do not miss congregational Salah due to Ijtimā'-e-Zikr-o-Na'at

Dear Islamic brothers! Did you see! Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ went to the home of Sayyiduna Sulayman رَضِيَ اللَّهُ تَعَالَى عَنْهُ and inquired about him. This narration also makes it clear that if anyone misses even the congregational Salah of Fajr let alone the Salah itself [i.e. he fails to offer it within its stipulated time] because of offering Nafl Salah throughout the night or attending the Ijtimā'-e-Zikr-o-Na'at till late night, then it is mandatory for him to take rest at night and offer Salah with congregation by leaving such Mustahab deeds.

Punishment of head-crushing for one sleeping at the time of Salah

There is a matter of concern for those who enjoy get-togethers at nights, hold night gatherings and then go to sleep before Salat-ul-Fajr, depriving themselves of Salah. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to his blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ: Two angels (i.e. Jibra'eel and Mika'eel عَلَيْهِمَا السَّلَام) came to me tonight and took me to the sacred land where I saw that a person was lying and another person was standing by his head holding a stone. The standing person was repeatedly crushing his head with the stone and every time his crushed head would heal. I asked angels, سَمِعْتُ اللَّهَ عَزَّ وَجَلَّ 'who is he?' They requested me to go ahead (and after showing me other scenes) they answered, 'The first person you saw was the one who had left the Quran having read it and would sleep

at the time of Fard Salah, (so) he will be punished like that until the Day of Judgement.’

(Summarized from: Sahih Bukhari, vol. 4, pp. 425, Hadees 7047)

Mayn paanchon namazayn perhoon ba-Jama'at

Ho taufeeq aysi 'ata Ya Ilahi

Translation: May I offer all five Salahs with congregation, O Almighty! Please, bestow upon me this ability.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2000 film VCDs broken

Dear Islamic brothers! In order to develop the habit of offering Salah, to follow Sunnah, to perform virtuous deeds and to refrain from sins, get affiliated with the Madani environment of Dawat-e-Islami. Let me tell you a Madani parable for your persuasion. Here is a summary of a piece of writing received from an Islamic brother from Orangi town – the largest underdeveloped region of Asia. Before I joined the Madani environment of Dawat-e-Islami, I had drifted away from good deeds and was wandering in the dark valleys of sins. It was as if the satisfaction of carnal desires was the sole aim of my life. Besides watching porn movies and dramas, I had indulged in many other evil deeds. Utterly uninterested in good deeds, I was so madly addicted to movies and dramas that I used to buy latest VCDs for the 1000 rupees I used to be given as pocket money every month. I had collected 2000 movies and dramas VCDs. However, I was predestined to be blessed with guidance.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One day, a green turban-wearing devotee of Rasool came to me and conveyed the call to righteousness to me, making individual effort. He drew my attention towards my afterlife so effectively that I was overcome with Divine fear. The tower of evil habits and thoughts collapsed. Impressed with his good manners and encouraged with his individual effort, I attended the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami. The Sunnah-inspiring speech delivered during the Ijtima' changed the entire condition of my heart. The heart-rending Du'a made at the end had such a profound impact on my heart

that I smashed all VCDs after I returned home. By the blessing of joining the Madani environment of Dawat-e-Islami, I brought the audio-cassettes of Sunnah-inspiring speeches released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. I as well as my other family members listened to these speeches and were inspired to join the Madani environment, becoming Qaadiri Razavi in spiritual order.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ranks of pious bondmen

Dear Islamic brothers! The blessings of Sunnah-inspiring Ijtimas cannot be expressed in words. During such an Ijtimas, one can attain the company, closeness and blessings of devotees of Rasool. In these Ijtimas, there are many beloved bondmen of Allah who may not necessarily be very famous but can greatly benefit others. Islamic scholars have stated: If forty righteous Muslims gather somewhere, one of them must be a Wali [i.e. friend] of Allah عَزَّوَجَلَّ. (*Fatawa Razawiyyah*, vol. 24, pp. 184; *Tayseer Sharh Jami'-us-Sagheer*, vol. 1, pp. 312, *Taht-al-Hadees* 714)

The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There are many such people who have tousled hair, dusty body and two pieces of old cloths and who are not cared about. If they swear to Allah عَزَّوَجَلَّ, then Allah عَزَّوَجَلَّ fulfils what they swear. And Bara Bin Maalik (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) is from among the very same people.' (*Sunan-ut-Tirmizi*, vol. 5, pp. 460, *Hadees* 3880)

*Apnay achchhay achchhay bandaun kay tufayl ay Kibriya
Mujh nikammay aur buray banday ko bhi achchha bana*

Translation: O Almighty! I am a worthless and virtueless bondman. Make me a righteous bondman by the blessing of Your virtuous bondmen.

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prayer of Bara Bin Maalik answered

The narrator of the above-mentioned Hadees also narrated a faith-refreshing parable regarding the above-mentioned saying of the Beloved and Blessed Rasool ﷺ. Listen to it and refresh your faith. The narrator has stated: There was a battle between the Muslims and the disbelievers. During the battle, the disbelievers caused huge loss to Muslims. Gathering together, the Muslims requested him, ‘O Bara (رضي الله تعالى عنه)! Pray for victory by swearing an oath to your Creator عَزَّوَجَلَّ.’ He رضي الله تعالى عنه prayed, ‘O Allah عَزَّوَجَلَّ! I swear to You and pray that You make us dominate the disbelievers and send me to Your Nabi ﷺ (i.e. grant me martyrdom).’ His prayer was soon answered. The Muslims won the battle and Sayyiduna Bara Bin Maalik رضي الله تعالى عنه was martyred during the same battle. (*Al-Mustadrak lil-Haakim, vol. 4, pp. 340, Hadees 5325*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Chahayn to isharaun say apnay kaaya hi palat dayn dunya ki

Yeh shan hay khidmat-garaun ki Sarkar ka 'aalam kya hoga!

Translation: If the servants of Rasool want, they transform the world with their gestures. If this is the high rank of his servants, then how high authority their Master has.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Singer became Muhaddis

Dear Islamic brothers! اَلْحَقُّ لِلَّهِ عَزَّوَجَلَّ! Whenever our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى saw anyone commit any evil deed, they would attempt to reform him with a sympathetic heart. Presented here, in this context, is a unique parable about how a famous companion Sayyiduna ‘Abdullah Ibn Mas’ood رضي الله تعالى عنه made individual effort. Read it and realize how he transformed a singer into a great contemporary Muhaddis and Imam by his miraculous sight.

Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ once passed by an area near Kufa. Near a house, a famous singer known as Zaazaan was singing a song in a very melodious voice. Some intoxicated loafers were swaying to the rhythm of the music. Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘How pleasant voice he has! If he had used his voice for the recitation of the Holy Quran, then it would have been something marvellous!’ Saying this, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ placed his blessed shawl over the head of the singer and left. Zaazaan asked people, ‘Who was he?’ People said that he was a famous companion Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Zaazaan further asked, ‘What did he say?’ People repeated what he had said, i.e. ‘how pleasant voice he has! If he had used his voice for the recitation of the Holy Quran, then it would have been something marvellous!’

Overwhelmed by listening to this, he stood up and flung his guitar to the ground, smashing it. He then tearfully reached the court of Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ embraced Zaazaan and began to weep. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said, ‘Why shouldn’t I love the one who has loved Allah عَزَّوَجَلَّ!’ Zaazaan repented of songs and music and stayed in the company of Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ, acquiring the education of Quran and gaining such expertise in Islamic sciences that he emerged as great Imam. (*Mirqat-tul-Mafatih*, vol. 4, pp. 700, *Taht-al-Hadees* 2199; *Ghunya-tut-Talibeen*, vol. 1, pp. 263)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nigah-e-Sahabi mayn taseer daykhi

Badalti hazaraun ki taqdeer daykhi

Translation: We have seen the destiny of thousands being changed by the blessing of the sight of companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Dear Islamic brothers! Did you see? A blessed sight of a beloved companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ raised a singer to the rank of the Imam! If this is the effect of the sight of companions, then what would be the great effect of the blessed sight of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

*Chahayn to isharaun say apnay kaaya hi palat dayn dunya ki
Yeh shan hay khidmat-garaun ki Sarkar ka 'aalam kya hoga*

Translation: If the servants of Rasool want, they transform the world with their gestures. If this is the high rank of his servants, then how high authority their Master has.

This faith-refreshing parable also shows that music and songs are very bad. If they were good or were the nutrient of the soul, Allah ﷻ forbid, Sayyiduna ‘Abdullah Ibn Mas’ood رضى الله تعالى عنه would encourage Zaazaan, Allah ﷻ forbid, instead of making miraculous individual effort on him.

Four narrations condemning music and song

Let me present some Madani pearls in condemnation of music with the intention of reaping the reward of conveying the call to righteousness. The fortunate ones will realize that music is not the nutrient of soul. Instead, it ruins spirituality:

1. Two voices are cursed in the world and the Hereafter. (1) Music at the time of favour (2) Wailing at the time of trouble. (*Al-Kamil fi Du'afa-ir-Rijaal li Ibn 'Adee*, vol. 7, pp. 299)
2. ‘Allamah Jalaluddin Suyuti Shaafi’i رحمه الله تعالى عليه has narrated: Refrain from songs and music because they increase lust and destroy shame. And these are equivalent to alcohol and affect like intoxicant.
(*Tafseer Durr-e-Mansur*, vol. 6, pp. 506; *Shu'ab-ul-Iman*, vol. 4, pp. 280, Hadees 5108)
3. One who sits beside a singing woman and attentively listens, then Allah ﷻ will pour lead into his ears on the Day of Judgement. (*Ibn 'Asakir*, vol. 51, pp. 263)
4. Songs and amusement grow hypocrisy in the heart as water grows grass. I swear to the One under Whose omnipotence my life is! Without doubt, Quran and Zikr of Allah ﷻ do grow faith in the heart as water grows green grass.

(*Al-Firdaus bima Soor-il-Khitab*, vol. 3, pp. 115, Hadees 4319)

Song addict doomed

Extremely regretfully! These days, most Muslims have been extremely interested in music. Virtually everything is engulfed by the fire of music. Whether it is a car or an aeroplane, a truck or a bus, a taxi or a van, a donkey-cart or a bull-cart, a home or a shop, a factory or a warehouse, a hotel or a betel shop, a hair salon or washerwoman's shop, one hears music everywhere. Even a newly born baby is made to hear music. A musical toy is hung on the cradle of the poor baby, producing musical sound and lulling it to sleep. (This might be the cause of many unfortunate people going to sleep when hearing music and songs.) All types of toys such as dolls, trains, aeroplanes etc. have music. Even the slippers of children have music. If such a child remains alive until he becomes a young man, how can he refrain from music?

Here is an admonitory story of a young man. During the Madani Mukalamah telecast on Madani Channel on the topic of music, Sag-e-Madinah heard that a mail was received from Hind in which it was stated that a young man was going somewhere while hearing music through the earphone. He was so engrossed in music that he walked on the railway tracks. All of a sudden, the train came, crushing him to death.

*Jahan mayn hayn 'ibrat kay her su numunay
Magar tujh ko andha kiya rang-o-bu nay
Kabhi ghor say bhi yeh daykha hay tu nay
Jo aabad thay woh mahal ab hayn soonay
Jagah jee laganay ki dunya nahin hay
Yeh ibrat ki ja hay tamashah nahin hay*

Translation: There is admonition everywhere in the world but you have been blinded by its beauty. Have you ever carefully seen that the palaces that were full of glamour once are now deserted ones? The world is not a place to enjoy but to draw lessons from it.

Ground strewn with corpses

Here is a summary of a parable narrated by a renowned Hanafi saint 'Arif-Billah Sayyiduna Data 'Ali Hajwayri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Allah عَزَّوَجَلَّ bestowed a very pleasant voice

upon Sayyiduna Dawood عَلَيْهِ السَّلَام. When he عَلَيْهِ السَّلَام recited something in his beautiful voice, mountains swayed, flying birds fell down, grazing animals and beasts came out of the jungle, trees swayed, flowing water stopped, wild animals etc. gave up eating for a month, babies gave up crying and asking for milk. At times, souls of people left their bodies after they heard his mournful voice. Listening to his mournful voice, one hundred women once passed away. Satan was very much upset by the way he عَلَيْهِ السَّلَام conveyed the call to righteousness. At last, making a flute and a drum, he played them with songs very much. People were now divided into two groups. The fortunate ones were fond of the pleasant voice of Sayyiduna Dawood عَلَيْهِ السَّلَام whereas the deviants were interested in satanic instruments and songs. (*Kashf-ul-Mahjoob*, pp. 457, amended)

Certainly, song was invented by Satan. This is also supported by the narration contained in *Tafseerat Ahmadiyyah* in which the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Satan was the first to lament and to sing a song.’

(*Tafseerat Ahmadiyyah*, pp. 601; *Al-Firdaus bima Soor-il-Khitab*, vol. 1, pp. 27, Hadees 42)

Dear Islamic brothers! It became obvious that the accursed Satan is the inventor of singing songs and playing music. Listening to songs and music and making others listen to them is like following in the footsteps of Satan. Muslims are prevented from following in the footsteps of Satan. Here is the 208th Ayah of Surah Al-Baqarah with its translation from page 69 of the sacred *Kanz-ul-Iman with Khaza'in-ul-'Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah عَزَّوَجَلَّ has said in part 2:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ نَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

*O People who Believe! Enter Islam in full – and do not follow the footsteps of the devil;
indeed he is your open enemy.*

[*Kanz-ul-Iman (Translation of Quran)*] (Part 2, Surah Al-Baqarah, Ayah 208)

Film been ki aankh mayn Mahshar mayn aag

Ah! Bhar jaye gi tu filmon say bhaag

Band baajon say tu koson door bhaag

Wernah dozakh ki tujhay khhaye gi aag

Ker lay taubah Rab ki Rahmat hay bari

Qabr mayn wernah saza hogi kari

Translation: Run away from films. On the Day of Judgement, fire will be filled in the eyes of films-watching people. Flee from flutes and drums, or else, hellfire will eat you up. Repent as the mercy of Allah ﷺ immense, or else, punishment in the grave will be intense.

(Wasail-e-Bakhshish, pp. 667)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Is music really nutrient of soul?

Dear Islamic brothers! Different narrations and parables have made it clear that music and songs are not nutrient of soul. In fact, they ruin one's spirituality. Nutrient of soul is the Zikr of Allah ﷺ, as is stated in Ayah 28 of Surah Ar-Ra'd in part 13:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Pay heed! Only in the remembrance of Allah is the solace of hearts!

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ar-Ra'd, Ayah 28)

The nutrient of soul is Salah which is a form of Divine Zikr. In Ayah 14 of Surah Taahaa, Allah ﷺ has said:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

And keep the prayer established for My remembrance.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, Ayah 14)

Songs, music and musical instruments ruin one's spirituality, removing the pleasure of Salah and worship, devastating the traits of shyness and shame and encouraging Muslim women to indulge in unveiling. To call music a nutrient of soul is certainly a satanic slogan and a conspiracy. Singers, musicians and dancers are now treated with respect by unwise Muslims. They are referred to as actors, pop-singers and comedians etc. but they actually had a very inferior status and very unpleasant names. Allah عَزَّوَجَلَّ forbid, the self-indulgent people see comedians as respectable individuals but they are actually jesters, jesters, imitators, imposters and pretenders.

Madani request to singers and comedians

It is my sincere and sympathetic Madani request to all Muslim singers and comedians to repent sincerely of these Haraam that are acts leading to Hell. If you have earned money by such means, you must remember that it is Haraam money. You will only eat as much as you can. You will only wear what your body requires. The rest will be enjoyed by other family members of yours and you will be held answerable in the Hereafter. Pluck up the courage. If you have received money from people in payment for musical or theatrical performances, return as much amount to every individual as you have received from him. If they are no longer alive, give the money to their inheritors. If you cannot find them or have forgot them, give the money of such people to any Shar'i Faqeer. While it is extremely difficult for Nafs to do so, you must remember that you have to eventually meet your death. You will then be buried in the grave where you will reap what you are sowing today. If anyone does not return the money obtained from Haraam means and it clings to his body in the form of snakes and scorpions, then what will become of him?

Ker lay taubah Rab ki Rahmat hay bari

Qabr mayn wernah saza hogi kari

Translation: Repent as the mercy of Allah عَزَّوَجَلَّ is immense, or else, punishment in the grave will be intense. (Wasail-e-Bakhshish, pp. 667)



(For detailed information, read booklets 'Devastations of Music' and '35 Blasphemous Couplets of Songs' contained respectively in part one and two of the book 'Discourses of Attar'.

Repentance of dance director

Here is a summary of a piece of writing received from an Islamic brother from Korangi area of Bab-ul-Madinah (Karachi): He stated: Probably in 1992, we used to live in Gulistan-e-Jauhar. Due to the disgusting habit of watching movies and dramas on television from an early age, I had been fond of dancing. Not only did I compete in dance performances but also won prizes. After my photographs were published in the newspapers, my entire family greatly appreciated and encouraged me. Overjoyed and proud, I took admission to a school of dance. I gained such extensive expertise in this filthy field that I became a dance director. I visited France, Thailand etc. and learnt the classical Kathak dance in Hind. I had become so renowned that famous actors and actresses would learn dance from me. In this indecent environment, I met such young girls who were prepared to go 'beyond any limit' just to learn good dancing.

Love for Durood and Salam

During the same period, my mother passed away but I did not learn any lesson from it. However, my mother had inculcated in me love for Salat-'Alan-Nabi. Probably in 2005, I visited Markaz-ul-Awliya (Lahore) to attend a dance programme. While passing by the blessed shrine of His Excellency Daata Ganj Bakhsh رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ, I recited Salat-'Alan-Nabi and made Isal-e-Sawab to him.

Deceased parents in fire

Worn out to have danced, I went to sleep and dreamt that my parents were engulfed by blazing fire. Seeing me, they cried out, 'We failed to provide you Islamic teachings. We are doomed! You have become a dancer and drinker. Now fire is burning us due to your evil deeds. You do penance so that you remain safe from punishment and we also get rid of it.' I began to weep in dream and continued to weep for quite a while even after I woke up.

Huge blessings in the court of Daata Ganj Bakhsh

I then visited the court of His Excellency Daata Ganj Bakhsh رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ. Sitting towards his feet, I tearfully pleaded, 'O Daata! Please you save me from destruction!' Meanwhile, someone placed his hand on my shoulder. Lifting my head, I saw that there was a

respectable man dressed in white clothes with a green turban on his head. He said in a sympathetic tone, 'Son! Death can come any time. Repent of sins without delay.' I asked him, 'Where should I go?' He replied, 'Come to Bab-ul-Madinah (Karachi).' Saying this, he suddenly vanished from my sight! It happened to me in wakefulness.

I travelled in Madani Qafilah

I reached Bab-ul-Madinah (Karachi) where I met a preacher of Dawat-e-Islami. By virtue of his individual effort, I travelled with a Sunnah-inspiring Madani Qafilah with devotees of Rasool. When the Ameer of the Qafilah taught us the method of bath during the learning and teaching session, I was astonished to have known that I was in the state of impurity. I instantly rushed out of Masjid and did bath. Following the guidelines given during the Madani Qafilah, I offered Salah of repentance and then went to sleep.

Faith-refreshing dream

I dreamt that my deceased mother with a bright and beautiful face was offering Salah in Masjid-un-Nabawi. After she finished Salah, she embraced me. I began to weep. She said: I am now very happy. Let's now offer Salah. After we offered Salah, I asked her about my father. She pointed towards a direction. I walked towards it. While walking, I reached a very large field in the centre of which was a room made of glass. Many people were making futile attempts to enter it. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I entered it quite easily. Inside the room were five holy personages. One of them was sitting on rather a high place and had dazzling Noor on his face. I asked them, 'Where is my father?' One of them pointed towards the back of the room. I went there and found my father weeping in dark. I asked him the reason of weeping, so he replied, 'Everyone is presenting gifts to these saints, what should I present? You do not send me anything!' In no time, there was a tray of Noor in my hand which I handed to my father. Entering the room along with me, my father presented the tray of Noor to the bright-faced holy personage. We then came out of it. At that time, it occurred to me that the bright-faced holy personage was none other than our Revered and Renowned Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**. I then woke up. My entire body was fragrant. After this dream, I repented of my sins sincerely and whole-heartedly. I also got the Ameer of the Qafilah to adorn my head with a green turban and intended to grow a beard.

Iron rod pierced through my arm

Before I travelled with the Madani Qafilah, I used to work for a lady who would organize dance programmes on a very large scale. She provided me with many facilities such as board and lodging and conveyance. After she became aware that I have changed, she came to my home and told me off. Removing my turban, she even threw it away but I did not lose courage. The next time, she brought a gang of thugs with her who brutally assaulted me. They even pierced an iron rod through my arm, injuring me seriously. I fled and took shelter in the home of an Islamic brother. Not only did he greatly assist me in medical treatment but also co-operated with me a lot. May Allah ﷺ grant him a better reward!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Various courses at Madani Markaz

After a few days, I was privileged to do the 63-day Madani Tarbiyyati Course and the 41-day Madani Qafilah Course at Faizan-e-Madinah, Bab-ul-Madinah (Karachi) – the global Madani Markaz of Dawat-e-Islami. I then took admission to the Imamat Course. Hardly a few days had passed when I got prepared to travel with a 12-month Madani Qafilah.

My modern wife

Most of my family lived in England. Before I joined the Madani environment, my Nikah had been conducted with a very fashionable and modern girl of our family who would wear trousers and shirt. When she became aware of my repentance, she turned furious and demanded that I have my beard shaved. I remained steadfast in my repentance, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, and she obtained a divorce from me by court. Even my own brothers and sisters became displeased with me due to this transformation in my life. My parents had already passed away. I was now alone in the world. Now the Islamic brothers of Dawat-e-Islami are my relatives and friends. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! They treat me with so much affection that I have forgotten the grief of separation from my real relatives.

I'tikaf in Madani Markaz and employment

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In the holy month of Ramadan 1426 AH (2005), I was privileged to attend the collective I'tikaf held in Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami. One day, a preacher of Dawat-e-Islami described my Madani parable during a speech. Listening to it, an Islamic brother felt great sympathy for me. Almost one week after Eid-ul-Fitr, he had me employed in a city government department. My marriage also took place in the Madani environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At the time of writing this parable, I am endeavouring to promote the Sunnah-inspiring movement Dawat-e-Islami as a member of 'Doctors Majlis' and 'Sports Majlis' at division level. I have also firmly intended to travel with another 12-month Madani Qafilah this year, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Madani parable within Madani parable

The very same Madani parable of mine was telecast on the world's only and solely Islamic channel – the Madani Channel. An Islamic brother from Hyderabad phoned me and said, 'A deviant [i.e. one who has corrupt beliefs] was very much impressed to have watched your Madani parable and wants to meet you. If you guide him, he will hopefully repent.' I reached Hyderabad with the intention of making individual effort. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! That deviant repented of corrupt beliefs and most of his family members also repented, joining the Madani environment of Dawat-e-Islami and becoming disciples of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ. May Allah عَزَّوَجَلَّ grant me and my family steadfastness in the Madani environment of Dawat-e-Islami!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Gir-per kay yahan pohancha, mer mer kay isay paaya

Chhootay na Ilahi! Ab sang-e-der-e-ja-nanah

Translation: O Almighty! I faced many troubles and tribulations to reach the court of Your Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. May I never leave this blessed court!

(Saaman-e-Bakhshish, pp. 153)

صَلُّوْا عَلٰی الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰی مُحَمَّدٍ

Madani pearls about above-mentioned Madani parable

Dear Islamic brothers! The above-mentioned Madani parable contains countless Madani pearls for us to pick up. For example:

1. If movies, dramas, songs and music are played in home, this ruins the character of oneself as well as one's family, as is shown in the above story in which a 'child' became a 'dance director' because of watching films.
2. Love for Salat-'Alan-Nabi becomes a means of getting rid of a sinful life, as the ex-dance director got rid of it.
3. Making Isal-e-Sawab¹ to pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى may become a means of being guided, as was described in the above Madani parable in which the ex-dance director recited Salat-'Alan-Nabi and made its Isal-e-Sawab to His Excellency Daata Ganj Bakhsh رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ. By its blessings, the path to his guidance was gradually paved.
4. Not teaching Islamic etiquette to offspring and not preventing them from sins despite being capable enough to do, also become a cause of punishment, as was shown in the above parable in which the parable-narrating person dreamt that his parents were engulfed in fire and disclosed that the cause of their punishment were the dancing and drinking habits of their son. Allah عَزَّوَجَلَّ said in Ayah 6 of Surah At-Tahreem in part 28:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O People who believe! Save yourselves and your family members from the fire, the fuel of which is men and stones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

How to protect family members from Hell?

Khaza'in-ul-'Irfan states regarding the above-mentioned Ayah: (Protect yourselves and your family members from hellfire) by obeying Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Isal-e-Sawab refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Isal-e-Sawab may be made to all deceased and living male and female Muslims including even Muslim jinns.

carrying out acts of worship, refraining from sins, guiding family members towards righteousness and preventing them from evils and teaching them knowledge and etiquette.



5. If offspring repent of sins and occupy themselves with virtuous deeds, the deceased parents receive its blessings in the grave, as was described by the Madani parable-narrating person that he dreamt that his parents were being punished. When he repented and followed the path to piety, so his parents were shown to him in a good state in dream. Therefore, the offspring committing sins should repent so that they will not cause grief to their deceased parents in the grave. Here is a narration in this context.

The Embodiment of Noor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: On Monday and Thursday, deeds are presented in the court of Allah عَزَّوَجَلَّ; and on Friday, [they are] presented to Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام and to fathers and mothers. And they get pleased to see their good deeds, and whiteness and radiance of their faces get increased. Thus you keep fearing Allah عَزَّوَجَلَّ and do not cause trouble to your deceased ones.

(Nawadir-ul-Usool, vol. 1, pp. 671, Hadees 925)

Deeds of offspring presented to deceased parents

Given here is a slightly amended faith-refreshing parable taken from page 343 of the second volume of the 413-page book 'Uyoon-ul-Hikayaat published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami; describing how the deeds of a son were presented to his deceased father: Sayyiduna Sadaqah Bin Sulayman Ja'fari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: I was a young man and had evil habits. I was also fond of worldly charms. When my father passed away, I felt a deep impact on my heart. Ashamed of my previous sins, I repented in the court of Allah عَزَّوَجَلَّ and started performing virtuous deeds. One day, influenced by my Nafs, I committed an evil deed once again. The same night, my father appeared to me in my dream and said, 'My son! Your deeds are presented before me. I get very much pleased because your deeds are like those of the pious but I had to face extreme humiliation when presented with your deeds this time. For Allah's sake! Do not humiliate me in the presence of my deceased friends.'

This dream caused a revolution in my life. I got scared and remained steadfast in repentance. The narrator has stated: We used to hear Sayyiduna Sadaqah Bin Sulayman Ja'fari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ make supplication at the time of Tahajjud in these words: O the One Who reforms the righteous! O the One Who guides wandering ones to the right path! O the One Who has mercy on sinners! I beg you for such repentance that I never commit sins again. May I never even look at evil and cruelty! O Creator عَزَّوَجَلَّ! Enable me to make true repentance. (*'Uyoon-ul-Hikayaat*, pp. 401)

*Nafs-o-Shaytan ho gaye ghalib
Un kay chungal say Tu chhura Ya Rab
Ker kay taubah mayn phir gunahaun mayn
Ho hi jata hoon mubtala Ya Rab
Neem-jan ker diya gunahaun nay
Marz-e-'isyan say day shifa Ya Rab*

Translation: Nafs [baser self] and Satan have dominated me. O Almighty! Free me from their capture. Alas! I indulge in sins again after I do penance. Sins have brought me close to doom. O Almighty! Cure me of sins.

How is it to declare dance to be permissible?

Here is a question along with its answer taken from pages 403 and 404 of the 692-page book '*Kufriyah Kalimat kay Baaray mayn Suwal Jawab*', i.e. 'Questions and Answers about Blasphemous Sentences' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Question: How is it to declare the contemporary dance to be permissible?

Answer: Islamic Jurists رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ have stated: One who considers dance to be permissible is charged with Kufr [unbelief]. (*Durr-e-Mukhtar*, vol. 6, pp. 396)

Dance here implies dancing in a wiggling manner that is not permissible by Shari'ah. As for swaying spontaneously, rocking ecstatically or imitating sincerely the ecstatic rocking

of the true lovers of Almighty and His Rasool under the influence of overwhelming Divine love is not Kufr, مَعَادَ اللَّهِ عَزَّوَجَلَّ. Instead, it is a privilege.

*Mujhay naach gaanay say nafrat 'ata ho
Mayri maghfirat bay-hisab ay Khuda ho*

Translation: O Almighty! May I hate dancing and singing! May I be forgiven without accountability!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

One who misses call to righteousness does not follow Holy Rasool

Sayyiduna ‘Abdullah Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ يُوقِّرْ كَبِيرَنَا وَ يَأْمُرَ بِالْمَعْرُوفِ وَ يَنْهَ عَنِ الْمُنْكَرِ

i.e. He is not amongst us who does not have mercy on our young ones and does not respect elder ones and does not enjoin [i.e. promote] good and does not prevent from evil. (*Sunan-ut-Tirmizi, vol. 3, pp. 370, Hadees 1928*)

Call to righteousness is mandatory not only for scholars but also for general people

Commenting on the part of the Hadees ‘[One who] does not enjoin good and does not prevent from evil’, a renowned Quranic commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Every person must implement Islamic rulings among people as per his capability and knowledge. This is obligatory not only for scholars but also for everyone. A ruler must prevent evils by force and a scholar must fulfil this obligation by oral preaching. This is ignored in the present age to a very large extent.

(*Mirat-ul-Manajih, vol. 6, pp. 416*)

Mayn nayki ki da'wat ki dhoomayn macha'oon

Tu ker aysa jazbah 'ata Ya Ilahi

*Translation: O Almighty! May I greatly promote and popularize the call to righteousness!
Grant me enthusiasm for fulfilling this responsibility.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Bedouin urinated in Masjid

Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: We were once present in the Masjid along with the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a Bedouin came and started urinating while standing in the Masjid. The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tried to prevent him but he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Leave him.' Blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ got silent until he urinated. Calling the Bedouin, the Greatest Preacher صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said (in a kind and gentle manner), 'These Masajid are not [made] for urine and filth. These are only for the Zikr of Allah عَزَّ وَجَلَّ, Salah and recitation of the Quran.' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered someone to bring water. A mug of water was brought and water was made to flow where the Bedouin had urinated. (*Sahih Muslim, pp. 164, Hadees 285*)

Conveying call to righteousness gently is essential

Commenting on the above-mentioned Hadees, a renowned Quranic commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Remember! Although the (impure) ground gets pure when dries (provided the effects of impurity are removed from it), washing the ground is much better as it quickly removes the colour and smell of impurity besides rendering Tayammum permissible with it. The above Hadees mentions (that water was made to flow where impurity was lying). This does not declare it essential that the impure ground cannot be purified unless washed. Besides purity, the Masjid needs cleaning, which can only be achieved by washing. The honourable Mufti رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has further stated: This also educates preachers about how to do preaching. A preacher should preach others with gentleness and politeness.

(*Mirat-ul-Manajih, vol. 1, pp. 326*)

Medical problems caused by suddenly stopping urination

Dear Islamic brothers! When someone is urinating, one should not give a frightening or startling shriek. To stop urinating instantly due to some fear may cause such huge harms that even a snakebite cannot cause them. Stopping urination suddenly may cause fits of madness and unconsciousness and deadly kidney-related diseases.

Urinating while standing is not Sunnah

Dear Islamic brothers! The above-mentioned narration mentions urinating when standing. Note that it is not a Sunnah to urinate while standing. It is stated on page 407 of the 1st volume of the 1250-page book ‘*Bahar-e-Shari’at*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has said, ‘If any person from you says that the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would urinate while standing, then do not consider him to be a true person. His Grace would urinate while sitting. (*Sunan-ut-Tirmizi, vol. 1, pp. 90, Hadees 12*)

Problems caused by urinating while standing

Regretfully! It is very common these days to urinate in a standing position. Certain places, especially airports, have special arrangements for urinating in a standing position. Urination in this way not only misses a Sunnah but also causes medical problems. In accordance with medical research, urinating in a standing position may cause the gland of the bladder to swell and to expand, which may result in pain during urination, thinness of the urine-jet, passing urine in a very less quantity drop by drop and even being unable to pass urine at all. Some of those urinating in a standing position button up or zip up their trousers without washing or drying the urinary organ, causing the drops of urine to fall over their thighs etc. Those making their body impure in this way without a valid reason become sinner besides taking the risk of medical problems.

Dr. Jaunt Milen who was an orientalist – a European who has expertise in Eastern languages such as Urdu etc. – has stated: Some patients come to me with complaints such as allergy in and around buttocks, itch in thighs, blisters, removal of skin from the under navel area and wound in private parts. Most of them get these diseases because they do not protect their body from the splashes of urine.

Punishment for not protecting body from urine splashes

Sayyiduna Abi Bakrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: I was walking with the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was holding my hand. On his left side was another man. Meanwhile, we found two graves in front of us. So the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘These two are being punished, and not due to any big matter. Who can among you bring me a [small] branch?’ We tried to get ahead of each other, so I outdid everyone I presented a small branch in the blessed court. Splitting it into two, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ placed one branch on each grave. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘As long as these remain fresh, punishment on them will be reduced. And these two are being punished due to backbiting and urine.’ (*Musnad Imam Ahmad, vol. 7, pp. 304, Hadees 20395*)

Blessed Rasool ﷺ has knowledge of Ghayb

Dear Islamic brothers! Did you see? Not refraining from backbiting and urine splashes can cause punishment in the grave. Alas! Our body is too frail [i.e. weak] to bear the heat of a hot day, low fever and even the pricking of a small thorn. How can it bear the horrific punishment of the grave? O Allah عَزَّ وَجَلَّ! We repent of the misdeed of polluting our body with urine as well as all minor and major sins including backbiting and tale-telling. O our Beloved Creator عَزَّ وَجَلَّ! Get pleased with us forever and forgive us without accountability!

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The above-mentioned narration also makes it clear that our Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has the knowledge of Ghayb. This is why he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the punishment being given in the grave, by Divinely-bestowed authority.

My master A’la Hadrat, leader of the Ahl-e-Sunnah, reviver of Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ has written a couplet in *Hadaiq-e-Bakhshish*:

*Sar-e-‘Arsh per hay tayri guzar dil-e-fersh per hay tayri nazar
Malakoot-o-mulk mayn koi shay nahin woh jo tujh pay ‘iyaan nahin*

Explanation of the couplet of Raza: O Rasoolallah ﷺ! You see everything whether above the ‘Arsh or below the earth. Nothing in the universe is concealed from you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Outcome of making individual effort on drinker

Dear Islamic brothers! ‘Gentleness’ can do what ‘harshness’ cannot. A preacher should be very kind, caring and calm. It is difficult to reform someone by rebuking and insulting him. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated in the book *Ihya-ul-‘Uloom*: Sayyiduna Muhammad Bin Zakriya رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I once went to meet ‘Abdullah Bin Muhammad Bin ‘Aaishah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. After Salat-ul-Maghrib, he exited the Masjid and went home. On the way, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saw a Qurayshi young man who was intoxicated, grabbing hold of a woman. The woman cried out, so people rushed to rescue her, attacking the young man. Sayyiduna Ibn ‘Aaishah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ recognized him and got him released from the grip of people. Then, embracing him, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ brought him to his home and made him go to sleep.

After the young man woke up, he was no longer in a drunken stupor. When he became aware of being beaten by public as a result of the indecent incident, he got so ashamed that he began to weep and began to leave. Sayyiduna Ibn ‘Aaishah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stopped him and conveyed to him the call to righteousness in a very affectionate way, making him realize, ‘Son! You belong to the Qurayshi family. You have a very great family honour. Please ponder that you are a descendant of an extremely revered personage. Son! Fear Allah عَزَّوَجَلَّ and repent of drinking alcohol and all other sins forever.’

Full of remorse and regret, the young man was inspired by the affectionate manner of call towards righteousness. Repenting of his sins tearfully, he promised not to commit any sin including drinking alcohol. Sayyiduna Ibn ‘Aaishah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kissed his forehead sympathetically and encouraged him greatly. Highly impressed, the young man began to stay in the company of Sayyiduna Ibn ‘Aaishah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and was assigned to write blessed Ahadees. (Derived from: *Ihya-ul-‘Uloom*, vol. 2, pp. 411)

*Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn
Doob sakti hi nahin mojon ki tughyani mayn
Jis ki kishti ho Muhammad ki nighbani mayn*

*Success lies in gentleness and easiness
Unwisdom turns even an easy thing into a troublesome thing
The ship which Muhammad ﷺ saves
Cannot drown in violent sea-waves*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intention of murder and suicide

Dear Islamic brothers! In order to get rid of sins, to develop the mindset of offering Salah regularly, to practise the Sunnah of the Beloved and Blessed Rasool ﷺ, to light a candle of love for the Holy Rasool ﷺ in the heart, to get an abode in Jannat-ul-Firdaus and to protect yourself from the fire of Hell, always stay affiliated with the Madani environment of Dawat-e-Islami. Make a routine of travelling with Sunnah-inspiring Madani Qafilahs and lead your life, following Madani In'amaat. Here is a Madani parable for your persuasion. Given below is a summary of a piece of writing received from a preacher of Dawat-e-Islami.

During a Madani Qafilah, I was privileged to deliver a Sunnah-inspiring speech in a Masjid before Salat-ul-Jumu'ah. At the end of the speech, I encouraged Islamic brothers to get 'Ta'wizaat-e-Attariyyah' for the spiritual remedies of their problems. Near the time of Salat-ul-'Asr, a person came to me and told me his problem in these words: A short period of time ago, I went abroad to find some employment but indulged there in crimes like theft, robbery and other illegal acts. On the other hand, a terrible tragedy occurred at my home in my absence. Someone levelled false accusations at my wife, which resulted in her suicide. When I learnt about it, I became extremely grieved and lost my temper. Without any delay, I landed in Pakistan and reached my village. Provoked by Nafs and Satan, I intended to murder the accuser and then to commit suicide. I had even made preparations for these crimes but I was privileged to offer Salat-ul-Jumu'ah in this

Masjid and to listen to your speech afterwards. I was encouraged when you asked the attendees to get ‘Ta’wizaat-e-Attariyyah’ at the end of the speech for the solution of their problems. Due to listening to your speech, my sinful intentions are no longer as firm as they were before. I have decided to share my problem with you so that I will find any proper solution to my problem.

The preacher stated: At first, I was scared to have heard his story but I managed to collect myself mentioning the name of Allah ﷺ and His Rasool ﷺ. I continued to make individual effort on him for almost an hour with the help of three booklets of speeches, ‘Ghussay ka ‘Ilaj’ [Cure for Anger], ‘Afw-o-Dar-guzar ki Fazeelat’ [Excellence of Forgiveness] and ‘Khud-kushi ka ‘Ilaj’ [Cure for Suicide] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ ﷻ! At last, he changed his evil intention and thus two precious lives were saved. He repented tearfully and became the disciple of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ along with his non-pubescent children. He also got ‘Ta’wizat-e-Attariyyah’ for the protection of his home and blessing in his business. When I encouraged him to travel with a Madani Qafilah, he said in a shaking voice with tears in his eyes, ‘اِنْ شَاءَ اللّٰهُ ﷻ! I will now spend my entire life performing the Madani activities of Dawat-e-Islami.’

*Ay Islami bhai na kerna lara`ee
Kay ho jaye ga bad-numa Madani mahaul
Sanwer jaye gi aakhirat اِنْ شَاءَ اللّٰهُ
Tum apnaye rakho sada Madani mahaul*

Translation: O Islamic brother! Do not argue; otherwise, it will spoil the beauty of the Madani environment. Your afterlife will get better, اِنْ شَاءَ اللّٰهُ ﷻ. Always remain affiliated the Madani environment. (Wasail-e-Bakhshish, pp. 604)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Preachers should deliver speech on Jumu’ah

Dear Islamic brothers! The above Madani parable shows how blessed the Sunnah-inspiring speech of Jumu’ah is! All responsible Islamic brothers of Dawat-e-Islami should

arrange for different preachers to deliver Sunnah-inspiring speeches on Friday, wherever possible. Many those people come to offer Salat-ul-Jumu'ah who do not usually attend any type of Ijtima'. By virtue of these speeches, they will also get the message of Dawat-e-Islami. Many fortunate ones will feel its impact on their heart, repenting of sins and offering five times Salah, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. If you make individual effort on them, they will travel with a Madani Qafilah, joining the Madani environment of Dawat-e-Islami and becoming an epitome of Sunnah. You have just heard that a wicked man of society who had no interest in his own life was inspired to do penance, refraining from murdering a Muslim and from committing suicide; by the blessing of a Sunnah-inspiring speech of a preacher of Dawat-e-Islami and individual effort.

Three suicides in every two minutes

Regretfully! Suicide is very widespread these days. One of its biggest causes is ignorance about Islamic knowledge. There is a growing trend of suicide among clean-shaven, emotional and modern beardless boys, school and college students, those who have worldly education and among unveiling and fashionable women. You must never have heard about the suicide of any Islamic student or Islamic scholar or Mufti or pious and veil-observing woman. It is stated on page 404, 405 and 406 of the 472-page book '*Discourses of Attar*' (part 2) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Regretfully! The trend of committing suicide is constantly growing in our beloved country Pakistan due to abundance of sins and ignorance about the matters of afterlife. According to a newspaper report, 68 suicides occurred in Pakistan in August 2004 with Bab-ul-Madinah (Karachi) at the top of the list. The second most suicides-committing city was Madina-tul-Awliya (Multan). In accordance with the same newspaper, one suicide is committed in every forty seconds in the world.

Does suicide bring troubles to an end?

Those attempting suicide perhaps assume that they will get rid of their troubles by committing suicide. In fact, a suicide-committing person gets into unimaginably terrible troubles in case of the displeasure of Allah **عَزَّوَجَلَّ**. By Almighty! No one will be able to bear the punishment of suicide.

Punishment in fire

A blessed Hadees states that the person who commits suicide with any thing, will be punished in hellfire with the very same thing. (*Sahih Bukhari, vol. 4, pp. 289, Hadees 6652*)

Punishment with the very same weapon

Sayyiduna Saabit Bin Dahhaak رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One who committed suicide with an iron weapon would be punished in hellfire with the same weapon.’ (*Sahih Bukhari, vol. 1, pp. 459, Hadees 1363*)

Punishment of strangling

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One who strangled oneself would continue to strangle oneself in hellfire. And one who struck oneself with a spear would continue to strike oneself with a spear in hellfire.’ (*Ibid, pp. 460, Hadees 1365*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Empty bag

Leader of the believers, Sayyiduna ‘Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, ‘The heart that does not consider good as good and evil as evil will be turned upside down, as the things inside a bag, when turned upside down, fall and scatter.

(*Musannaf Ibn Abi Shaybah, vol. 8, pp. 667, Raqm 124*)

Blindness and overturning of heart

Dear Islamic brothers! If the heart of a person denies considering good to be good and evil to be evil, then this situation may cause doom and devastation. We should always refrain from sins and beg Allah عَزَّوَجَلَّ for ‘Qalb-e-Saleem’ (i.e. the rightly-guided heart). Otherwise, you have just heard a saying of Sayyiduna ‘Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم about the devastation of the heart. Remember! Due to the abundance of sins, the heart first turns blind and then turns upside down, which is extremely detrimental to one’s afterlife.

It is stated on page 405 of the 561-page book ‘Malfuzaat-e-A’la Hadrat’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: There are three different things: Nafs, soul and heart. The soul is like the king, while the Nafs and the heart are its two advisors. The Nafs always takes it to evil, whereas the heart, as long as pure, calls it towards good. **مَعَآذَ اللَّهِ عَزَّوَجَلَّ**! The heart is ‘blinded’ by the abundance of sins, especially that of misleading innovations. It is then no longer capable enough to observe, to comprehend and to ponder over the truth but it is still able to listen to the truth. **مَعَآذَ اللَّهِ عَزَّوَجَلَّ**! It is then ‘overturned’ and is incapable of listening to and observing the truth. Instead, it gets deserted altogether.

(A’la Hadrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has further stated) ‘Qalb’ does not actually imply an organ of the human body. In fact, it is ‘Lateefah Ghaybiyyah’ **﴿لَطِيفَةٌ غَيْبِيَّةٌ﴾** [i.e. an invisible inner thing] that has its origin in the heart at the left side of the chest. The Nafs has its origin in the under navel area. This is the reason why the followers of the Shaafi’i school of thought fold hands [during Salah] on their chests so that the evil thoughts of Nafs will not reach the heart, whereas the followers of Hanafi school of thought fold hands under the navel.

Taufeeq naykiyaun ki ay Rab-e-Kareem day

Badiyaun say bachnay wala Tu Qalb-e-Saleem day

*Translation: O Merciful Creator **عَزَّوَجَلَّ**! Grant me the ability to perform good deeds. Bestow upon me the rightly-guided heart that refrains from evils.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

No forgiveness

Sayyiduna Abu Darda **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated: You continue to enjoin [i.e. to promote] good and to prevent people from evil. Otherwise, a cruel king will be made to rule over you who will not have mercy on your younger ones. And your pious people will say prayers but their prayers will not be answered. They will seek forgiveness but it will not be granted. (*Ihya-ul-‘Uloom*, vol. 2, pp. 383)

Not preventing evils may cause Divine retribution

Leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: O people! Do you recite this Ayah?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ط

O People who Believe! Fear for your own souls; he who has strayed cannot harm you in the least if you are on guidance.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Ma'idah, Ayah 105)

(That is, you may have assumed that the deviation of the deviant is not harmful to us and we do not need to prevent any deviant from deviation because we are following the true guidance) I have heard the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'If people see evil and do not change it, then it is likely that Allah عَزَّ وَجَلَّ will inflict His retribution [punishment] on all of them.' (Sunan Ibn Majah, vol. 4, pp. 359, Hadees 4005)

In the commentary of the above blessed Hadees, it is stated in the book *Mirat-ul-Manajih*: Regarding this Ayah of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ط

O People who Believe! Fear for your own souls; he who has strayed cannot harm you in the least if you are on guidance.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Ma'idah, Ayah 105)

Some people had assumed that there is no need to fulfil the obligation ﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾ i.e. to enjoin good and to prevent evil and that one should only be careful about one's own reform because the sins and wrongdoings of others will not harm him. Removing this misconception, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ has made it clear with the help of the above-mentioned saying of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that Divine retribution befalls all people if they see the evil deed but do not attempt to change it.

Another narration shows that changing [i.e. preventing] the evil is linked with capability. In other words, if people do not change [i.e. prevent] the evil despite being capable enough to do, they will also deserve Divine retribution. (*Mirat-ul-Manajih*, vol. 6, pp. 507)

Commenting on the above-mentioned Ayah, the renowned Quranic commentator ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رحمۃ اللہ تعالیٰ علیہ has stated: Muslims used to regret that disbelievers were deprived. They would feel grief over the sad fact that disbelievers were deprived of the wealth of Islam due to their enmity. Allah عَزَّوَجَلَّ reassured those Muslims by declaring that it will cause you no harm. You have been released from your responsibility after you have fulfilled the obligation ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾ (i.e. enjoining good and preventing evil). ‘Abdullah Bin Mubarak رحمۃ اللہ تعالیٰ علیہ has stated: This Ayah greatly stresses the obligation ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾. Being careful about one’s own reform implies that you should enquire after each other, persuading one another to do good deeds and preventing from evil ones.

Madani environment by virtue of individual effort of wife

Dear Islamic brothers! Our Madani aim is: ‘*I must strive to reform myself and the people of the entire world*, إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.’ For the accomplishment of this aim, we must attempt to reform ourselves as well as others. In order to become more serious about the protection of faith, to light the candle of love for the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in the heart of every Muslim, to promote Sunnah everywhere, and to arouse Madani enthusiasm for becoming a pious Muslim, always remain affiliated with the Madani environment of Dawat-e-Islami. Travel every month with a Madani Qafilah at least for three days and act upon Madani In’amaat. Here is a Madani parable for your persuasion.

Given below is a summary of a piece of writing received from an Islamic brother from Muscat (Oman): Before I joined the Madani environment of the global and non-political Quran and Sunnah-preaching movement – Dawat-e-Islami, I was a clean-shaven and fashionable youth. My favourite clothing was a shirt and trousers. إِنْعَادَ اللّٰهُ عَزَّوَجَلَّ! I had no interest in following religion. I was only concerned about my worldly life. Neither was I blessed with performing virtuous deeds for the betterment of my afterlife nor did I have the mindset of making preparations for my death.

At last, the rain of Divine mercy poured down, providing me with means of purifying my sins-polluted body. I grew fond of finding a good company so that I could make efforts to protect my faith. Therefore, I attended various religious gatherings from time to time in search of a good company but nowhere could I find the satisfaction of my heart. I continued to spend my life in certain ways. I then got married. Fortunately, my spouse (i.e. wife) was affiliated with the fragrant Madani environment of Dawat-e-Islami. Her individual effort inspired me to join Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! By the blessing of the Madani environment, I was privileged to repent of sins. Moreover, at the time of writing this parable, I am endeavouring to promote Madani activities as the head of a city Mushawarat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Kindness and affection are Madani weapons

Dear Islamic brothers! If any of the spouses [i.e. a husband or a wife] is affiliated with the Madani environment, they should make determined individual efforts to make the other spouse get affiliated with the Madani environment. This is one of the lessons one can draw from the above-mentioned Madani parable. This task requires kindness and affection which will serve as very effective Madani weapons. If the spouse affiliated with the Madani environment is hot-tempered, grumpy and ill-mannered, then it is difficult to achieve success. Therefore, learn and show good manners. One who has zeal for the Madani activities of Dawat-e-Islam must be cool, calm and collected. Unreasonable harshness often makes matters worse.

Four blessed Ahadees in excellence of marriage

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The above Madani parable shows that marriage brought about the affiliation of an Islamic brother with the Madani environment. Everyone is aware of Nikah and marriage, and almost every person has to enter into marriage at a certain stage of life. Let me offer some Madani pearls in this context, conveying the call to righteousness. Accept them and adorn the Madani bouquet of your heart with them. You will gain blessings in the worldly life as well as in the afterlife, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

Regretfully! These days, people only prefer beauty, wealth and social status when intending to marry their offspring with anyone. Such a marriage often ends in break-up. Therefore, one should pay special attention towards character and manners prior to marriage. Let's listen to four sayings of Beloved Mustafa ﷺ in excellence of marriage in order to have blessings:

1. One who likes my way should follow my Sunnah; and Nikah is (also) from among my Sunnah. (*Shu'ab-ul-Iman*, vol. 4, pp. 381, Hadees 5478)
2. Nikah is conducted with a woman due to four (things): (1) wealth and (2) lineage and (3) beauty and (4) religion, and you prefer a religious woman.
(*Sahih Bukhari*, vol. 3, pp. 429, Hadees 5090)
3. When anyone of you performs Nikah, Satan says: Alas! Regret! The son of Aadam has protected two third of his religion from me.
(*Al-Firdaus bima Soor-il-Khitab*, vol. 1, pp. 309, Hadees 1222)
4. One who has enough wealth to perform Nikah but does not still perform Nikah, is not from amongst us¹. (*Musannaf Ibn Abi Shaybah*, vol. 3, pp. 270)

¹ (1) If a man is in a moderate condition, i.e. he is neither under the domination of lust nor is he impotent, and he is also capable of providing Mahr as well as fulfilling basic needs, then it is Sunnat-ul-Muakkadah to do Nikah. Not doing Nikah in this condition is a sin. If he does Nikah in order to refrain from the Haraam deed or to follow Sunnah or to obey the order or to have offspring, then he will reap reward as well. If Nikah is only aimed at gaining pleasure or satisfying lust, then there is no reward. (*Durr-e-Mukhtar, Rad-dul-Muhtar*, vol. 4, pp. 73)

(2) If a man is under domination of lust and there is a high risk of him indulging in fornication, وَمَعَازَ اللَّهِ عَزَّوَجَلَّ in case of not doing Nikah, then Nikah is Wajib provided he is capable of providing Mahr and fulfilling basic needs. Similarly, if he cannot prevent himself from looking at non-Mahram women or وَمَعَازَ اللَّهِ عَزَّوَجَلَّ he will masturbate, then Nikah is Wajib. A'la Hadrat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 202 of the 2nd volume of *Fatawa Razawiyyah*: This deed is impure, Haraam and impermissible. A blessed Hadees states that curse of Allah عَزَّوَجَلَّ befalls the masturbator.

(*Amaali Ibn Bushraan*, vol. 2, pp. 5, *Raqa*, 477; *Haashiyah Tahtaawi 'ala Maraqa'il Falah*, pp. 96)

A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated on page 244: On the Day of Judgement, they will be resurrected with their palms pregnant, humiliating them in front of the greatest crowd.

(3) If a man is sure to commit fornication in case of not doing Nikah, it is Fard for him to do Nikah.

(*Durr-e-Mukhtar*, vol. 4, pp. 72)

Saying of Sayyiduna Siddeeq-e-Akbar about Nikah

Leader of the believers Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: Allah عَزَّوَجَلَّ has ordered you to do Nikah. You obey this order. He عَزَّوَجَلَّ has promised that He will make you wealthy. He عَزَّوَجَلَّ will fulfil it. Allah عَزَّوَجَلَّ has said:

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ط

If they are poor, Allah will make them wealthy by His munificence.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 32)

(Tafseer Ibn Abi Haatim, vol. 8, pp. 2586)

Commenting on the above-mentioned Ayah, a renowned commentator of the Quran, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated in the book *Khaza’in-ul-‘Irfan*: ‘Ghana’ ﴿غَنَاءٌ﴾ either refers to contentment which is the best form of it because it makes the contended person free from anxiety and fear; or it implies sufficiency in which the food of one person is sufficient for two, as is mentioned in a Hadees; or it means collection of the sustenance of the husband and the wife; or it refers to affluence by the blessing of Nikah, as is narrated by leader of the believers Sayyiduna ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

Whole tribe became Muslim

Sayyiduna Mus’ab Bin ‘Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ along with Sayyiduna As’ad Bin Zurarah رَضِيَ اللَّهُ تَعَالَى عَنْهُ travelled in the Divine path and reached a garden of the tribe Bani Zafar where he رَضِيَ اللَّهُ تَعَالَى عَنْهُ sat on a well, namely ‘Maraq’ ﴿مَرَقٌ﴾. People from the tribe of Banu Aslam gathered around them. The most powerful chiefs of the tribe were Sa’d Bin Mu’aaz and Usayd Bin Hudayr who had not yet joined the fold of Islam. Sa’d Bin Mu’aaz was a first cousin [i.e. a son of the maternal aunt of] Sayyiduna As’ad Bin Zurarah رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Sa’d Bin Mu’aaz sent Usayd Bin Hudayr to rebuke these two preachers, preventing them from misleading their credulous people, مَعَاذَ اللَّهِ عَزَّوَجَلَّ. Therefore, Usayd Bin Hudayr picked up his spear and reached where they were present. As soon as he came, he started speaking ill of them and threatened, ‘If you hold your life dear, go away from here.’ (Initiating the individual effort), Sayyiduna Mus’ab Bin ‘Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ said kindly

and affectionately, 'Please sit down and just listen to what we say. If you find it to be appropriate, then accept it. If you do not like it, we will not force you.'

The nice words had an impact on Usayd Bin Hudayr. Sinking his spear into the ground, he sat beside them. Sayyiduna Mus'ab Bin 'Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ presented him with Madani pearls about Islam, reciting the Holy Quran. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! A Madani revolution occurred in his heart and he had the honour of embracing Islam. Having embraced Islam, he said, 'Sa'd Bin Mu'aaz will come here shortly. If he accepts your advice, the entire tribe will accept it. I am sending him to you.' Saying this, he went straight to the place where Sa'd Bin Mu'aaz was present and convinced him to meet the two preachers.

As soon as Sa'd Bin Mu'aaz came, he started speaking ill of them. (Initiating the individual effort), Sayyiduna Mus'ab Bin 'Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ persuaded him kindly and affectionately to listen to the call to righteousness. He also sank his spear into the ground and sat beside them. Sayyiduna Mus'ab Bin Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ presented him also with Madani pearls about the perfection of Islam. He also recited the initial Ayahs of Surah Az-Zukhruf. The blessed Ayahs had a profound impact on his heart and he also embraced Islam. Having become Muslim, Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللَّهُ تَعَالَى عَنْهُ returned to his tribe and said, 'What do you think of me?' You are our chief and a farsighted as well as a sagacious person' people said in chorus. Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'It is Haraam for me to talk to your men and women unless you believe in Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.'

The narrator said, 'By Almighty! All men and women of the tribe became Muslim by evening.' (Al-Bidayah wan-Nihayah, vol. 2, pp. 527-529; summarized)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Saara qabeelah Iman laaya meethay bol ki barakat say

Bantay kaam bigar jatay hayn sun lo bay-ja shiddat say

Translation: The entire tribe embraced Islam by the blessing of nice words. Even success may turn into failure due to unreasonably harsh words.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Importance of individual effort on powerful personalities

Dear Islamic brothers! Did you see? How bravely blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ would convey the call to righteousness even by endangering their lives! This parable also shows that individual effort on VIPs and powerful personalities may produce far-reaching effects. When two chiefs of the tribe ‘Banu Aslam’ were called towards righteousness by means of individual effort, they accepted the call to righteousness, joining the fold of Islam as well as bringing the entire tribe into it. Remember! If a preacher meets worldly powerful personalities, treating them with respect, hearing about their achievements and accomplishments from some of them, praising and flattering them, then such a preacher has not achieved his goal.

A successful preacher is the one who is not awed even by a high-ranking worldly personality such as a minister, a governmental officer or a billionaire. If the dignitary talks about worldly things, the preacher should dominate the conversation by offering him Madani pearls about ‘call to righteousness’. Allah عَزَّوَجَلَّ forbid, if he falsely blows his own trumpet¹, the preacher must not see eye to eye² with him. If possible, the preacher should reform him. If impossible, the preacher should resent it in his heart and attempt to change the topic of conversation. The preacher ought to advise him about Salah, encouraging him to act upon Sunnah and inculcating in him the thought that Allah عَزَّوَجَلَّ has the power to elevate and to humiliate anyone.

The preacher should make individual effort like this, ‘You can serve Islam by taking permissible advantage of your authority. A little effort of yours can do much more than what ordinary people cannot do even by making a lot of efforts. If you set a date for attending a Sunnah-inspiring Ijtimah’ or travelling with a Madani Qafilah, then many Islamic brothers may be prepared to attend the Ijtimah’ and to travel with the Madani Qafilah just by hearing your name.’ If a preacher has met a dignitary once, he should remain in touch with him for as long as the dignitary becomes a regular traveller of Madani Qafilahs and makes others also travel. One should also remain in touch with every new Islamic brother in a similar way. Just shaking hands occasionally and talking formally should not be deemed enough.

¹ i.e. if he falsely talks about his own achievements.

² i.e. the preacher must not agree with him.

Beware! The preacher must not have the dignitary resolve his personal issues. He must not request the dignitary to help him get a job or assist him in his business or lend him money etc. Moreover, the preacher should not even talk about donations when making individual effort in order to persuade the dignitary into attending the Ijtimah and travelling with a Madani Qafilah. Asking him for donation during the very first meeting may make him have a negative image because dignitaries usually avoid donation collectors.

Sag-e-Madinah and powerful personalities

Sag-e-Madinah عَفِيَ عَنْهُ [i.e. the author] once went outside Pakistan and reached the home of some Islamic brother. Many preachers from Hind and some local responsible Islamic brothers were present. Meeting with some VIPs and important personalities was also scheduled. Showing irresponsibility, some so-called 'responsible' Islamic brothers started asking them to buy VCDs released by Maktaba-tul-Madinah and distribute them for free. Startled, I feared that the rich personalities may have a negative image thinking that they were called to meet Ilyas but were asked to do something else! Therefore, I began to present Madani pearls. Preventing persuasion for VCDs, I said to the personalities, "These are only the feelings of Islamic brothers. I do not demand that you give money. It is you that I need, not your donation. You attend the Sunnah-inspiring Ijtimah and travel with Sunnah-inspiring Madani Qafilahs with devotees of Rasool." اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ The meeting was expected to produce fruitful results.

Maula day hamayn hikmat-e- 'amli ka khazinah

Ham 'aam karayn Sunnat-e-Sultan-e-Madinah

Translation: O Almighty! Bestow upon us the treasure of wisdom and enable us to promote the Sunnah of Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

Presented here are some more Madani pearls in the form of questions and answers about how to convey the call to righteousness to dignitaries. Accept the Madani pearls and promote Madani activities among dignitaries with wisdom.

How to use dignitaries and personalities for Madani Qafilahs?

Question: How can the dignitaries who do not travel with Madani Qafilahs be persuaded to perform their services for Madani Qafilahs?

Answer: Keep struggling to persuade them into travelling with a Madani Qafilah. Every responsible Islamic brother should at least persuade those rich and powerful personalities of their locality who are the admirers of Dawat-e-Islami into encouraging the travellers of Madani Qafilahs and their family members. For example, if any Islamic brother is travelling with a 30-day Sunnah-inspiring Madani Qafilah, you should visit his home along with a famous scholar of your locality or a minister or a major or a colonel or D.S.P or S.H.O or M.P.A. or M.N.A. or any high-ranking (or at least low-ranking) official. The personality should congratulate the family members of the traveller of the Madani Qafilah, saying, ‘You are very fortunate. Your brother or son has travelled in the Divine path for 30 days. If you face any trouble in his absence, you should have patience. **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, you will gain its reward, etc.’

If the personality cannot find time to visit home, then at least make him encourage them by saying the above-mentioned words on phone. If he finds it difficult to say these words orally, then write them on a piece of paper and give it to him so that he reads them out accordingly. Furthermore, if any elderly Islamic sister from the house of the personality encourages the female family members of the traveller of the Madani Qafilah in a similar way either by going to his home or by phoning, then it will also produce a very good effect.



Responsible Islamic brothers should also encourage travellers of Madani Qafilahs

Question: Is it necessary to make any powerful personality offer encouragement?

Answer: Encouragement offered by a powerful personality will produce a very great effect. Ponder! If any minister visits your home in your absence for the very same purpose, this will immensely enhance the prestige of your family and that of Dawat-e-Islami in the entire neighbourhood. However, members of Shura and other responsible Islamic brothers

should also offer such encouragements. Furthermore, these responsible Islamic brothers should talk to the travellers of the Sunnah-inspiring Madani Qafilahs of 30-days or more on phone, especially those travelling to other countries. Responsible Islamic brothers should phone the travellers of Madani Qafilah once or twice a week or fortnight. If appropriate, they should also make individual effort, motivating the travellers of such Madani Qafilahs to extend the duration of the Qafilah. For example, they should say to a traveller of a 30-day Madani Qafilah, 'If there is no violation of anyone's right and it is possible to stay without committing any type of sin, then do not return unless you complete 92 days. It is as if the traveller of the Divine path spends every moment in worship.'

Welcoming Ijtima' upon the return of Madani Qafilah

Question: How should the devotees of Rasool who have returned from the Madani Qafilah be given a welcome so that further religious benefits could be obtained?

Answer: If Islamic brothers have returned from the Sunnah-inspiring Madani Qafilah of 12 or 30 or more days, then a 'Welcoming Ijtima' should be held in the Masjid of the neighbourhood with a brief Sunnah-inspiring speech. They should be congratulated greatly. If possible, Madani booklets etc. should also be gifted to them. The new Islamic brothers among them should be made to express their views and the attendees of the 'Welcoming Ijtima' should be persuaded to travel with Madani Qafilahs immediately afterwards. If Razawiyyah-feast is also served in a nearby house or in the room of the Imam, this will prove to be a wonderful and blissful event.

If these suggestions of mine are adopted, those who have returned from the Madani Qafilah will no longer feel fatigue, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. And if anyone of them has experienced something unpleasant during the journey, he will not take it seriously, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Everyone will get encouraged to make Sunnah-inspiring journey repeatedly, promoting Madani Qafilahs everywhere, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. However, the door of donation must not be opened for these activities. Do these things with your own pocket money. If money is not available, then you can serve only water. However, if any Islamic brother willing to serve meal to Islamic brothers takes them to his home or brings cooked meal, there is no harm in it.

Wisdom in serving participants of Madani Qafilahs

Question: Please tell us about the wisdom in serving the devotees of Rasool.

Answer: If you serve the Madani Qafilah which is staying in your locality by presenting meal etc. to them with a sincere intention, you will reap rich rewards. Devotees of Rasool will get pleased. Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Pleasing the heart of a Muslim is better than one hundred (Nafl) Hajj. *(Derived from: Kimiya-e-Sa'adat, vol. 2, pp. 751)*

If any participant feels uneasy or even thinks of returning home leaving the Madani Qafilah unfinished, he may feel at ease by virtue of the selfless generosity shown by you. Anyone may have the enthusiasm to get prepared for further travel with the Madani Qafilah on the spot. If you do so, you will be considered to have assisted the religion of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Countless sermon-readers pray every Friday and on Eids for those assisting the religion of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In fact, our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ have been saying these prayers for centuries.

A'la Hadrat, leader of the Ahl-e-Sunnah, reviver of Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has included this prayer in 'Khutbat-e-Razawiyyah'. The prayer is as follows:

اللَّهُمَّ انْصُرْ مَنْ نَصَرَ دِينَ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ وَ بَارِكْ وَسَلِّمْ

Translation: O Allah! Assist the one who assists the religion of Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

إِسْتَبْخِرَ اللَّهُ عَزَّوَجَلَّ! Congratulation to all those who assist the religion of Sayyiduna Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in any way such as conveying the call to righteousness, travelling with Madani Qafilahs, delivering Dars and speech, making individual effort, serving the devotees of Rasool with meal etc. and providing financial assistance to the poor travellers of Madani Qafilahs. The pious bondmen of Allah have been praying for such people for centuries. O those who assist the religion of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! One who is blessed with Divine help will indeed succeed in the worldly life as well as in the afterlife.

We may have been protected from many terrible troubles by the blessing of Divine help but we do not know it. The sermon prayer also includes:

وَاخْذُلْ مَنْ خَذَلَ دِينَ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ
 ﴿صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ﴾

i.e. O Allah ﷺ! Leave the one unaided and unassisted who leaves the religion of Mustafa ﷺ unaided and unassisted.



Dear Islam brothers! Allah ﷺ forbid, if we do not assist the religion of Beloved Mustafa ﷺ even when it is Wajib for us to do, we should be fearful lest we meet our doom. Anyone who is not helped by Allah ﷺ will find no shelter from destruction. The same prayer also includes: ﴿رَبَّنَا يَا مَوْلَانَا وَلَا تَجْعَلْنَا مِنْهُمْ﴾ i.e. ‘O our Creator! O the One Who helps us! Do not include us among those who are deprived of assisting the religion of Mustafa ﷺ.’ No doubt, Salah and Sawm ﴿صَوْم﴾ are great acts of worship but performing them is not counted as the help of the religion of Beloved Mustafa ﷺ.

Everyone should ponder whether he deserves prayer or curse! Every such deed is considered to be the help of the religion of Beloved Mustafa ﷺ that causes the tree of Islam to blossom, bringing disbelievers into the fold of Islam and reforming wicked Muslims. So do your utmost to promote the call to righteousness. Travel with Sunnah-inspiring Madani Qafilahs. Learn Sunnahs yourselves and teach them to others. Thus get deserving of being blessed with Divine help by greatly assisting the religion of Allah ﷺ and Beloved Mustafa ﷺ. Allah ﷺ has promised His help. Stated below, in this context, is the 7th Ayah of Surah Muhammad with its translation from page 932 of sacred *Kanz-ul-Iman with Khaza'in-ul-Irfan* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah ﷺ has said in part 26 of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٢٦﴾

O People who Believe! If you help the religion of Allah, He will help you and will stabilise you.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Muhammad, Ayah 7)

How wonderful help from Allah ﷻ is! Commenting on the above-mentioned Ayah, the renowned Quranic commentator, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in the book *Khaza'in-ul-'Irfan*: You will be helped during war against enemies. You will remain steadfast in the straight path of Islam and the bridge of Siraat. (Summarized from: *Khaza'in-ul-'Irfan*, pp. 932)

People do not listen to us!

Question: Some preachers get lazy in Madani activities and complain that they had struggled hard but could not achieve success because people do not listen to them. How will they continue Madani activities?

Answer: Generally, people describe a gathering as successful if attended by a great number of people but they call it a failure if attended by a few individuals. Sometimes, the following announcement is made, ‘Make the gathering successful by attending it in large number.’ In fact, real success depends upon gaining the pleasure of Allah ﷻ regardless of whether the number of attendees is large or small. Here is an example of two gatherings: One is attended by only a few sincere people listening to Zikr, Na’at and speech whole-heartedly, whereas the other one is attended by a huge number of people who are attracted to it due to different kinds of decorations and presence of important and influential worldly dignitaries, news reporters and cameramen. Admittedly, general public will describe the second gathering as successful but anyone pondering calmly will reach the conclusion that the first gathering attended by only a few individuals is apparently more likely to be successful in the Divine court.

The preachers who complain about failure and are lazy should pay attention. They have not actually comprehended the meaning of success. If they had realized that success lies in pleasing Allah ﷻ, not in gathering a huge crowd, they would never have been disappointed. Another misconception they have is that they assume that people do not

obey them. Let me respectfully ask, ‘Who has authorized you to make people obey you?’ Remember! Even Holy Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ were tasked with conveying Divine commandments, not with forcing people into acting upon them. Those holy individuals preached religion and preaching implies ‘conveying’, not forcing people into obeying them. Narrating what preachers from the Ummah of Sayyiduna ‘Isa عَلَى نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, Ayah number 17 of Surah Yaseen in part 22 states:

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

And our duty is nothing but to plainly convey (the message).

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Yaseen, Ayah 17)

A renowned Quranic commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated: Some blessed Ambiya were not even obeyed by anyone and some were obeyed by only one or two men. (*Mirat-ul-Manajih*, vol. 1, pp. 159)

Every Nabi عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ absolutely fulfilled the responsibility of preaching indeed. None of them showed laziness. So, O my naive preachers! Do not fall prey to the trick of Satan. It is not essential at all that people obey you. This is not a condition for the success of yours and ours. Instead, the successful Islamic brother among us is the one who has succeeded in conveying the call to righteousness sincerely. We convey the call to righteousness. ‘Calling’ does not mean ‘bringing’ but rather it means ‘inviting’. In other words, we call people towards righteous deeds. We are not entrusted with the task of bringing them or making them obey. It is only by the grace of Allah عَزَّوَجَلَّ that He enables anyone He عَزَّوَجَلَّ wants to accept our ‘Call’. However, there is an important Madani pearl that deserves consideration. If any Muslim does not take our advice despite our efforts, we must refrain from backbiting and laying a false blame on him by calling him to be a hard-hearted or stubborn person, مَعَادَ اللّٰهِ عَزَّوَجَلَّ. It should not happen that you try to perform a desirable act but end up committing grave sins. ﴿وَالْعِيَاذُ بِاللّٰهِ تَعَالٰی﴾ (i.e. refuge of Allah عَزَّوَجَلَّ.) On such an occasion, we should admit lack of our sincerity and improper manner of conveying the call to righteousness. We should also do penance in abundance and pray in the court of Allah صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم to make people get reformed for the sake of Beloved Mustafa, other Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, blessed companions رَضِيَ اللّٰهُ تَعَالٰی عَنْهُمْ and Awliya.

How to perform Madani activities when facing stiff resistance?

Question: In some areas, there are only a few individuals performing Madani activities. Faced with stiff resistance and taunts, they lack courage. Please give any useful piece of advice.

Answer: Persevere in Madani activities patiently and courageously. Rectify your deeds. Find pious people and gain blessings. Closeness to the pious is a very great blessing. Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘By the blessing of a pious Muslim, Allah عَزَّوَجَلَّ removes troubles from the household of his hundred neighbouring houses.’

(Al-Mu’jam-ul-Awsat, vol. 3, pp. 129, Hadees 4080)

Quranic parable of Taloot and Jaloot

This shows that closeness to the pious brings benefits. Their prayers will bring drastic changes in your locality, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Also remember that success does not depend upon the number of attendees. In fact, it depends upon sincerity no matter attendees are in large number or in small. Do not grow disheartened owing to resistance. The brave do not escape the test. Take the example of Sayyiduna Taloot [i.e. Saul]. When he departed from Bayt-ul-Muqaddas along with the army of Bani Israel to fight a battle against the cruel king Jaloot [i.e. Goliath], his army was put to the test, as is described in the Holy Quran:

قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۖ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ

He said, ‘Allah will surely test you with a river; so whoever drinks its water is not mine – and whoever does not drink is mine – except him who takes it in his cupped hand.’

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 249)

Commenting on the above-mentioned Ayah, a renowned commentator of the Quran, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated in the book *Khaza’in-ul-Irfan*: The weather was extremely hot. Only 313 people had

patience and took only as much water as can be taken in one's cupped hand. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! This small amount of water sufficed for them and for their animals. On the other hand, those who grew impatient, drinking water in excess felt even more thirst and lost courage. Their lips turned black. The huge army of Goliath was to face 313 Muslims who were obedient and determined. The same Ayah describes their determination and trust in Allah **عَزَّوَجَلَّ**:

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ ۚ كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

They said, 'We do not have power this day to face Jaloot [Goliath] and his armies'; those who were certain of meeting Allah said, 'Many a times has a smaller group overcome a bigger group by Allah's command; and Allah is with the steadfast.'

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 249)

Aeesha **﴿إِيْشَا﴾** who was the father of Sayyiduna Dawood **عَلَيْهِ السَّلَام** entered the army of Sayyiduna Taloot [Saul] **رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ** along with all of his sons. Sayyiduna Dawood **عَلَيْهِ السَّلَام** was the youngest of all brothers. He **عَلَيْهِ السَّلَام** was ill and had turned pale. Glory to Allah **عَزَّوَجَلَّ** in the highest! Sayyiduna Dawood **عَلَيْهِ السَّلَام** came forward with his catapult [i.e. a stone-throwing weapon] to face king Goliath who was a tall, robust and vigorous man. As soon as his gaze fell on Sayyiduna Dawood **عَلَيْهِ السَّلَام**, he became fearful but managed to hide his fear and tried to frighten Sayyiduna Dawood **عَلَيْهِ السَّلَام** by showing arrogance.

Sayyiduna Dawood **عَلَيْهِ السَّلَام** took aim at Goliath and threw a stone at him with his catapult, which pieced his head. There was a loud bang as the mountain of flesh had fallen onto the ground and met his doom, writhing. Thus a small army of 313 individuals was blessed by Allah **عَزَّوَجَلَّ** with a glorious victory over a huge army of Goliath. Saul married his beloved daughter to Sayyiduna Dawood **عَلَيْهِ السَّلَام** besides making him the ruler of the half of the empire. After a long period of time, Saul passed away, so Sayyiduna Dawood **عَلَيْهِ السَّلَام** became the ruler of the entire empire.

(Summarized from: Tafseer Khaza'in-ul-'Irfan, pp. 75-76)

Punishment of hellfire equal to the sins of king

Everyone whether an ordinary person or an important one should refrain from establishing ties with dignitaries such as billionaires, leaders, officers and ministers for gaining personal benefits. Scholars, in particular, should take great care. Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, 'When anyone studied Quran and learnt religion (i.e. became a scholar) and then flattered the king at his door in greed of wealth, so he would be thrown into the fire of Hell equal to the sins of the king.'

(Al-Firdaus bima Soor-il-Khitab, vol. 1, pp. 289, Hadees 1134)

Seeing the face of a cruel person blackens the heart

It is stated on page 111 of the book 'Mufti-e-A'zam ki Istiqamat-o-Karamat': The book 'Sab'-e-Sanabil' states that the king Haroon Rasheed wished to meet Imam-ul-Asfiya Sayyiduna Dawood Taa'ee رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ but he refused. He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ then described the following narrated saying conveyed by Sayyiduna Imam Abu Yusuf رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ:

﴿رُؤْيَةُ وَجْهِ الظَّالِمِ تُسَوِّدُ الْقُلُوبَ﴾ *Seeing the face of a cruel person blackens the heart.*

(Sab'-e-Sanabil, pp. 95)

Mufti-e-A'zam Hind would stay away from rulers

The crown of Ahl-e-Sunnah, the beloved son of A'la Hadrat, His Grace Mufti-e-A'zam 'Allamah Maulana Mustafa Raza Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ would always stay away from ministers and governmental officials. A great writer, 'Allamah Arshad-ul-Qaadiri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Throughout his 92-years long life, (His Grace Mufti-e-A'zam Hind رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ) never went to the house of any president nor was he ever seen in the bungalow of any ruler. In fact, many presidents and rulers requested permission to attend his blessed gathering but he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ refused, saying, 'For an ascetic¹, it's no use meeting the kings and rulers.' This is indeed one of his great religious characteristics.

(Mufti-e-A'zam ki Istiqamat-o-Karamat, pp. 110)

*Karoon madh-e-ahl-e-duwal Raza, paray is bala mayn mayri bala
Mayn gada hoon apnay Kareem ka, mayra Deen para-e-naan nahin*

¹ i.e. the person who has no interest in the world for religious reasons.

Explanation of the couplet of Raza: The last couplet of the poem written by A'la Hadrat رَحْمَةُ اللهِ تَعَالَى in praise of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ means that Raza will never ever praise and flatter the rich, the mayors and the rulers. He is a beggar of the glorious court of the Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ. A loaf of bread is not his religion (i.e. he has no interest at all in the wealth of the wealthy.) (*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Reform of father created Madani environment at home

Why do we tend to call only the youth towards righteousness? The influential members of the family deserve our attention even more. If they join Dawat-e-Islami, they may quickly create a Madani environment at home, bringing the blessings of Salah and Sunnah in the entire family. Mentioned below is a Madani parable in this context.

Here is a summary of a piece of writing received from an Islamic sister from the Pattoki district of Kasur, Punjab Pakistan: Like many other homes of society, films, dramas and many other sinful programmes used to be watched on TV at our home. Obviously, it was extremely difficult to develop a Madani environment in this unfavourable situation. Fortunately, my elder brother joined the Madani environment of Dawat-e-Islami. He advised us many times, making individual effort, but we turned a deaf ear. He was disturbed by the presence of TV which was a big hurdle in creating a Sunnah-inspiring environment at home. He wanted to throw it away but was unable to do so because it was only my father who had all power at home.

One night, we had just watched a drama on TV when my elder brother came and played a cassette of Sunnah-inspiring speech released by Maktaba-tul-Madinah. The manner of speech was quite captivating, and captured the attention of all of us. When we heard about the destruction of TV, we became fearful that our afterlife may get ruined. My father, in particular, began to tremble with fear. After the speech ended, he announced his decision loudly, 'TV will no longer be watched in this home.' All of the family members immediately went to the roof, removed the antenna and threw the TV away. After some days, my younger brother asked my father to bring back the TV at home but he replied in a firm tone, 'Now either I or TV will remain in this home.' Listening to this,

my younger brother became silent. Thus by the blessing of Dawat-e-Islami, our home became free from the evils of films, dramas, songs and music, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! All of us joined the fragrant Madani environment of Dawat-e-Islami.

Tayra Shukr Maula diya Madani mahaul

Na chhootay kabhi bhi Khuda Madani mahaul

Salamat rahay Ya Khuda Madani mahaul

Bachay bad-nazar say sada Madani mahaul

Translation: O Almighty! I thank You for granting me the Madani environment. May I never leave the Madani environment! O Almighty! May the Madani environment always remain protected! May it always remain secured from the evil eye! (Wasail-e-Bakhshish, pp. 602)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani Channel

Dear Islamic brother! The above-mentioned Madani parable probably took place in those days when Madani Channel – a hundred percent Shar’i channel of the Islamic world – was not yet launched. I was and I am still dissatisfied with non-Islamic transmissions displayed on TV such as films, dramas, songs, music, images of women, news presented by female anchor persons with music and other improper programmes. Every wise Muslim is well aware of the widespread evils of TV in our society. The preachers of Dawat-e-Islami tried their level best to eradicate TV from society, achieving success to some extent, as was shown in the above-mentioned Madani parable. However, most Muslims are so fascinated by TV that it seems they cannot resist watching TV despite being aware of its ill-effects on their worldly life as well as afterlife. As a result of people’s extreme fascination by TV, not only is Satan ruining their character but also attacking Islamic values. Anti-Islam forces are also striving to distort Islamic teachings under the guise of ‘Modern Islam’, removing the real spirit of Islam from the hearts of Muslims.

In these circumstances, if we condemn the use of TV by speeches in Masajid, no significant change is expected as hardly 5% Muslims are regular with Salah in Masajid, and further, most of those offering Salah in Masajid have little interest in listening to Islamic speeches.

Moreover, Islamic sisters are further excluded as they are not allowed to come to Masajid, how then will they be informed of the speeches being delivered in Masajid? If we publish Islamic literature in the form of books and booklets, only a few Muslims seem interested in studying them. In such crucial and alarming circumstances, if our efforts for the reform of the Muslims remain confined to Masajid and Ijtimaa't only, we won't be able to reach most of the Muslims with vitally needed Islamic messages. On the other hand, the enemies of Islam are continuously making efforts to tempt and mislead the Muslims with distorted misleading information through their corrupted TV channels.

Therefore, we have finally reached the conclusion that it is probably impossible to eradicate TV from society. We were left with only one option, as for example, in case of heavy flood, the flow of water is diverted towards the farms so as to protect the houses whilst at the same time getting the farms irrigated, similarly, the teachings of Islam can be spread through the medium of TV whilst trying to wake up the Muslims from their deep sleep of heedlessness and making them aware of the disastrous consequences of sins and distortion of Islamic teachings. Therefore, when we realised that it is possible to launch a much needed Islamic TV channel to provide the Muslims with true beneficial Islamic teachings without films, dramas, songs, music, women's images and all other type of sinful activities, the Markazi Majlis-e-Shura of Dawat-e-Islami struggled hard and launched Madani Channel in the sacred month of Ramadan, 1429 AH (2008), **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Madani Channel is conveying the message of Sunnah to Muslim homes and has achieved tremendous success within a very short period of time. Madani Channel is now watched in countless countries including European ones. By the time of describing these facts and figures, Madani Channel is broadcast via internet in more or less 150 countries of the world, conveying the message of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Madani Channel is producing amazing results. It is obvious that the Muslims will remain safe from other sinful channels as long as they keep watching Madani Channel at home or office. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Madani Channel is a hundred percent Islamic channel, free from music and women's images. Even commercials are not displayed on it. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Its expenses are met with the donation provided by affluent Islamic brothers. Which types of serials are telecast on Madani Channel? Its spiritual and informative serials include: Faizan-e-Quran [blessing of Quran], Faizan-e-Hadees [blessing of Hadees], Faizan-e-Ambiya [blessing of Ambiya], Faizan-e-Sahabah [blessing of companions], Faizan-e-

Awliya [blessing of saints], recitation of Quran, Na'ats, Manqabat [recitation of couplets in praise of Awliya], Madani news of Dawat-e-Islami, Madani sketches and heart-rending scenes of beseeching Allah ﷺ during Du'a as well as those of crying and making the viewers cry in love for the Beloved and Blessed Rasool ﷺ.

In addition, Dar-ul-Ifta Ahl-e-Sunnat, Spiritual Cures, Sunnah-inspiring Madani pearls and Madani parables are telecast on the Madani Channel for the betterment of the afterlife of viewers. Many of its serials are telecast live such as Sunnah-inspiring Ijtimaa'at [congregations], Madani Muzakarahs [Question and Answer Session], Madani Mukalamahs [Madani Discussions] and, in the morning, 'Khulay Ankh ﷺ Kehtay Kehtay' [Recite ﷺ while waking up] etc. In short, one can acquire considerable amount of religious knowledge by watching the Madani Channel whilst sitting at his home. How can words express the blessings of the Madani parables of Madani Channel? **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ!** Many disbelievers were blessed with the wealth of Islamic faith by virtue of watching the Madani Channel. Furthermore, many have repented of sins, started offering Salah and acting upon Sunnah. Presented here is a Madani parable just as an example:

Madani Channel changed my life

Here is a summary of a piece of writing received from an Islamic brother from Sardarabad (Faisalabad, Punjab, Pakistan): Before I joined the Madani environment of Dawat-e-Islami, I was a loafing and quarrelling person. I was so ill-mannered that I felt no shame to misuse my eyes. I neither greeted anyone with Salam nor did I treat anyone with respect. In short, I was stuck in the mud of sins and had gone far away from the path of Sunnah. At long last, the breeze of mercy came towards me. Fortunately, one day, I had the privilege to watch the Madani Channel. By the grace of Allah ﷺ, I – a wicked and sinful person – liked it so much that I began to watch its various serials every day. The very first blessing I gained by watching the Madani Channel is that I started attending Masjid to offer Salah, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ!**

One day, I met in Masjid a devotee of Rasool who was a follower of Sunnah and a preacher of Dawat-e-Islami. I found great inner peace after I met him. One day, he came to my shop and conveyed to me the call to righteousness. By virtue of the call to righteousness, I attended the weekly Sunnah-inspiring Ijtimaa' of Dawat-e-Islami for the first time in my

life. I enjoyed the recitation of Quran, Na'at, Sunnah-inspiring speech and chants of the Zikr of Allah ﷺ during the Ijtima'. I liked the prayer made at the end of the Ijtima' so much that I began to love Dawat-e-Islami from the bottom of my heart. Whenever I saw devotees of Rasool dressed in white clothing with green turbans on their heads, I would feast my eyes on them.

الحمد لله! By the blessing of the Madani environment, I also adorned my face with a beard – a sign of love for the Revered and Renowned Rasool ﷺ. By the grace of Allah ﷻ, I was further privileged to attend the 30-day congregational I'tikaf held by Dawat-e-Islami in the blessed month of Ramadan, 1430 AH. I got two of my nephews admitted to Madrasa-tul-Madinah for the memorization of the Holy Quran. I also started delivering Dars at my shop. May Allah ﷻ lead Dawat-e-Islami to the heights of success and glory which has launched such a great 'Madani Channel' that led a sinful person like me to get reformed! By the blessing of watching the Madani Channel, my small children have acquired as much knowledge as I have gained in adulthood. How wonderful Madani Channel is!

*Madani Channel Sunnataun ki laye ga ghar ghar bahaar
Madani Channel say hamayn kyun walihanah ho na piyar
Madani Channel ki muhim hay Nafs-o-Shaytan kay khilaf
Jo bhi daykhay ga karay ga ان شاء الله i'tiraf
Rah-e-Sunnat per chala ker sab ko Jannat ki taraf
Lay chalay bas aik yehi hay Madani Channel ka hadaf*

*Madani Channel will bring the spring of Sunnah to every home
Why shouldn't we love Madani Channel very much?
The campaign of the Madani Channel is against Nafs and Satan
Everyone watching the Madani Channel will agree to it, ان شاء الله ﷻ
May the Madani Channel take us all to Jannah
By taking us all to the path of Sunnah!*

(Wasail-e-Bakhshish, pp. 605)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of the destruction of Bani Israel

Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The very first loss (in religion) occurring among the Bani Israel was that when a person met anyone, he would say to him (having seen any sin): Fear Allah عَزَّوَجَلَّ and do not do that because this is not Halal [lawful] for you. The next day, despite seeing him commit the sin, he would not prohibit him due to his relationship, eating and drinking and gathering with him. When they (generally) did so, Allah عَزَّوَجَلَّ intermingled their hearts with each other (i.e. the hearts of the obedient also changed like those of sinners due to their sins). The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited the following Ayahs of the Holy Quran:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٤٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٤٩﴾

Those among the descendants of Israel who turned disbelievers were cursed by the tongue of Dawood, and of ‘Isa the son of Maryam; it was because of their disobedience and their rebellion. They did not restrain one another from the evil they used to do; undoubtedly they used to commit extremely evil deeds.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 78-79)

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: By Allah عَزَّوَجَلَّ! You must continue to convey the call to righteousness and to prevent from sins and to prevent the cruel person from cruelty and to bring him towards the truth; or else Allah عَزَّوَجَلَّ will also intermingle your hearts (make your hearts act like those of the disobedient) and will also curse you as He عَزَّوَجَلَّ cursed them. (As-Sunan-ul-Kubra lil-Bayhaqi, vol. 10, pp. 159, Hadees 20196; Sunan Abu Dawood, vol. 4, pp. 162, Hadees 4336, 4337)

As regards the above-mentioned Hadees, the book ‘Mirat-ul-Manajih’ states that the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ warned the rulers and scholars of his Ummah that they must not adopt this approach. They have to prevent evildoers and show religious spirit by avoiding hypocrisy, greed and partiality. If they have the power

to eradicate evils, they must not show hesitation in eradicating them. They must fulfil their responsibility of ﴿أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ﴾ i.e. by preventing the oppressor and guiding him to the path of the truth. Otherwise they will also deserve to be cursed like the Bani Israel. (*Mirat-ul-Manajih*, vol. 6, pp. 513)

*Ya Khuda! Naykaun say ulfat naykiyaun say piyar day
Jo karay badiyaun say nafrat woh dil ay Ghaffar day*

*Translation: O Almighty! Grant me love for the virtuous and the virtues. O Forgiver!
Bestow upon me the heart that hates sins.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Two parts of religion lost

A person came in the court of the leader of believers, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ and said: I do all of the virtuous deeds except for two things. ‘Which are those two?’, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked. The person replied: (1) I do not call anyone towards righteousness and (2) I do not prevent anyone from evil. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘You have lost two parts of religion. If Allah عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ can forgive you or can make you suffer torment.’ (*Ahkam-ul-Quran*, lil-Jasaas, vol. 2, pp. 612)

*Allah mayn dayta hi rahun nayki ki da'wat
Aysa mujhay jazbah day pa'ay Shah-e-Risalat*

*Translation: O Allah عَزَّوَجَلَّ! May I keep conveying the call to righteousness! May I be
blessed with this determination for the sake of the king of Rusul!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Miserable condition of Muslims

Dear Islamic brothers! It became obvious that the one who neither calls people towards righteousness nor prevents them from evils suffers a great loss. Today, the miserable condition of most Muslims around the world is not hidden from anyone. Non-observance of religion is quite common everywhere. Usually, no one is prepared to stop others from evils. Muslims are rapidly falling into the pit of misdeeds. The Muslims of Pakistan and Hind have not yet perhaps gone beyond all limits. In other Islamic countries, Muslims have gone so far away from Islamic teachings that one will feel like shedding tears of blood.

Teach Sunnah to offspring or else you will end up regretting

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In Rajab-ul-Murajjab, 1406 AH, Sag-e-Madinah رَحِمَهُ اللهُ عَلَيْهِ had the honour of visiting sacred cities like Karbala, Baghdad, etc. Alas! Words cannot express the plight of those Muslims. However, I will describe some facts so that we fear the wrath of Allah عَزَّوَجَلَّ and get zealously prepared to convey the call to righteousness. Otherwise, it seems as if our future generations may not have any means to avoid devastation. The situation has gone from bad to worse. Our existing educational institutions do not provide a purely Islamic environment. Parents want their offspring to get only worldly education and to make a fortune. They overlook the fact that their modern son, fond of western culture, may abandon them or may meet his death even before reaching his young age, shattering their dream of enjoying his earnings. Our media is also unceasingly attacking the golden principles of Islam. Thus if the same situation continues to exist, there seems no way of protecting our future generations from destruction.

Heart-rending story of Iraqi Muslims

Let me now share some personal experiences with you about our journey to Iraq. Those who are anxious for promoting Islamic teachings will be in floods of tears. There were three Islamic brothers including me. We boarded an Iraqi aeroplane at the Bab-ul-Madinah (Karachi) international airport. The flight was two hours late. During the flight, the time of Salat-ul-Maghrib arrived, so we delivered Azan and offered Salah with congregation within the aeroplane. As we finished Salah and went towards our seats, the Iraqi passengers looked at us in great amazement, praying for our Salah to be accepted

and for us to be blessed. It appeared to them as if we had done something great! This gave us the impression that even though those people did not probably offer Salah but do liked it. After we landed in Iraq, we observed the same situation, i.e. perhaps one or two Iraqi Muslims in every thousand offered Salah.

Song and music in praying place

After we landed at the international airport of the beautiful city of Baghdad and entered a nearby praying place in order to offer Salah, we were astonished to see that a speaker was installed at the ceiling of the praying place and musical songs were being played. Whether you believe or not, it was really a designated praying place with the clear inscription on the outer wall ﴿هَذَا بَيْتُ اللَّهِ﴾ i.e. *this is the House of Allah* عَزَّوَجَلَّ. We were surprised and could do nothing except for considering it bad in our heart because we were strangers and travellers. On such an occasion, one who is incapable of preventing the evil should at least consider it bad in his heart. It is stated in a Hadees, ‘When a sin is committed over the ground, then the one who is present there but considers it bad is like the one who is not present there; and the one who is not present there but is pleased with it is like the one who is present there.’ (Sunan Abu Dawood, vol. 4, pp. 166, Hadees 4345)

Salat-ul-Jumu’ah is not held at the Jami’ Masjid of Kufa

The glorious and glowing shrine of the lion of Allah, Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ is adjacent to the Jami’ Masjid of Kufa. We humbly reached there at the time of Salat-ul-Jumu’ah. There was a huge crowd of visitors. Alas! We were informed that no Salah including even Salat-ul-Jumu’ah is held there!

All were clean-shaven

In Baghdad, we strongly felt that local Muslims had been utterly unaware of Islamic values. No local had a beard. Even Imams and Muazzins were clean-shaven! We three were bearded and turbaned. When we used to pass through the streets of Baghdad, people would look at us in amazement. At times, they even surrounded us and asked us in surprise, ﴿هَلْ أَنْتُمْ مُسْلِمُونَ﴾ Are you people Muslims? We replied in the affirmative,

saying, ﴿الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ نَحْنُ مُسْلِمُونَ﴾ i.e. *Al-hamdu lillah az-wajal! We are Muslims.* So they got pleased and went away.

Dancing women in happiness of martyrdom

There was once a very indecent and shameful scene at ‘Bab-ush-Shaykh’ i.e. the street leading to the sacred shrine of the King of Baghdad, His Grace Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ. With drum-beating and flute-playing, unveiled women were dancing, ringed by a huge crowd of people. Some people were carrying a bier [i.e. a coffin-like frame the dead body is placed in]. We were very much surprised by this scene. On enquiring, we came to know that the relatives of the Muslim man martyred during the war (that was going on in those days) between Iraq and Iran would bring the corpse of the martyred to the blessed shrine of His Grace Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ, accompanied by the women of the family of the martyred, dancing on roads in happiness of his martyrdom.

Dars-e-Quran ager ham nay na bhulaya hota

Yeh zamanah na zamanay nay dikhaya hota

Translation: If we had not forgot the teachings of the Quran, we would not have experienced such troubled times.

Ban on offering Salah in Jami’ Masjid of Qurtuba

Dear Islamic brothers! The condition of Iraqi Muslims makes our heart ache. If only any Madani movement would also emerge there, calling people towards righteousness, promoting Sunnah and restoring the past glory and greatness of Muslims. In ancient times, there was an idle-worshipping-place on the site where the Jami’ Masjid is situated in Qurtuba these days. When Christianity spread in Spain, they demolished the idle-worshipping-place and constructed a church instead. When Muslims conquered Qurtuba, they made a peace treaty with Christians and divided the church into two parts – one for the church and the other for the Masjid – abiding by the conditions of the treaty.

However, when Qurtuba became the capital of the Islamic Empire with its population rapidly increasing, the Masjid area turned out to be insufficient for Salah-offering people.

When ‘Abdur Rahman Addaakhil ascended the throne, the matter of extending the Qurtuba Jami’ Masjid was raised in his court. The extension of the Masjid was impossible without converting the church into the Masjid. Therefore, ‘Abdur Rahman Addaakhil bought the church land from Christians. Thereafter, he launched the reconstruction of the Qurtuba Jami’ Masjid. Its construction plan was marvellous. It was obvious that the construction work would take a long time to be completed. In 172 AH ‘Abdur Rahman Addaakhil died – two years after the construction work started. After his death, his son Hashsham continued the construction process. Later on, caliphs from Bani Umayyah continued to add extensions to the Masjid. At last, the construction work completed in around 392 AH (1002). In this way, it took almost 200 years for the construction of the historical Qurtuba Jami’ Masjid to be completed. Even though the splendid and world-famous Jami’ Masjid of Qurtuba has been preserved as historical heritage, but extremely regretfully, there is ban on offering Salah there due to the evil deeds and heedlessness of the Muslims. Tourists are allowed to behold it.

Youth under 18 years not allowed to enter Masjid

Dear Islamic brothers! Regretfully! The disastrous effects of our sins are rapidly spreading. There is a country with 90 percent Muslim population. It has been hit by a severe flood of misdeeds. According to a report released by a newspaper in Rajab-ul-Murajjab 1432 AH, June 2011, the youth under 18 are legally prohibited from offering Salah in Masjid in that country!

Masajid are being obliterated

Dear Islamic brothers! Regretfully! Noticing our disinterest in Salah and Divine worship and observing our deserted Masajid, the enemies of Islam have ruthlessly adopted an aggressive approach, making various conspiracies to lead us away from Islamic values. They do not want us to offer Salah and to remain practicing Muslims. This is the reason why they have targeted our Masajid. On the other hand, we are never free from our desire for the accumulation of worldly wealth. Listen to some tragic news. If you have sincere feelings in your heart, you will get overcome with grief:

1. According to a report, non-Muslims have closed 157 Masajid in a country in order to use them for business and residence purposes. In the name of the government custody, 324 Masajid have been closed for Salah-offering people.
2. In one city, 92 Masajid have been converted into cattle farms and houses.
3. Similarly, a Masjid was illegally occupied in a town of a country and false gods were placed in it to be worshipped.
4. A Masjid constructed by Turkish Muslims in a European country was burnt and demolished. This news was published in a newspaper.
5. An honourable Mufti from a country said: Before the communist revolution, there were 1200 Masajid in our country, most of which have now been converted into the worshipping places of non-Muslims, stores and museums.

Launch Masjid-filling campaign

Dear Islamic brothers! Get anxious about the emptiness of Masajid. Launch a Masjid-filling campaign very vigorously. Make individual effort and motivate every Salah-missing person to become a Salah-offering one, thus protecting your Masjid. It is obvious that no one can occupy the house already occupied by its household but anyone can occupy an empty house. A Persian saying goes:

خانه خالی را دیو می گیرد

i.e. An empty house is occupied by jinns and ghosts.

Anyway, if a Masjid is well-attended by Salah-offering Muslims, the enemy of Islam will think a hundred times before conspiring against it. Here is a Shar'i ruling to be kept in mind. Once a Masjid has been constructed at a site in accordance with Shar'i principles, it will remain a Masjid till the Judgement Day. From Taht-as-Sara (i.e. under the seventh earth) up to 'Arsh-e-Mu'alla (i.e. over the seventh sky) even its atmosphere will remain a Masjid. Even if, *مَعَادُ اللَّهِ عَزَّوَجَلَّ* a road or a market has been made in its place, it will still be considered a Masjid and will also be honoured. Quoting from the books 'Tanveer-ul-

Absaar and Durr-e-Mukhtar A'la Hadrat, leader of the Ahl-e-Sunnah, reviver of Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated:

وَلَوْ خَرِبَ مَا حَوْلَهُ وَاسْتُغْنِيَ عَنْهُ مَسْجِدًا عِنْدَ الْإِمَامِ وَالثَّانِي أَبَدًا إِلَى قِيَامِ السَّاعَةِ وَبِهِ يُفْتَى

i.e. and if the surroundings of it (i.e. of the Masjid) have been deserted, and it is no longer needed, even then it will remain a Masjid till the Judgement Day. This is the verdict approved by Imam Abu Hanifah and Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. And the Fatwa will be issued only in accordance with it. (*Tanveer-ul-Absaar, Durr-e-Mukhtar, vol. 6, pp. 550; Fatawa Razawiyyah – referenced, vol. 9, pp. 471*)

Waqar-ul-Millat, 'Allamah Maulana Mufti Muhammad Waqaruddin Qaadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Once a Masjid is constructed at a site, it remains a Masjid till the Judgement Day from 'Arsh to Taht-as-Sara. Even as much space as an inch cannot be reduced from it.' (*Waqar-ul-Fatawa, vol. 2, pp. 297*)

Ker Masjidayn aabad tayri qabr ho aabad

Firdaus 'ata ker kay Khuda tujh ko karay shaad

Translation: You attend and inspire others to attend Masajid. May you rest in peace in the grave! May Almighty please you by bestowing Paradise upon you!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessing of individual effort

Dear Islamic brothers! اَلْحَقُّ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami inspires people to attend Masajid. In order to please your sad heart by attending and making others attend Masjid for remembering the Almighty at the time of five daily Salahs and to adorn your heart with love for the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, always remain affiliated with the Madani environment of Dawat-e-Islami. Travel regularly and zealously with Sunnah-inspiring

Madani Qafilahs, fill in the booklet of Madani In'amaat daily practicing 'Fikr-e-Madinah' and hand in it to the responsible Islamic brother of Dawat-e-Islami of your locality on the first date of every month. Let me now tell you a Madani parable for inspiration.

Here is a summary of a piece of writing received from an Islamic brother from Bab-ul-Madinah (Karachi): Drowned in the sea of sins, I was wasting the precious moments of my life in heedlessness. Chatting with my friends till late night was my pastime. On 18 Ramadan-ul-Mubarak 1429 AH, 19 September 2008, we were having a get-together, gossiping and laughing as usual. Meanwhile, a devotee of Rasool affiliated with Dawat-e-Islami came and sat with us, greeting us with Salam. His arrival brought some seriousness in our gathering. He then presented us with very nice Madani pearls. We all became interested in the way he guided us and in the words he used. After a while, he intended to leave but we requested, 'Brother! Please sit with us for a little while and enlighten us about good things.' Enthusiastic about conveying the call to righteousness, he accepted our request. During conversation, the topics of pondering over one's afterlife and reforming the Ummah also came under discussion. The individual effort made by the devotee of Rasool had a very profound impact on our hearts.

The next night, we were once again sitting together, waiting for him. As expected, he came and invited us to go to Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami. Impressed by his character and manners, I could not refuse his invitation, reaching the sacred atmosphere of Faizan-e-Madinah with him. The Madani environment that creates fear of Allah ﷻ and love for Beloved Mustafa ﷺ in Muslims caused a Madani revolution in my heart as well. Thus, by the blessing of the individual effort made by that devotee of Rasool, I was blessed with the Madani environment of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Individual effort made by Muhaddis-e-A'zam Pakistan

Dear Islamic brothers! Did you see? How fruitful results are produced by individual effort! I have personally experienced that the one who does not give a positive response despite hearing many speeches in congregation gets a changed man by means of a little

individual effort. In the accomplishment of the great task of the call to righteousness, individual effort plays a vital role. Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام made collaborative as well as individual efforts for the preaching of Islam. They used to approach people individually and preach them about Islam. Pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى have also made a great deal of individual efforts, conveying the call to righteousness. Here is a parable in this context.

Muhaddis-e-A'zam Pakistan 'Allamah Maulana Sardar Ahmad رَحِمَهُمُ اللَّهُ تَعَالَى was staying in Madina-tul-Awliya (Multan). During his stay, three young men were initiated into his spiritual order by him through Bay'at. He رَحِمَهُمُ اللَّهُ تَعَالَى advised them to follow the doctrine of the Ahl-e-Sunnah steadfastly, to preach it, and to offer five times Salah regularly. He رَحِمَهُمُ اللَّهُ تَعَالَى then very politely and kindly motivated them to grow a beard and to trim moustache, explaining to them that they should consider it Wajib to grow a beard as they consider it Wajib to offer Salat-ul-Witr. It is Wajib to keep a fist-length beard. Shortening the beard will be a sin and cause torment. The nice piece of advice given by Muhaddis-e-A'zam Pakistan influenced them greatly, inspiring them to grow beards. By the grace of Allah عَزَّوَجَلَّ, they follow Shari'ah and are very dignified.

(Hayat-e-Muhaddis-e-A'zam, pp. 89)

Sarkar ka 'aashiq bhi kya daarhi mundata hay!

Kyun 'ishq ka chehray say izhar nahin hota

Does a devotee of Rasool shave beard!

Why his face does not indicate his devotion?

(Wasail-e-Bakhshish, pp. 234)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Beard of young man shaved before death by family members

Extremely regretfully! Circumstances are going from bad to worse day by day. Invasion of western culture, interest in fashion, availability of internet, TV and VCR at homes for watching films are all aggravating the situation. In addition, the so-called 'Muslims' unfortunately seem to be fed-up with Sunnah! There was a young devotee of Rasool affiliated with Dawat-e-Islami. He was hardly 20 years of age and was a resident of the

Orangi town area of Bab-ul-Madinah (Karachi). He had a beard and had never shaved it. The poor young devotee suffered from blood cancer. I [i.e. Ameer-e-Ahl-e-Sunnat داعية برکاتہ العالیہ] visited him in hospital. He seemed to be close to his death and was barely able to speak. His beard had been shaved, which gave me a shock. The miserable young man raised his hand towards his face with extreme difficulty in a despairing gesture. It was as if he wanted to say, 'مَعَاذَ اللَّهِ عَزَّوَجَلَّ! I have not shaved my beard. My family members have shaved it when I was asleep or unconscious!' Alas! Only a few days later, he departed this life. May Allah عَزَّوَجَلَّ forgive the deceased without accountability and bless those who had shaved his beard with repentance.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

So-called 'Muslims' have no interest in Sunnah

Extremely regretfully! It's a very troubled and testing time. Today, the so-called 'Muslims' force their children into abandoning Sunnah. At times, they even give various kinds of punishments for acting upon Sunnah. So much traumatic and tragic incidents were witnessed that one seeks refuge of Allah عَزَّوَجَلَّ from them. Many young Islamic brothers were inspired by the Madani environment to grow beards. It was as if a massive earthquake had occurred in the entire family! If they did not relent despite being threatened and beaten, they were turned out of their homes because of growing beards. The beards of the devotees of Rasool were cut with scissors in their sleep. Here is an incident that occurred before the Madani working of Dawat-e-Islami was launched.

There was a young man who would spend time with Sag-e-Madinah مُحِبُّ عَنَّة. Influenced by a religious company, he began to say, ﴿الْسَّلَامُ عَلَيْكُمْ﴾ while entering and exiting home. Sometimes, he uttered the words, ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾ during conversation! His so-called 'Muslim' parents were alarmed. He was questioned at home: Son! What is the matter? Why have you started saying Salam and ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾ these days? The poor young man mentioned the name of Sag-e-Madinah – a humble supporter of Sunnah. The entire story came to an end! He was strongly prevented from keeping the religious company. Hence he became a modern young man.

Prevention from Madani environment led to drug-addiction

Here is another similar and admonitory incident. A summary of a statement of an Islamic brother is as follows: A young man from Hyderabad (Bab-ul-Islam, Pakistan) joined the Madani environment of Dawat-e-Islami probably in 1988. Besides offering Salah regularly, he adorned his face with a beard and his head with a turban. He also started attending Madrasa-tul-Madinah (for adults). His modern and rich family did not welcome the Madani revolution taking place in his life. Therefore, he was opposed, oppressed and obstructed in many ways. He used to be forced into distancing himself from the Madani environment of Dawat-e-Islami. Helpless, he sometimes would plead with his family, 'Do not force me into leaving the Madani environment, or else, you will have to regret.' But no one listened to him. He was opposed for a continuous period of three years.

At long last, he surrendered to the demand of his family, shaving his beard and distancing himself from the Madani environment of Dawat-e-Islami. As his elder brother was a doctor, he was also admitted to a medical college in Sardarabad in order to become a doctor. During his stay at the hostel, he became a drug addict due to the company of bad friends. As a result, he fell seriously ill and was taken back to Hyderabad by his family. His father spent millions of rupees on his medical treatment but he did not get cured. He even became a heroin addict. Due to excessive addiction, he became a skeleton, converting the whiteness of his teeth with a dark film of drugs.

At the time of the writing of this incident, he behaves like a mad person. By the grace of Allah ﷺ, his father has now joined the Madani environment of Dawat-e-Islami. He now deeply regrets, saying, 'If I had realized the importance of Dawat-e-Islami at that time and had not prevented my son from the Madani environment of Dawat-e-Islami, I would not perhaps have witnessed these sad days. But there is no crying over spilt milk.'

May Allah ﷺ enable the young man to give up the bad habit of addiction and to join the Madani environment of Dawat-e-Islami once again!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bring up offspring properly or else you will end up regretting

Dear Islamic brothers! The above truthful parable contains a great deal of admonition for such parents who discourage their children repeatedly from attending the Sunnah-inspiring Ijtima', travelling with a Madani Qafilah, keeping the company of devotees of Rasool, adorning their face with a beard and head with a turban, wearing clothing in accordance with Sunnah and acting upon Sunnah. They even force their offspring into distancing themselves from the Madani environment.

Remember! No doubt you love your son, hold him dear and consider him the apple of your eye but you should not forget that he is a bondman of Allah, a follower of Beloved Mustafa ﷺ and an individual of Islamic society. If you fail to make him perform the worship of Allah عَزَّوَجَلَّ properly, to follow the Sunnah of the Holy Rasool ﷺ and to fulfil his responsibilities in Islamic society, then you had better not dream that he will become an obedient son of yours. It is Islam that teaches a Muslim to obey their parents and to fulfil their rights. When the negative effects of improper upbringing of children take place, parents are seen complaining to everyone about the evil character of their children. They should not forget that they are themselves responsible for the moral decline of their children. They taught their children how to read and speak English but did not teach them how to recite the Holy Quran; they made them familiar with western culture but did not make them fond of the Sunan of the Noble Rasool ﷺ who is from Arabia; they highlighted the importance of general knowledge to them for hours but did not develop their interest in gaining essential Islamic knowledge; they developed love for wealth into them but did not light the candle of love for the Beloved Rasool ﷺ in their hearts; they made them feel afraid of failures in worldly matters but did not make them feel scared of the severe consequences of failure in the test of the grave and the Judgement Day; they taught them English words of greetings but did not teach them the correct way of saying Salam.

Committing sins openly

Dear Islamic brothers! Remember! The committing of sins openly, the availability of TV, VCR and internet, rising attendances at musical concerts and improper home environment all badly influence the character traits of a person. Although not impossible, it is extremely difficult for such a person to perform virtuous deeds. Therefore, besides

enhancing the apparent beauty of their children, providing them with good diet and clothing and fulfilling other needs of theirs, parents should attempt to give them a Madani upbringing. In fact, they should also ponder over their own edification [i.e. improvement in character] in addition to their children's. How can a drowning person rescue the other? How can a heedlessly sleeping person awaken the other? How can a person falling into the depth of decadence take the other person to the heights of decorum? So, not only should parents themselves perform virtuous deeds, refrain from sins and remain safe from Hell, gaining Divine pleasure and entering Heaven by Divine mercy but should also make their beloved offspring follow the same path.

For the accomplishment of this aim, the Madani environment of Dawat-e-Islami is a very great favour. In order to know how to bring up your offspring in the light of Quran, Ahadees and sayings of saints رَحْمَةُ اللهِ تَعَالٰی, do study the 188-page book 'Tarbiyyat-e-Awlad' [i.e. Upbringing of Children] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Soona jungle raat andhayri, chha`ee badlee kaali hay

Sonay walon jaagtay rahiyo choron ki rakhwali hay

Explanation of the couplet of Raza: One of the meanings of the above couplet is as follows: O Muslims! The world is like a deserted jungle. A dark night has fallen with black clouds. In such a horrible situation, one should never go to sleep. Even then you went to sleep, now wake up instantly because the guardians of the jungle are actually robbers. In other words, the darkness of heedlessness and that of the desires of Nafs has prevailed everywhere. Never consider Nafs and Satan who always accompany you to be your well-wishers. They are not protectors but thieves. Beware! Stay alert lest they steal your Iman.

(Hadaiq-e-Bakhshish)

Chand-rozah hay yeh dunya ki bahaar

Dil laga is say na ghaafil zee-nahaar

'Umar apni yoon na ghaflat mayn guzar

Hoshiyar ay mahw-e-ghaflat hoshiyar

Aik din merna hay aakhir maut hay

Ker lay jo kerna hay aakhir maut hay

Translation: The charms of the world are very short-lived. O heedless person! Do not get interested in them. Do not spend your life in heedlessness. Beware! O heedlessly sleeping person! Beware! After all you have to meet your death one day. Do whatever you want, but remember that you have to meet your death in the end.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Does a son beat his father?

It is stated in the book *Tanbih-ul-Ghafilin* ﴿تَنْبِيْهُ الْغَافِلِيْنَ﴾ that a person came to Sayyiduna Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was a religious scholar at Samarqand. The person said, 'My son has beaten me.' Astonished, the scholar asked, 'Does a son ever beat his father?' The person replied, 'Yes, this has happened.' Sayyiduna Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked, 'Have you taught him Islamic knowledge and manners?' The person replied in the negative. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further asked, 'Have you taught him the Holy Quran?' The person replied, 'No'. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then asked, 'What does your son do?' The person said, 'He is a farmer.' Sayyiduna Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Do you know why he has beaten you?' He replied, 'No'.

Then, with the purpose of reforming him and making him realize his mistake, Sayyiduna Abu Hafs رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Perhaps he may be riding a donkey to his field in the morning, following a bull and being followed by a dog. Since he does not know how to recite the Holy Quran and is hence deprived of spirituality, he may be singing some song in heedlessness. Meanwhile, you may have come in front of him and he may have thought that any bull had come in front of him. Thus, thinking so, he may have hit something at the head to drive the bull towards the field! Be thankful that your head is not bleeding!' (*Tanbih-ul-Ghafilin*, pp. 68)

Flesh of father would come off on Judgement Day due to beating

Dear Islamic brothers! Did you see the harmful consequence of not giving Islamic upbringing to one's offspring? Today, there would be countless such fathers who complain that their offspring swear at them, shout at them, beat them and threaten to turn them out. The goodness of parents in the world as well as in the Hereafter lies in providing their

offspring with Islamic teachings in accordance with Shari'ah and Sunnah. Otherwise, even if they got worldly success, they would find it extremely difficult to attain salvation in afterlife. Listen to a terrifying narrated saying about a father who failed to give his offspring proper Islamic upbringing.

Faqeeh Abul Lays Samarqandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: The wife and offspring of a man will beseech in the court of Allah عَزَّوَجَلَّ (on the Day of Judgement), 'O our Creator عَزَّوَجَلَّ! Make this person fulfil our right? He never taught us about religion, and he provided us with Haraam sustenance and we were unaware.' The person would then be beaten so severely due to Haraam sustenance that his skin and even flesh would come off (his bones). Then he would be brought to the Scale where angels would bring his good deeds, as heavy as mountains. One of his family members would come forward and say, 'I am short of good deeds' so he would take good deeds from his. Then, another will come and say, 'You made me eat interest¹'. He would also take good deeds from him. In this way, his family members would take all of his good deeds. And he would say while looking towards his wife and offspring in despair and grief, 'Now I have the burden of only those sins and cruelties which I committed for you.' (At that time) angels will announce, 'He is (the unfortunate) person whose family has taken his good deeds and he has entered Hell because of them.' (*Qurra-tul-'Uyoon*, pp. 401)

Abandoning Madani environment due to family members

There would be a large number of Islamic brothers who may have initially adorned their faces with beards and started acting upon Sunan besides carrying out Fard and Wajib acts of worship but who may have distanced themselves later on from the Madani environment because of being opposed by their family members or by anyone else. Sag-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا makes a Madani request to such individuals that Dawat-e-Islami is your own Sunnah-inspiring movement. Please! Revert to it before you meet your death, reaching your grave alone, leaving the charms of the world forever and regretting that you had performed as many virtuous deeds as possible. Pluck up the courage now! Join the Madani environment of Dawat-e-Islami once again so as to refrain from sins and to perform virtuous deeds steadfastly. May be your family will not oppose you this time

¹ Extra money or thing received from someone money was lent to.

or they do not oppose you as severely as they did before; because the thoughts and circumstances of people change with the passage of time.

But remember! Even if you are opposed, you have only to show tolerance, tenderness and tranquillity. You have to bring such a powerful Madani revolution in your behaviour and character and in your traits and temperament that your family members feel in their hearts: 'Great! How marvellous Dawat-e-Islami is!' Here is a Madani parable for your persuasion.

Rising like a phoenix from the ashes

Presented here is a summary of a piece of writing received from an Islamic brother from Muzaffargarh district, Punjab (Pakistan). Impressed with the Madani environment of Dawat-e-Islami, I began to grow a beard but was faced with strong opposition from my family due to the fact that there was no Madani environment at our home. Feeling compelled, I shaved my beard, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**, but I did not abandon Dawat-e-Islami. I occasionally attended the Sunnah-inspiring weekly Ijtimā', which continued to develop my religious mindset, enabling me to offer Salah regularly.

After some period of time, I began to grow my beard once again with renewed enthusiasm but was faced with even stronger opposition. I lost courage again and had my beard shaved, **اَسْتَغْفِرُ اللَّهَ**. At last, gathering courage, I began to grow my beard for a third time. My family opposed me this time only slightly and I was able enough to keep a beard, **اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! In addition, I also adorned my head with a turban. Settled comfortably in the Madani environment of Dawat-e-Islami, I even started performing Madani activities. Today, (at the time of writing this parable of mine) it is almost 14 years since I have grown my beard and have been adorning my head with a turban. May Allah **عَزَّوَجَلَّ** enable me to enter my grave with these Sunan. **﴿أَمِينَ﴾**

I feel fear today that what would have become of me if I had died with a shaven face. May Allah **عَزَّوَجَلَّ** bless Dawat-e-Islami with huge success which has brought me out of the pit of destruction and has set me on the path to Heaven! Dawat-e-Islami has put on such a Madani paint on my inner and outer self that even the family members and relatives of mine have acknowledged the blessings of Dawat-e-Islami.

*Ager Sunnatayn seekhnay ka hay jazbah
 Tum aa jao day ga sikha Madani mahaul
 Tu daarhi berha lay 'Imamah saja lay
 Nahin hay yeh hergiz bura Madani mahaul
 Sanwer jaye gi aakhirat, اِنْ شَاءَ اللّٰه
 Tum apnaye rakho sada Madani mahaul*

Translation: If you have the enthusiasm to learn Sunan, come and join the Madani environment you will be taught Sunan here. You keep a beard and wear a turban. The Madani environment is not bad at all. Your afterlife will, اِنْ شَاءَ اللّٰه عَزَّوَجَلَّ, thrive. Stay affiliated with the Madani environment. (Wasail-e-Bakhshish, pp. 604)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Horrifying post-death description

O dear Islamic brothers and devotees of Rasool! Make a firm intention that you will permanently grow a beard which is a beloved and blessed Sunnah of the Beloved Rasool ﷺ and that you will enter your grave with it no matter how severe hardships you face. Remember! Shaving the beard and shortening it less than a fist-length are both Haraam. Presented with amendments is here a heart-trembling piece of writing taken from page 3 of the booklet 'Kaalay Bichchu' [Black Scorpions] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Listen to it with full concentration:

O heedless Islamic brother! Ponder for a moment! You will have no power after your death. Those holding you dear will take off even your clothes. No matter how wealthy you are, you will be wrapped up in a white shroud in which an heirless person meeting his death on the street is wrapped up. If you have a car, it will remain in the garage. Your expensive clothes will remain in your wardrobe. Your hard-earned wealth will be distributed among your heirs. Your family will be shedding tears, whereas your enemies will be rejoicing. Your loved ones will take you on their shoulders to such a deserted place where you could never come alone even for a moment, especially at night. You used to tremble with fear just by the thought of going there alone. Now a grave will be dug in

which your loved ones will bury you with their own hands and then return, leaving you alone in your grave. Neither of your relatives will get prepared to stay with you even for an hour. Even your own beloved son will run away. With despairing eyes, you will be seeing your relatives disappear. Your heart would be sinking!

Soon, two horrifying-faced angels (Munkar and Nakeer) will tear apart the walls of the grave with their long teeth and will come in front of you. Flames of fire would be coming out of their eyes. Their frightening long black hair will be hanging from head to toe. They will strictly make you sit and question you in a threatening voice, ﴿مَنْ رَبُّكَ؟﴾ (Who is your Lord عَزَّوَجَلَّ) ﴿مَا دِينُكَ؟﴾ (What is your religion?) Then, all the obstructions between you and Madinah will be removed. A very handsome and brilliant face will be shown to you or a very great and glorious personality would come himself. Your eyes may lower in shame. May be you would think that how I would be able to raise my eyes and show my distorted face! This is my Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whose Kalimah I would recite. I called myself his devotee but why I removed my beard – a sign of love for the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Our Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Keep your moustaches very short and grow your beards, and don’t make face like that of the Jews.’

(Sharh Ma’ani Al-Aasaar, vol. 4, pp. 28)

But alas! My misfortune! I got lost in the temporary charms of the world. Fashion ruined me. Alas! Despite being strictly forbidden by the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I made my face like that of the non-Muslims. Alas! What will happen now? What would happen if the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his blessed face away from me saying, ‘This is the face of my enemy, not that of my devotee.’ Ponder! Allah عَزَّوَجَلَّ forbids, if it happened, what would be your condition at that moment!

Na uth sakay ga Qiyamat talak Khuda ki qasam

Ager Nabi nay nazar say gira kay chhor diya

One will not be able to ‘rise’ till Judgement Day, by Allah

If one ‘falls’; in the eyes of the Beloved Nabi

It will not happen, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. It will surely not happen. You are still alive. Adopt the Sunnah of beard! Have pity on your weak body! Pluck up the courage immediately,

abandon fashions and adorn your face with the blessed Sunnah of the Beloved and Blessed Rasool ﷺ by growing a fist-length beard. Do not fall for satanic tricks and never pay attention to such satanic whispers as ‘I am not able enough to grow beard, I’m still young, I do not have enough knowledge, if someone asks me a question regarding Islam, I will not be able to answer, I shall keep the beard after I have gained some knowledge.’ Remember! It is Satan’s worst trick to make a person consider himself able.

Remember! The one considering oneself able is in fact unable. Adopt humbleness! Do not be deceived by your Nafs and adopt the Sunnah of beard. Even if your mother stops you, your father prevents you, the whole society discourages you, your wedding is obstructed, whatever happens, the orders of Allah ﷻ and His Beloved Rasool ﷺ must be obeyed. Do not give up hope! If it is inscribed on Lawh-e-Mahfuz for you to get married, then you will definitely get married and if it is not inscribed, then no power of the world can get your marriage done. Death may come any time.

Death immediately after shave

Someone once told me¹ an incident that a young man from Bangladesh grew his beard. When his wedding approached, his parents forced him into getting his beard shaved. Therefore, he unwillingly went to a barber-shop where he got his beard shaved. After the shave, when he was on his way back to his house, he was crushed under a fast-running vehicle while crossing the road, which resulted in his sudden death. All his wedding hopes were dashed. His parents did not benefit him at all! Neither his marriage took place nor did his beard remain. My dear Islamic brother! Come to your senses! Trust Allah ﷻ and make a firm intention today that now my head can be cut off in devotion to the Beloved and Blessed Rasool ﷺ but no power of the world can separate my beard from my face. Congratulation.....! Congratulation.....!! Congratulation.....!!!

Incident of Holy Rasool ﷺ hating clean shaven

The Greatest Rasool ﷺ once sent a letter with the message of ‘call to righteousness’ to Sag-e-Iran Khusraw (Perwayz) via Sayyiduna ‘Abdullah Bin Huzaafah رضى الله تعالى عنه. Seeing the blessed letter, Khusraw (Perwayz), a cruel and insolent person,

¹ The author

turned furious and tore the blessed letter into pieces. (*What Perwayz then said is omitted because of being blasphemous.*)

Then, Khusraw (Perwayz) issued an order to Bazaan, the then governor of Yemen, who had influence over the entire Arab Empire. (*The nonsense of Sag-e-Iran Perwayz is omitted again*) Bazaan called for a troop whose commander's name was Khar-khassarah. Moreover, another officer named Baanwiyah was also sent along with them to keep a wary eye on the advances and actions of the Holy Rasool ﷺ.

When both of these officers were brought in the blessed court of the Beloved Rasool ﷺ, their neck-veins were trembling out of the awe of the Nubuwwah of the Holy Nabi ﷺ. Since they were fire-worshippers, they did not have beards, and their moustaches were so big that their lips were covered. They used to call their king Perwayz as their 'lord'. Distressed by seeing their beardless faces, the Beloved Rasool ﷺ said in disgust, 'May you be ruined! Who asked you to make such a face?' They replied, 'Our lord 'Perwayz' has asked us to do so.' The Beloved and Blessed Rasool ﷺ said, 'But my Lord عزوجل has ordered me to grow beard and to get moustache trimmed.'

(*Tareekh-ul-Khumays, vol. 2, pp. 35; Fatawa Razawiyyah, vol. 22, pp. 647; summarized*)

Heart-trembling description of Judgement Day

Dear Islamic brothers! Ponder over this incident! Read it again if you could not comprehend. They both were disbelievers (non-Muslims) as well as unaware of the rulings of Shari'ah; but as they had ruined and distorted the natural beauty of their faces, the Holy Rasool ﷺ was extremely disgusted by that act of theirs. Despite being sent as a mercy, he ﷺ said, 'May you be ruined.'

Just think! Ponder! On the Day of Judgement, all human beings would gather and every one would be worried about oneself only. The mother would be running away from her son and the son would be running away from his father. At that time, sinners would pin all their hopes on the Rasool of Rahmah, the Intercessor of Ummah ﷺ. All the people will have to present themselves before him. Remember! People will be resurrected in the same state in which they die. The bearded one will be raised with a beard whereas the beardless will be raised without a beard.

O those who remove the Sunnah of the Beloved Rasool ﷺ from their faces! If the Noble Rasool ﷺ asked whether you loved him, you will obviously not deny. You will spontaneously say: O Rasoolallah ﷺ! You are everything to us! We hold you dearer than even our parents, offerings and wealth. O our Kind Rasool ﷺ! In the world, we would express our sentiments like this:

Mayray to aap hi sab kuch hayn Rahmat-e- 'Aalam!

Mayn jee raha hoon zamanay mayn aap hi kay liye

You are everything to me, Mercy to the world

I am living just for you, in this world

O our Beloved Rasool ﷺ! We would anxiously express our feelings:

Ghulam-e-Mustafa ban ker mayn bik jaoon Madinay mayn

Muhammad naam per sawda sar-e-bazar ho jaye!

May I be sold as a slave of Mustafa in Madinah

The deal be made in market in the name of Muhammad

O our Beloved and Blessed Rasool ﷺ! When our devotion to you got intensified, we would even say:

Jan bhi mayn to day doon Khuda ki qasam!

Koi maangay ager Mustafa kay liye!

By Allah! I would sacrifice even my life

If anyone asked, for the sake of Beloved Mustafa!

Having listened to all this, (Allah عَزَّوَجَلَّ forbid,) if the Beloved Rasool ﷺ asked: O my devotees! If you really held me dearer than even your parents, offspring and wealth, if you lived in the world just for me, and were prepared not only to be sold but also to be sacrificed for my name, so then, why did you make your face like that of the non-Muslims! Did you not hear these sayings of mine?

1. Trim your moustaches very short and let your beards grow and do not make your face like that of the Jews. (*Sharh Ma'ani Al-Aasaar*, vol. 4, pp. 28)
2. The one who adopts my Sunnah is mine and the one who turns his face away from my Sunnah is not mine. (*Ibn 'Asakir*, vol. 38, pp. 127)
3. The one who does not act upon my Sunnah is not from me.

(*Sunan Ibn Majah*, vol. 2, pp. 406, *Hadees* 1846)



If Beloved Rasool ﷺ is displeased...!

O those fond of fashion! Having reminded you of these sayings, Allah ﷻ forbid, if the Noble Rasool ﷺ becomes displeased, what will you do? Whose help will you seek? Whom will you beg for intercession? Who will save you from the wrath and retribution [i.e. punishment] of Allah ﷻ? You still have a chance. You have grace as long as the remaining breaths of yours are not finished. Repent immediately. Grow a fist-length beard showing a sign of devotion to the Beloved and Blessed Rasool ﷺ from your face. Push aside the wishful thinking, 'I am still young', 'I will grow it later or after the marriage.' O my naive Islamic brothers! Don't fall for satanic tricks! He will be making your friends and relatives tell you that you are too young to grow a beard. This is a very disastrously successful satanic trick. He has ruined many people by using this trick. Let me relate an admonitory incident to you:

Misfortune before death

A young man remained associated with the Madani environment of Dawat-e-Islami for almost a year and grew his beard. Then, may be due to the company of bad friends, Allah ﷻ forbid, he shaved his beard and did not attend Dawat-e-Islami's weekly Sunnah-inspiring Ijtima' held in Bab-ul-Madinah (Karachi) on Thursday night. On Friday, he went to the shore of Bab-ul-Madinah (Karachi) for a picnic along with his friends, and drowned there only 15 days after shaving his beard.

*Milay khak say ahl-e-shan kaysay kaysay
 Makeen ho gaye la-makan kaysay kaysay
 Huway naamwer bay-nishan kaysay kaysay
 Zameen khha ga`ee nojawan kaysay kaysay
 Jagah jee laganay ki dunya nahin hay
 Yeh 'ibrat ki ja hay tamashah nahin hay*

Translation: Those who were glorious have been covered in dust. Those who used to live in homes have been homeless. Those who were famous have been forgotten. Those who were young have decayed under the earth. The world is not a place to enjoy but to draw lessons from it.

Harmful effects of the company of the fashionable!

That young man was around 20 years old. Perhaps he wasn't young enough to grow a beard! Is it the reason why he shaved his beard just fifteen days before his death? Not likely! It was his misfortune and evil effect of the bad company. May Allah عَزَّوَجَلَّ forgive him! This young man has given us a great lesson. Anyone thinking of leaving the Madani environment of Dawat-e-Islami or adopting the company of such friends who are fond of picnics and merrymaking should ponder carefully lest he also meets such a horrible doom giving a lesson to others. He should be afraid of being dragged into the pit of destruction by his modern friends who have already fallen into it. He should also ponder that perhaps his life is coming to an end, which is why Satan is trying his best to make him indulge in sins and merrymaking. He should be afraid of losing all the good deeds he earned, throughout his life, as result of a few days' company of bad friends. O those who keep the company of people missing their Salah and committing many other sins! Be warned! Allah عَزَّوَجَلَّ has stated in part 7, Surah Al-An'aam, Ayah 68:

وَمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And if Satan ever causes you to forget, then sit not you after recollection with the unjust people. [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, Ayah 68)

Grow beard liked by Holy Rasool ﷺ

O those loving the Rasool of Rahmah, the Intercessor of Ummah ﷺ! Please take my advice! Don't brag about your youth! Don't deprive yourself of the blessed Sunnah of beard just because of your worldly matters and excuses! Come! Come! O devotees of Rasool! Come under the shelter given by the Merciful Rasool ﷺ. Beg Merciful Allah عَزَّوَجَلَّ for forgiveness. Also apologize to the Beloved Rasool ﷺ. This is the court of mercy. No one remains empty handed. Remove the sign of the non-Muslims from your face forever and adorn your face with the blessed Sunnah of beard. But be careful! Satan is very cunning. He may try another trick making you just slightly grow your facial hair and assume it to be a beard!

Remember! Shaving the beard or shortening it less than a fist-length are both Haraam acts. Do grow your beard but in the manner liked by our Holy Rasool ﷺ. In other words, grow your beard up to a complete fist-length.

30 Admonitions for clean-shaven

A booklet namely 'Lam'a-tud-Duha fi I'fa-il-Luha' ﴿لَمْعَةُ الضُّحَىٰ فِي إِعْفَاءِ اللَّحَى﴾ is contained in the 22nd volume of *Fatawa Razawiyyah* in condemnation of shaving the beard and shortening it less than a fist-length. Listed in the very same booklet in the light of the Holy Quran and Ahadees are thirty punishments and admonitions on pages 675 and 676 of *Fatawa Razawiyyah*, condemning the act of shaving the beard and shortening it less than a fist-length. (References have been removed for fear of verbosity. Those who want to see references should refer to *Fatawa Razawiyyah*.)

1. Those who get beard shaved are disobedient to Allah عَزَّوَجَلَّ and His Beloved Rasool ﷺ.
2. They are under Satan's command.
3. They are utterly stupid.
4. Allah عَزَّوَجَلَّ is displeased with them.
5. The Noble Rasool ﷺ is annoyed with them.

6. The Holy Rasool ﷺ dislikes seeing a shaven face.
7. This is the face of the Jews.
8. They are imitating the style of the Christians and look like the Europeans.
9. They are following in the footsteps of fire-worshippers.
10. Their faces look like those of the Hindus and their deed is like those of polytheists.
11. They are not from the fold of Beloved Mustafa ﷺ.
12. They are from the fold of the Christians, the Jews, the fire-worshippers and the Hindus. They make their faces like those of the very same people.
13. They deserve to be punished and turned out of the city.
14. They have changed their natural appearance and have distorted what was made by Allah ﷻ.
15. They are eunuchs.
16. They have violated the Divine promise.
17. They are disgraced and humiliated.
18. They are despicable and detestable.
19. They are unworthy of giving evidence.
20. They have not completely joined the fold of Islam.
21. They are doomed and deserve destruction.
22. They are deprived of religion and are unfortunate in Hereafter.
23. They are awaiting Divine retribution [punishment].
24. They are the enemies of Allah and Allah ﷻ is severely displeased with them.
25. They incur the wrath of Allah ﷻ in the morning and evening.
26. Their faces will be distorted on the Day of Judgement.
27. Allah ﷻ and His Rasool ﷺ have cursed them. They are cursed in the world and in Hereafter. Allah ﷻ, angels and humans have all cursed them. Angles uttered Aameen ﴿أَمِينَ﴾ when they were cursed.

28. Allah عَزَّوَجَلَّ will not have mercy on them.
29. They will not enter Heaven.
30. Allah عَزَّوَجَلَّ will make them enter Hell. ﴿وَالْعِيَادُ بِاللّٰهِ تَعَالٰی﴾ (i.e. refuge of Allah عَزَّوَجَلَّ from it.)

Makr-e-Shaytan mayn mat aao bha`iyo!

Rukh pay tum daarhi sajao bha`iyo!

Chhor do fashion maan jao bha`iyo!

Khud ko dozakh say bachao bha`iyo!

Bil-yaqeen dunya tayri hay bay-wafa

Is say tum mat dil lagao bha`iyo!

Translation: O brothers! Do not be deceived by the trick of Satan. Adorn your face with a beard and give up fashion. O brothers! Take my advice and protect yourself from Hell. Do not take interest in the world because it is disloyal indeed.

I had extremely evil character

Dear Islamic brothers! In order to have enthusiasm for growing a beard – a sign of love for the Holy Rasool صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, to get eagerness for adorning your head with a turban, to have zest for wearing Sunnah-following hair-style, to become steadfast in wearing Sunnah-following clothing, to learn and to teach the Holy Quran, always remain affiliated with the Madani environment of Dawat-e-Islami. Make it your routine to travel with Madani Qafilahs and lead your life following Madani In'amaat. Presented here is a Madani parable for your persuasion.

Here is a summary of a piece of writing received from an Islamic brother belonging to Bab-ul-Madinah (Karachi): Before I joined the Madani environment of Dawat-e-Islami, I had an extremely wicked character. I used to do chitchat with my friends till late night. Neither did I treat my parents with respect nor was I conscious of the waste of my precious time. I was leading my life in heedlessness. My family members were extremely upset about my wrongdoings. They would make efforts to make me a reformed character because they knew that the piety of offspring give parents a good name.

One day, my brother made me meet a devotee of Rasool who invited me very affectionately to attend the weekly Sunnah-inspiring Ijtimā' of Dawat-e-Islami and to get admission to the Madrasa-tul-Madinah (for adults). He also enlightened me about the excellence and blessings of carrying out the commandments of Shari'ah. His tremendous individual effort had a profound effect on my heart and I could not refuse his invitation, joining the Madrasa-tul-Madinah (for adults). By the grace of Allah ﷺ, I had the privilege of reciting the Holy Quran with correct pronunciation of words in the Madrasa-tul-Madinah. By the blessing of keeping the company of the devotees of Rasool who lead their lives in accordance with Sunnah, I became very much enthusiastic about religion, adorning my face with a beard and my head with a turban even in today's troubled times when there is a fashion craze everywhere. Furthermore, not only am I attempting to lead a Sunnah-following life but also endeavouring to promote Sunan in society. اَلْحَمْدُ لِلّٰهِ ﷻ! At the time of writing this parable of mine, I have the responsibility of performing Madani activities as a Nigran of the Zayli Mushawarat.

Buri suhbataun say kanarah kashi ker

Kay achchon kay paas aa kay paa Madani mahaul

Tanazzul kay gehray gerhay mayn thay un ki

Taraqqi ka baa'is bana Madani mahaul

Translation: Refrain from bad companionships and join the company of the righteous in the Madani environment. Those who had fallen into the pit of failure have been brought out of it and raised to the heights of success by the Madani environment. (Wasail-e-Bakhshish, pp. 604)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Rising number of the Jami'at and Madaris of Dawat-e-Islami

Dear Islamic brothers! The above Madani parable shows that a wicked young man started following the path of Sunnah as well as guiding others to it by the blessings of individual effort and Madrasa-tul-Madinah. It is my Madani request to all Islamic brothers and sisters to get admission to their respective Madrasa-tul-Madinah (for males and females). If you have not learnt the correct method of reciting the Holy Quran, you

should learn it. If you have learnt how to recite it with rules of pronunciation, then start teaching others with the consent of the responsible Islamic brother of your locality.

At the time of providing this information – until 14 Ramadan 1432 AH, 15 August 2015 – as far as I know, more or less 766 Madaris-ul-Madinah for boys and 316 for girls are being run in Pakistan alone for Hifz and Naazirah. An approximate number of the boys and girls learning the Holy Quran at these institutions is 72000. In addition, the number of Madrasa-tul-Madinah for adult Islamic brothers (which are usually held after Salat-ul-‘Isha for almost 40 minutes) is 3316. Likewise, the number of Madrasa-tul-Madinah for adult Islamic sisters (which are held in different timings from 8 a.m. to the time of Salat-ul-‘Asr for one hour and 12 minutes) is 39938.

Moreover, (until 10 Rajab-ul-Murajjab 1432 AH, 12 June 2011), the number of Jami’aat-ul-Madinah where Dars-e-Nizami course is offered to Islamic brothers is almost 90, whereas the number of Jami’aat-ul-Madinah for Islamic sisters is about 72. An approximate number of male students is 6671 and that of female students is 2841. In all of these Jami’aat-ul-Madinah and Madaris-ul-Madinah, education is provided without any fee. The expenses of these institutions are met by the donations received from affluent Islamic brothers. It is essential for every Muslim to recite the Holy Quran correctly and to be aware of obligatory religious knowledge.



Important Madani pearls about Quranic education

It is stated on pages 545 and 546 of the 1st volume of the 1250-page book ‘*Bahar-e-Shari’at*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

1. Memorizing one Ayah of the Holy Quran is absolutely Fard for every Muslim who is sane and has reached puberty. Learning the entire Quran by heart is Fard-e-Kifayah [that is the obligation which is considered fulfilled on behalf of all people if fulfilled by some people. If none fulfilled it, all will be sinners]. Memorizing Surah Al-Fatihah and one small Surah or any other similar to it – for example, three small Ayahs or one big Ayah – is absolutely Wajib. (*Durr-e-Mukhtar*, vol. 2, pp. 315)

2. To be aware of as many jurisprudential rulings as one needs is absolutely Fard. And learning rulings more than one's needs is preferable to learning the entire Quran by heart. (*Rad-dul-Muhtar*, vol. 2, pp. 315)

*Yehi hay aarzu ta'leem-e-Quran 'aam ho jaye
Tilawat kerna apna kaam subh-o-sham ho jaye*

Translation: May the teachings of Quran be promoted everywhere! May we get the privilege of reciting it in the morning as well in the evening!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Are only fashion fanatics respected?

Dear Islamic brothers! Ponder! Is the world not considered something very important today? Is the great awe of Islam not being brought out of the hearts of most Muslims these days? Have people not given up conveying the call to righteousness and preventing evils? Do people not swear at each other frequently? Extremely regretfully! The life-style of the vast majority of people indicates that they prefer the world to Hereafter. They are drifting away from Shari'ah and Sunnah, *مَعَادَ اللَّهِ عَزَّوَجَلَّ*! Disinterest in Sunnah and interest in western fashion will get society nowhere!

Love for world is the root of all evils

Dear Islamic brothers! Come to your senses and get alert before you meet your death. Believe me! This destruction is caused by love for the world. People have been very far away from Sunnah owing to love for the world. The Greatest Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated: *‘حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ’* i.e. *love for the world is the root of all evils.* (*Kitab Zamm-ud-Dunya ma' Mawsu'ah Imam Ibn Abid Dunya*, vol. 5, pp. 66, Hadees 9)

Extremely regretfully! We do not even get prepared to travel for a few days in the Divine path for learning Sunan, and to sacrifice our home comforts temporarily in order to attain the comforts of Heaven permanently. On the other hand, we get instantly prepared to go thousands of miles away from our home for many years in order to earn the temporary

wealth of the temporary world. Disinterest of Muslims in religious teachings, domination of non-Muslims, emptiness of Masajid, inflow of people towards cinemas and clubs, invasion of western culture, interest of people in non-Islamic fashion, availability of TV, cable network, internet, VCR at homes to watch films and dramas, extreme and excessive indulgence of Muslims in sins and the evil character of most Muslims are all the sad facts which require us very strongly that 'we must travel with Madani Qafilahs in order to strive to reform ourselves and the people of the entire world'. Today, it seems very difficult for us to travel in the path of Allah for 12 months consecutively in lifetime, 30 days in a year and 3 days every month throughout our life.

Just ponder! If each of us remains trapped in his own personal matters or compulsions, then who will travel with these Madani Qafilahs; who will present the call towards righteousness to the people of the entire world; who will care for the beloved Ummah of the Beloved Rasool ﷺ; who will develop the mindset of acting upon the blessed Sunnahs among the Muslims who are following the ways and manners of the enemies of Islam; who will encourage them to follow the Madani aim '*I must strive to reform myself and the people of the entire world*, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*? If only every Islamic brother would make the intention that 'I will travel with the Madani Qafilahs of Dawat-e-Islami in the company of devotees of Rasool for 12 consecutive months in lifetime, 30 days in every twelve months and 3 days every month throughout his life, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.' Here is a Madani parable about the blessings of Madani Qafilah.

Detestable became lovable

An Islamic brother residing in Laasi Goth (Bab-ul-Madinah, Karachi) has stated: I was an extremely wicked person. Watching films and dramas, loafing around with idlers and staying out till late night with them were some of the routines of mine. Due to my evil deeds, my relatives and even my own parents would avoid me and advise others to stay away from me. My presence at home would make them feel uneasy. My father had been so annoyed that he was prepared to turn me out. How the autumn-hit evening of my sinful life turned into a bright and beautiful morning of spring is something like this: Making individual effort, a preacher of Dawat-e-Islami once invited me very affectionately to attend the 2-day provincial-level Sunnah-inspiring Ijtima' being held by Dawat-e-Islami in Quetta – a famous city in Pakistan. I responded that my participation

was conditional on permission from my father. Highly enthusiastic about the call to righteousness, the Islamic brother who was a devotee of Rasool was overjoyed to have heard my decision because my father was already a great admirer of Dawat-e-Islami. Seizing the opportunity by making individual effort, he requested permission from my father. My father also gladly granted permission to me along with travelling expenses, considering it be a means of the improvement of my character.

On the announced date, I had the privilege of attending the Ijtimā' in the company of the devotee of Rasool. Sunnah-inspiring speeches, Zikr of Allah ﷻ, and the heart-rending supplication all captured my heart feelings. Responding positively to the invitation of travelling with a Madani Qafilah, I also travelled with a Madani Qafilah of Dawat-e-Islami without delay in the company of devotees of Rasool. الْحَمْدُ لِلَّهِ ﷻ! During the Madani Qafilah, the affection and the company of the devotees of Rasool caused a Madani revolution in my heart. I – a sinner and transgressor – was blessed with repentance of sins and passion for the Madani clothing. I developed the mindset of apologizing to my parents for the violation of their rights and I made the intention of adorning my face with a beard and my head with a crown of the green turban.

On returning from the Madani Qafilah, I threw myself at the feet of my father, apologizing to him tearfully. This is how I – a sinner and a waster – started gifting the Madani pearls of Sunnah to others. Those relatives of mine who used to avoid me now like me, الْحَمْدُ لِلَّهِ ﷻ! I was the most detestable but have now become the most loveable in my family by the blessing of the Madani environment of Dawat-e-Islami, الْحَمْدُ لِلَّهِ ﷻ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Calling family members towards righteousness

Dear Islamic brothers! Did you see? The individual effort made by a devotee of Rasool produced fruitful results, turning an extremely evil person of society into an absolutely excellent one and the apple of everyone's eye. If all of us keep advising everyone we meet to offer Salah, inviting him to attend the Sunnah-inspiring Ijtimā' and persuading him to travel with Madani Qafilahs, then a Madani revolution may take place in society within a

short period of time. We should particularly advise our family members to perform virtuous deeds and to refrain from the evil ones.

Sayyiduna Zayd Bin Aslam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Renowned and Revered Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited the following Ayah:

قُواْ اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

Save yourselves and your families from the fire.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

The blessed companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ humbly asked, ‘O Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! How should we protect our family members from fire?’ The Greatest Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Order them to do the deeds Allah عَزَّوَجَلَّ likes, and prevent them from the deeds Allah عَزَّوَجَلَّ dislikes.’ *(Tafseer Durr-e-Mansur, vol. 8, pp. 225)*

Faith-refreshing parable about Divine fear

Dear Islamic brothers! Before we listen to the commentary of the above-mentioned part of the sixth Ayah of Surah At-Tahreem, in part 29, recited by our Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, let’s listen to a faith-refreshing parable. It is stated on page 881 of the 2nd volume of the 1012-page book ‘Jahannam mayn Lay Jaanay Walay A’maal [i.e. Deeds Leading to Hell] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Ibn ‘Abbas رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا has stated: Allah عَزَّوَجَلَّ revealed the following Ayah to His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُواْ اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O People who Believe! Save yourselves and your families from the fire, the fuel of which is men and stones. [Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

When the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited it in presence of his companions, a young man fell down, unconscious. Placing his blessed

hand onto the chest of the young man, he ﷺ noticed that his heart was still beating. He ﷺ said, ‘O young man! Say **لَا إِلَهَ إِلَّا اللَّهُ**.’ The young man said as was asked, so he ﷺ gave him the good news of Paradise. Blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ said, ‘O Rasoolallah ﷺ! Can anyone from among us?’ (i.e. if anyone from among us experienced the same condition, then?) He ﷺ said: Have you not heard what Allah عَزَّوَجَلَّ has said:

ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿٦٣﴾

This is for him who fears to stand in My court and fears the commands of punishment declared by Me. [Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibraheem, Ayah 14)

(Al-Mustadrak lil-Haakim, vol. 3, pp. 93, Hadees 3390; Az-Zawajir, vol. 2, pp. 471)



How to protect against torment?

Commenting on the Ayah **يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا**, the renowned Quranic commentator, ‘Allamah Maulana Sayyid Muhammad Na’emuddin Muradabadi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated in the book *Khaza'in-ul-'Irfan*: (O believers! Protect yourselves and your family members from that fire) by obeying Allah عَزَّوَجَلَّ and His Rasool ﷺ, performing acts of worship, refraining from sins, guiding your family members towards righteousness, preventing them from evils and teaching them knowledge and manners.

Teach virtuous things to family

Regarding the above blessed Ayah, Sayyiduna ‘Ali-ul-Murtada كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, ‘Learn virtuous things and teach your family members virtuous things and manners.’

(Jam'-ul-Jawami' lis-Suyuti, vol. 13, pp. 244, Hadees 6776)

Fatwa of A'la Hadrat about reforming adult offspring

Here is a paraphrased informative Fatwa taken from page 370 of the 24th volume of *Fatawa Razawiyyah*:

Question: Is it Fard or Wajib for the parents to call their offspring towards righteousness and to prevent them from evil?

Answer: The ruling of Shari'ah for parents about reforming their offspring depends upon the importance attached by Shari'ah to any deed. That is, if some deed is Fard for offspring, then it is Fard for their parents to make them act upon it. If some deed is Wajib or Sunnah or Mustahab, then it is respectively Wajib or Sunnah or Mustahab for their parents to make them carry out it. However, this ruling applies when parents have power to reform their offspring; when they remain within the limit of their power; and when they are hopeful of getting the positive response. Otherwise, the Quranic commandment says:

عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ط

Be careful about yourselves; he who has strayed cannot harm you in the least if you are on guidance. [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Ma'idah, Ayah 105)

(Fatawa Razawiyyah, vol. 24, pp. 370)

Introduction to Hell

Dear Islamic brothers! We should pay particular attention to our own reform and that of our family members. We have to keep making constant efforts to protect ourselves and our family members from the dark and horrific fire of Hell. By Almighty! The fire of Hell is extremely fierce. No one can bear it in any way. There is a matter of concern for those showing laziness in Fard Salah, Sawm, Zakah and Hajj, hurting the feelings of their parents, not teaching and training their offspring in the light of Islamic principles, preventing their sons from growing the beard and shaving their own beard, shortening their beard less than a fist-length, palming off adulterated or substandard items onto the customer, weighing things dishonestly, watching films and dramas on TV, VCR and

internet, providing these equipments to their family for unlawful use, listening to songs and music, installing a dish antenna on the roof of their house so that their family will watch films, supplying cable network to people for watching movies and for all other sinners, thieves, robbers and pickpockets. Believe me! The pitch dark fire of Hell is unbearable.

It is stated in the book *Sunan-ut-Tirmizi* that Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The fire of Hell was burnt for a thousand years until it turned red. It was then ignited for another thousand years until it turned white. It was then made to blaze up for another thousand years until it turned black. Hence it is (now) extremely black. (*Sunan-ut-Tirmizi*, vol. 4, pp. 266, *Hadees* 2600)

Hair-raising description of Hell given by Jibra'eel

By Almighty! No one can bear the torment of Hell. Sayyiduna Imam Haafiz Abul Qaasim Sulayman Tabarani رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated: Sayyiduna Jibra'eel عَلَيْهِ السَّلَام once came to the court of the Noblest and Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I swear to the One Who has sent you as a truthful Nabi! If as much part of Hell is opened as the eye of a needle, then all those on earth will be doomed by its heat. If a piece of clothing of any Hell-dweller is hung between the earth and the sky, then all those on earth will perish [die]. O Master صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I swear to the One Who has sent you with the truth! If any of the angels stationed in Hell becomes visible to the people of the world, then all those on earth will die of his fright. O Master صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I swear to the One Who has sent you as a truthful Nabi! If a link of the chains of Hell, which was mentioned in the Holy Quran, is placed onto the mountains of the world, they will turn to ashes, reaching down the seventh earth.'

The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Jibra'eel! It's enough! Stop, in case my heart bursts and I pass away.' Seeing Jibra'eel عَلَيْهِ السَّلَام weep, the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'O Jibra'eel عَلَيْهِ السَّلَام! Why are you weeping? You have a particular status in the Divine court.' He عَلَيْهِ السَّلَام humbly replied, 'O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why should I not weep? [I fear] in case my present condition is turned into any other condition, which is in Divine knowledge; in case I am put to test like Satan; in case I suffer any ordeal like Haaroot and Maaroot.'

The narrator continued to say: The Rasool of Rahmah ﷺ also began to weep. Sayyiduna Jibra'eel عليه السلام was also weeping. At last, a voice was heard, 'O Jibra'eel! O Muhammad (ﷺ)! Allah عز وجل has protected both of you from His disobedience.' Sayyiduna Jibra'eel عليه السلام flew towards the skies. The Holy Rasool ﷺ came out and passed by some companions رضى الله تعالى عنهم from Ansaar who were having fun. He ﷺ said, 'You are laughing, and Hell is chasing you. If you had known what I know, you would have laughed less and wept more; and you would have stopped eating and drinking and moved towards mountains and performed Divine worship bearing severe hardships.' A voice was heard, 'O Muhammad (ﷺ)! Do not disappoint My bondmen. I have sent you as a good news teller; I have not sent you as the one who constricts others.' Hence the Rasool of Allah (ﷺ) said, 'Tread the straight path and adopt moderation.'

(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 2, pp. 78, Hadees 2583)

Alas! Our heart does not tremble!

Dear Islamic brothers! Ponder! Our Beloved and Blessed Rasool ﷺ is the sovereign of all Ambiya and Sayyiduna Jibra'eel Ameen عليه السلام is the chief of all angels who are also Ma'soom. Even then they shed tears in Divine fear while mentioning the torment of Hell. On the other hand, we are committing countless sins, yet neither our heart trembles nor do we shed tears and nor do we feel fear despite hearing a horrific description of Hell. Alas! Even after hearing about the horrific torments of Hell, we have neither regret nor remorse [i.e. shame] and neither anxiety nor adversity.

Nadamat say gunahaun ka izalah kuch tu ho jata

Hamayn rona bhi to aata nahin haye nadamat say

Translation: Alas! If we had known how to weep with remorse, we would have compensated at least for some of our sins. (Wasail-e-Bakhshish, pp. 238)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Demise at night due to hearing Ayahs in loneliness

Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى would become unconscious and some of them even passed away after they heard about Hell or about Quranic Ayahs on the torment of Hell. Sayyiduna Mansur Bin ‘Amamah رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ has stated: During my Hajj-pilgrimage, I stayed in Kufa. During a dark night, I came out of my accommodation for some work and heard a voice coming from a house where someone was making a heart-rending prayer in these words, ‘O my Creator! I swear to Your glory! I did not intend to oppose You when committing sins. But, I was aware at the time of committing sins that I was disobeying You. I admit to have committed sins. Encouraged by my misfortune, by concealment of my misdeeds and by respite from You, I unwisely committed sins. Now I am hopeful of Your mercy and expect that You will accept my excuse. If You do not accept my apology and do not have mercy on me, I will be stricken with deep grief whilst being tormented.’ After he became silent, I [i.e. Sayyiduna Mansur Bin ‘Amamah رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ] recited the 6th Ayah of Surah At-Tahreem of part 28:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

O People who Believe! Save yourselves and your families from the fire, the fuel of which is men and stones – appointed over it are the extremely strict angels, who do not refuse the command of Allah and carry out whatever they are commanded.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

After I finished the blessed Ayah, I heard a terrible cry and a loud bang, sounding as if someone had fallen down. Then there was silence. I then returned to my accommodation having done my work. In the morning, I went towards the same house and saw that people had gathered to offer condolences while sounds of crying were coming. Meanwhile, a weak elderly woman said tearfully, ‘May Allah عَزَّوَجَلَّ not give a good reward to the killer of my son. He recited an Ayah about Divine retribution [punishment]. Listening to it, my son who was overcome with Divine fear fell down, and passed away.’

Sayyiduna Mansur Bin ‘Amamah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: The same night, I dreamed that a person said to me, ‘I am the very same person who had passed away in Divine fear having heard the 6th Ayah of Surah At-Tahreem recited by you.’ I asked, ﴿مَا فَعَلَ اللهُ بِكَ؟﴾ i.e. *How did Allah عَزَّوَجَلَّ treat you?* He replied, ‘Allah عَزَّوَجَلَّ has treated me as He عَزَّوَجَلَّ treated the martyrs of Badr.’ I asked, ‘How did it happen?’ He replied, ‘This is because Allah عَزَّوَجَلَّ blessed them with martyrdom with the swords of disbelievers and me with the sword of His love.’ (Muwa’izah Hasanah, pp. 42, 43, amended)

*Khudaya Tayray khauf ka hoon mayn saa'il
Sada dil rahay Tayri ulfat mayn ghaa'il
Gunahaun say her aan derta rahun mayn
Faqat nayk hi kaam kerta rahun mayn
Tu ker dar-guzar mujh ko her ma'siyat say
Nawaz ay Khuda-e-Kareem maghfirat say*

Translation: O Almighty! I beg You for Your fear. May I always have love for You in my heart. May I always fear from sins and continue to perform pious deeds! Forgive every sin of mine and bless me with forgiveness.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Call family towards righteousness

Dear Islamic brothers! Did you see? How great status Almighty-fearing individuals have! That Almighty-fearing bondman passed away after he listened to the blessed Ayah which gives the command that one should protect oneself as well as his family members from hellfire. Everyone should perform virtuous deeds, refrain from sins and attempt to reform his family members.

‘Allamah Qurtubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated the following saying of Sayyiduna Ilkiya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: It is Fard for us to educate our offspring and family members about religion

and to teach virtuous things and such manners and skills to them that we cannot do without. (*Tafseer Qurtubi*, vol. 9, pp. 148)

Teach the child religion first

A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The most important requirement is that children must be taught about the Holy Quran and enlightened about essential religious teachings such as Sawm (صَوْم), Salah, purity, sale, purchase and employment etc. Likewise, knowledge of the rulings of everyday-life-matters must also be taught so that they could avoid committing Shari'ah-contradicting acts in ignorance. If parents observe that their child is intelligent and interested in religious knowledge, then serving religion is the most preferred option. If they cannot afford to do so, they must ensure rectification and education of beliefs and essential rulings. Afterwards, they can make him do any permissible business or job. (*Bahar-e-Shari'at*, vol. 2, pp. 256)

Similarly, after parents have taught beliefs and essential rulings to their daughters, they should make them learn from any woman those things which are usually needed by women; such as sewing, embroidery etc. They should try to teach their daughters housekeeping skills such as cooking and other household chores because a skilled woman can lead her life much better than an unskilled one. (*Ibid*, pp. 257; *Rad-dul-Muhtar*, vol. 5, pp. 279)

Teaching offspring generosity and benevolence is Wajib

It is stated on page 68 of the third volume of the 1197-page book '*Bahar-e-Shari'at*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Imam Abu Mansur Matureedi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, "Teaching offspring generosity and benevolence is Wajib for a Muslim as teaching faith and oneness of Allah عَزَّوَجَلَّ is Wajib. Generosity and benevolence remove love for the world which is the root of every sin."

(*Durr-e-Mukhtar*, vol. 8, pp. 568)

A childless person was blessed with child

It is said that there was a wealthy person who had no children. He used many tactics but in vain [i.e. nothing proved successful]. Someone suggested that he go to Makkah and

pray near Maqaam-e-Ibraheem in Masjid-ul-Haraam. By its blessings, his desire would be fulfilled, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Therefore, he did so and was blessed with a son – as beautiful as the moon. The wealthy person brought up his son satisfying his whims. Being the only child of his parents, he received excessive love but could not receive Islamic teachings, which resulted in him becoming a loafer and a spendthrift. Much later, the father came to his senses and stopped giving money to his spoilt son. The son opposed his father on the issue of money. Reaching the same place – i.e. Maqaam-e-Ibraheem in Makkah Mukarramah – where his father had prayed for offspring, the disobedient son who was the fruit of his father’s prayer, prayed for the death of his father so that he will receive inheritance, gaining the wealth of his father.

Call towards righteousness to those wanting baby

The above parable contains a great deal of admonition for those who are always complaining about childlessness. Instead of begging Allah **عَزَّوَجَلَّ** merely for offspring, one should beg Him for safe and sound offspring. At times, the desire of having the baby is fulfilled but the baby is seriously ill or disabled or its mother has to go through a caesarean [i.e. surgery] or even meet her death during or after the delivery etc. During the birth of the first baby, in particular, many mothers lose their lives. Sometimes, after the child becomes an adult, he does not offer Salah, hurts the feelings of his parents, becomes a drug-addict, a thief or a robber due to the company of bad friends. Similarly, sometimes, he becomes a heretic, or sometime, he even becomes a Murtad¹ by blaspheming the Holy Rasool or uttering explicit words of disbelief or deviating from Islam. Anyway, anyone born in the world usually faces a huge number of tough tests in the world and the Hereafter.

Presented here, in this context, is an amended and extremely admonitory piece of writing taken from page 5 and 6 of the 692-page book ‘*Kufriyah Kalimat kay Baaray mayn Suwal Jawab*’ [i.e. Questions and Answers about Blasphemous Sentences] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A blessed Hadees contains persuasion for increase in Ummah. On the Day of Judgement, our Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** will be delighted to see this Ummah in huge number and will feel proud of it in the presence of other Ummahs. Therefore, anyone desiring

¹ i.e. religious apostate

offspring should make good intentions to gain goodness in the worldly life as well as in the afterlife. The childless person who feels sad today in the world and uses every tactic to become the father of a baby should thoroughly consider why he wants a baby. If he has no good intention for the betterment of his afterlife and aims only at bringing happiness in his home and comfort in his worldly life, it is as if such a childless person unintentionally wants ‘someone’ to be born in the world and then to face an extremely tough test! Perhaps one who fears from the bad end can better realize what I mean.

A summary of what a fearful saint, Sayyiduna Fudayl Bin ‘Iyaad رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ stated is as follows: I do not envy even the most pious bondman who will see the horrors of the Judgement Day. I envy only the one who is nothing (i.e. who is not born).

(Hilyat-ul-Awliya, vol. 8, pp. 93, Raqm 11470; summarized)

Overcome with fear, leader of believers Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ said, ‘I wish my mother had not given birth to me!’ (At-Tabqat-ul-Kubra li Ibn Sa’d, vol. 3, pp. 274)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kash kay mayn dunya mayn payda na huwa hota

Qabr-o-hashr ka sab gham khatm ho gaya hota

Ah! Salb-e-Iman ka khauf khhaye jata hay

Kash! Mayri maa nay hi mujh ko na jana hota

Ah! Kasrat-e-‘isyan haye khauf dozakh ka

Kash! Is jahan ka mayn na bashar bana hota

If only I had never been born in the world

All grief of the grave and resurrection would have ended

Alas! The fear of losing faith is eating away at me

If only my mother had not given birth to me

Alas! This abundance of sins, and the fear of hellfire

If only I were not a human in the world

(Wasail-e-Bakhshish, pp. 256, 258)

Admonitory end of a father

Sometimes, offspring prove to be a blessing for parents but at times they turn into pain for them due to the fact that parents fail to pay attention towards Islamic upbringing of their offspring. This can better be explained with the help of the parable contained in the book *Hilyat-ul-Awliya* ﴿حَلِيَّةُ الْأَوْلِيَاءِ﴾. Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is narrated that a scholar from the Bani Israel used to deliver a speech in the congregation held at his home. One day, his young son winked at a beautiful girl. The scholar also noticed it and said, ‘O son! Have patience.’ As soon as he said this, he fell on his face from the stage, breaking some of his joints. His wife had a miscarriage and his sons were killed in war. The then Nabi عَلَيْهِ الصَّلَاةُ وَالسَّلَام received revelation from Allah عَزَّوَجَلَّ, declaring, ‘Inform so-and-so scholar that I will never let any Siddeeq be born among his descendants. Was it sufficient to express annoyance only by saying *O son! Have patience?*’ (*Hilyat-ul-Awliya*, vol. 2, pp. 422, Raqm 2823)

That is, why didn’t he prevent his son strictly and strongly from this evil deed? This narration mentions ‘Siddeeq’ that is the greatest category of the friends of Allah عَزَّوَجَلَّ. الْحَقُّ لِلَّهِ عَزَّوَجَلَّ! Our Ghaus-e-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a Siddeeq.

Stealing pencil resulted in hanging

Dear Islamic brothers! Parents should bring up their children in such a way that they love good things and refrain from bad ones at an early age. If parents fail to do so, their children may indulge in many evils after reaching maturity. It is said that a dangerous robber was arrested and was convicted of robberies and murders. As a result, he was sentenced to be hanged. As the time of execution approached, he was asked about his last wish. He expressed the wish to meet his mother. Hence his mother was called. As soon as he saw his mother, he pounced on [i.e. attacked] her, clawing and beating her. The security personnel on duty managed to get the injured mother freed from her cruel son.

When asked why he did such an inappropriate act, he replied that it was his own mother who had led him to the gallows. Going into some detail, he said: In my childhood, I once stole a pencil of a child at school, brought it home and showed it to my mother. Instead of developing hatred against stealing in me, she smiled and then got silent. Immature as

I was, I assumed that I had done something very good! Encouraged, I started stealing more pencils and note books. After I matured, my habit of stealing things had been very firm. I then started robberies recklessly. During some looting sprees, I even committed some murders, becoming a murderer and a dangerous robber. At last, I was arrested and today the hangman's noose is going to be tied around my neck owing to the improper upbringing of mine on the part of my unwise mother.

Worldly punishment is nothing when compared to afterlife torment

Dear Islamic brothers! Did you see how disastrous effects were produced by the improper upbringing of a child? Some parents may think that they are not making their children thieves. Admittedly, all parents do not do so but 'stealing' is not the only kind of crimes. There are many other evils that parents teach to their children these days. For example, lying, deceiving, selling things by weighing dishonestly etc. Do parents not teach their offspring how to run interest-based business, sell faulty items saying that they are attractive? Do they not prevent their sons from growing beards and daughters from observing Shar'i veil, etc.? Are these not sins? Can these people not be called as 'respected thieves and robbers' in society? Have these people who seem to be respectable in the world assumed that they would get respect in the afterlife as well? By Almighty! The punishment given to the robber in the form of hanging in the worldly life and the injury temporarily caused to the mother are not even a millionth of an iota¹ of the torment that may be given to those teaching their offspring the ways of committing sins. ﴿الْأَمَانُ وَالْحَفِظُ﴾

Wooden planks for the cremation of father

Listen to a traumatic and tragic incident occurring in our contemporary society and try to realize how offspring, if not brought up in accordance with Sunnah, indulge in evil deeds. Here is a summary of a piece of writing received from an Islamic brother from Hyderabad (Pakistan): In 2001, a billionaire businessman died in our area. People gathered in his splendid bungalow. Meanwhile, his 19-year-old son who was a student of a modern school stood up in a hurry to go somewhere. Someone asked him the reason of leaving in a hurry, so he replied, 'My father loved me very much. I thought that I

¹ A very small amount of something.

should serve him at the last moment with my own hands. Therefore, I will myself bring wooden planks to cremate [i.e. to burn] his dead body.’ People were completely shocked by hearing what he said because his father was a Muslim! In fact, the unwise son must have seen the scenes of cremating dead bodies in the movies of the non-Muslims, developing the mindset that the dead are to be cremated. Fond of films, he was most probably unaware that Muslims are buried, not cremated. Anyway, his deceased father was buried. Locals, when informed about such catastrophic consequences of movies, learnt a lot of lesson from this incident. Many young men disconnected cable network emotionally. This situation continued for some time but Nafs and Satan overpowered them again and cable network was reconnected.

*Sarwar-e-Deen! Li-jiye apnay natuwaano ki khabar
Nafs-o-shaytan Sayyida kab tak dabatay jayain gey*

Explanation of the couplet of Raza: It is as if we say: O Rasoolallah ﷺ! We are weak devotees of yours. Please protect us against sins. O our Beloved Rasool ﷺ! When will we be cured of the disease of sins? For how long will Nafs and Satan continue to make us indulge in sins? (*Hadaqiq-e-Bakhshish*)

(An excellent way of protection against Nafs and Satan is to become a disciple of a perfect spiritual guide. As the attacks of Nafs and Satan cannot harm the spiritual guide who meets the required conditions, the means of the protection of his disciples will also be created. A Saraiki poet has excellently said:)

پیر دے ہتھ وچ ہتھ کُوں ڈے کر
نفس دی بانہہ مڑور تاں توں ہک تھیویں

Translation: Become a disciple of a perfect spiritual guide and resist Nafs so that you get a high rank in discipleship.

Wait for Isal-e-Sawab

Dear Islamic brothers. The above-mentioned strange incident contains a great deal of admonition. Although you are alive today, you will certainly die tomorrow. If you give

only worldly education to your son, teach him the method of earning wealth, make him follow fashion, provide him with instruments to hear music and to watch every type of movie; if you neither provide him with religious knowledge nor make him attend Masjid, neither light a candle of love for the Beloved Rasool ﷺ in his heart nor make him adorn his face with a beard – a sign of love for Holy Rasool ﷺ; then remember! Neither will he be able to offer your funeral Salah nor will he make Isal-e-Sawab to you. After your death, you will desperately need Isal-e-Sawab.

The Greatest Rasool ﷺ has said: The condition of the dead in the grave is like a drowning man. He anxiously waits for the supplication of the father or the mother or the brother or any friend to reach him. And when the supplication reaches him, it is better for him than the world and whatever it contains. Allah عزوجل bestows upon the deceased of the grave the reward gifted by their alive associates like mountains. The gift of the alive to the dead is to say prayer of forgiveness for them.

(Shu'ab-ul-Iman, vol. 6, pp. 203, Hadees 7905)

Her bhalay ki bhala`ee ka sadaqah

Is buray ko bhi ker bhala Ya Rab!

Translation: O Creator! I am a wicked bondman. Make me virtuous for the sake of every virtuous person. (Zauq-e-Na'at, pp. 60)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

My father destroyed my life

A young man once wrote a long and heart-wrenching letter to Sag-e-Madinah رَحْمَةُ اللهِ عَلَيْكَ. Let me narrate it with amendments. He has stated: I had recently joined the Madani environment of Dawat-e-Islami. During the early part of a night, I was repenting of my sins in my room with my hands raised and my eyes filled with tears of remorse. Hearing the crying voice of mine, my father came to my room, worried. Unfamiliar with the Madani environment of Dawat-e-Islami, he could not comprehend why I cried. Holding my arm, he made me stand up, took me to his room where he turned the TV on and said, 'Watch it and do not be so strict.'

Although I had repented of sins including films, dramas and songs by the blessings of the Madani environment of Dawat-e-Islami, my father forced me into watching TV. A drama was being played at that time. The indecent scenes being performed by shameless girls aroused me. Alas! A little while ago, I was crying in Divine fear but now I was overcome with carnal desires. Seizing the opportunity, Satan also attacked me and 'Ghusl became Fard' for me the very same moment. After this incident, I once again got stuck in the mire of sins. Since the unreasonable customs and traditions of cruel society are a big hurdle in my marriage, I have started masturbation for the satisfaction of my desire. The situation has worsened to such an extent that I am no longer capable of marriage due to indecent deeds. Tell me! It is me or my father who is to blame.

Divine fear of real Madani child

Dear Islamic brothers! How crucial time has come! Today, most parents are pushing their own offspring into the pit of destruction by misleading them in the name of sympathizing with them. Even if a child himself wants to get reformed, he finds it extremely difficult. This action of such parents indicates that it is as if they announce, 'We will not go to Hell alone. We will also take our offspring with us (مَعَآذَ اللَّهِ عَزَّوَجَلَّ).' There was a time when Madani children used to be brought up by merciful and kind parents who had the fear of Allah ﷻ and devotion to Beloved Mustafa ﷺ. These Madani children would influence society greatly, amazing others.

A four-year old real Madani child who was a descendant of the Noble Rasool ﷺ was bitterly crying in a marketplace. A person who was very enthusiastic about serving the descendants of the Holy Rasool, asked, 'Beloved son! What's the matter? If you need something, just tell me. I will bring it for you.' Hearing this, voice of the crying Madani child became even more aloud. He then said, 'O uncle! My heart is sinking in fear of Divine wrath and torment of Hell!' The person said sympathetically, 'Beloved son! You are very young. What is the cause of having so much fear? Do not get worried. Children will not be tormented.' Listening to this, the Madani child became even more fearful and said tearfully, 'O uncle! I have seen that wood shavings and chips are put around big wooden planks because wood shavings and chips catch fire quickly, causing also the wooden planks to burn. I fear being thrown into fire in place of wood chips to burn 'big' disbelievers like Abu Jahl and Abu Lahab in Hell!'

Dear Islamic brothers! Do you know who the four-year-old real Madani child was? He was none other than Sayyiduna Imam Ja'far Sadiq رَحِمَهُ اللهُ تَعَالَى عَنْهُ, a solace to our broken heart and an apple of the eye of the blessed family of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Anees-ul-Wa'izeen, pp. 75, amended)

Tayri nasl-e-pak mayn hay bachcha bachcha noor ka

Tu hay 'ayn-e-noor tayra sab gharana noor ka

Explanation of the couplet of Raza: It is as if my master A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: O Noor of Allah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! You are Embodiment of Noor. All children born in your blessed descendants till the Judgement Day will also be Noor. O Beloved Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who is embodiment of Noor! All of your family is nothing but Noor, Noor and Noor. (Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Regret of a mother about discouraging her child from religious activity

Parents should provide their children with a pious and Sunnah-inspiring Madani environment at an early age. Otherwise, they may have to end up regretting if their children get into bad habits due to bad company. An elder sister of mine told me that an Islamic sister tearfully requested her to make Du'a for the reform of her son's character. Alas, she said: I have myself spoiled my son! I enrolled him in the Hifz [memorization of Quran] class of Madrasa-tul-Madinah. When he came home after learning Sunnahs and etiquette, he would tell them to us, but we would make a fun of him. Disheartened, he eventually gave up going to Madrasa-tul-Madinah. Now, he has become a loafer due to the company of wicked friends. Coincidentally, I have joined the Madani environment of Dawat-e-Islami. Now I deeply regret mocking him. Alas! What will become of me!

صُحْبَتِ صَالِحٍ تُرَا صَالِحٌ كُنْتُ صُحْبَتِ طَالِحٍ تُرَا طَالِحٌ كُنْتُ

Translation: The company of the pious will make you pious, whereas that of the wicked will make you wicked.

Excellence of Sunnah-inspiring Ijtima'

Get the privilege of attending the Sunnah-inspiring Ijtima' of Dawat-e-Islami and keep persuading your offspring to do so. How blessed such Ijtima'at are! The Revered and Renowned Rasool ﷺ has stated: On the Day of Judgement, there will be some people who will neither be Ambiya nor martyrs but the Noor [light] of their faces will dazzle those seeing them. Seeing their status and closeness to Almighty, Ambiya and martyrs will express happiness. One of the companions humbly asked, 'O Rasoolallah ﷺ! Who will be these (fortunate people)?' He ﷺ replied, "These will be people from different tribes and towns who used to gather (in the world) in order to remember Allah عَزَّوَجَلَّ; and pick up pure things as the one who eats dates picks up better dates.' (*Attargheeb Wattarheeb lil-Munzari, vol. 2, pp. 252, Hadees 2334*)

*Yaqinan muqaddar ka woh hay sikandar
Jisay khayr say mil gaya Madani mahaul
Yahan Sunnatayn seekhnay ko milayn gi
Dilaye ga khauf-e-Khuda Madani mahaul*

Translation: Very fortunate indeed is the one who is blessed with the Madani environment. Come! You will learn Sunnah and have Divine fear in the Madani environment.

(Wasail-e-Bakhshish, pp. 602)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heedless young man

Dear Islamic brothers! So as to make your heart tremble with Divine fear, to make your soul feel love for the Holy Rasool ﷺ, to break the habits of sins, to enhance enthusiasm for virtuous deeds, and to make yourself a steadfast follower of Sunnah, remain affiliated with the Madani environment of Dawat-e-Islami. Travel every month with a Sunnah-inspiring Madani Qafilah at least for three days in the company of devotees of Rasool and lead your life acting upon Madani In'amaat. Let me now tell you a Madani parable to enhance your enthusiasm. Summarized below is a piece of writing received from an Islamic brother from Gulzar-e-Taybah (Sargodha, Punjab, Pakistan), describing how he repented of his sins.

He has stated: Before gaining the blessings of the sacred and fragrant Madani environment of Dawat-e-Islami, I was a carefree youth and was wasting the precious moments of my life in the company of loafers. There was no sin that I had not committed. Walking behind girls, shouting obscenities at them and wasting the night in the club and the day in playing cards and billiards were some of the habits of mine. If my family members advised me, I would argue with them. I was leading my life in sins and heedlessness. Fortunately, I was blessed with the fragrant Madani environment of Dawat-e-Islami by virtue of the individual effort made by a devotee of Rasool. By the blessing of the company of the devotees of Rasool, I became enthusiastic about acting upon good deeds and refraining from sins. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I adorned my face with a beard and my head with a turban. I also became enthusiastic about performing Madani activities and distributing the booklets published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami at homes and in streets.

Mayra her 'amal bas Tayray wasitay ho

Ker ikhlas aysa 'ata Ya Ilahi

My every deed be solely for Your pleasure, O Almighty

Bless me with such a treasure of sincerity

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Call to righteousness regarding the above Madani parable

Dear Islamic brothers! Did you see? How great the blessings of the individual effort are! A heedless young man intoxicated by sins was blessed with the beverage of love for the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. We should also continue to make individual effort on everyone. Whether or not anyone follows our advice, we will be granted the reward of advising him. If anyone follows the right path by virtue of the individual effort made by us, we will also succeed, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. One should always stay away from a bad company as it badly affects one's character, pushing him into the pit of sins. A good company bears good fruits.

It is stated on page 18 and 19 of the 56-page book ‘*Achchhay Mahaul ki Barakatayn*’ [i.e. Blessings of Good Environment] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. A blessed Hadees says: Sayyiduna Abu Razeen رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Should I not guide you about the essence of the thing by which you get the goodness of the world and the Hereafter? (That essential thing is) you attend the gathering of those who make Zikr.’ (*Shu’ab-ul-Iman*, vol. 6, pp. 492, Hadees 9024)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: (The gathering of Zikr-making people) implies the gatherings of religious scholars, friends of Allah عَزَّ وَجَلَّ, pious and beloved bondmen of Allah. These gatherings are the orchards of Heaven, as is explained in another Hadees. No matter whether it is a Madrasah or a session of the teaching of the Quran and Hadees or a gathering of an honourable Sufi, all are included in it. It’s a very comprehensive saying. The gathering producing fear of Allah عَزَّ وَجَلَّ, devotion to Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and enthusiasm for obedience to the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is very useful. (*Mirat-ul-Manajih*, vol. 6, pp. 603-604)

اِنْ شَاءَ اللّٰهُ
Sanwer jaye gi aakhirat
 Tum apna`ay rakho sada Madani mahaul
Bahut sakht pachtao gey yad rakho
 Na ‘Attar tum chhorna Madani mahaul

Translation: Your afterlife will get better, اِنْ شَاءَ اللّٰهُ عَزَّ وَجَلَّ. Always stay affiliated the Madani environment. O ‘Attar! Never leave the Madani environment. Otherwise, you will deeply regret about it. (Wasail-e-Bakhshish, pp. 604)

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالَى عَلَی مُحَمَّدٍ

Sacred Kalimah will not benefit

Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا إِلَهَ إِلَّا اللَّهُ ﴿مُحَمَّدٌ رَّسُولُ اللَّهِ﴾ will always continue to benefit its reciters and will

continue to remove torment from them unless they consider its right unimportant. Blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ humbly asked, ‘O Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is meant by considering the right of the sacred Kalimah unimportant?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ﴿يُظْهَرُ الْعَمَلُ بِمَعَاصِي اللَّهِ فَلَا يُنْكَرُ وَلَا يُغَيَّرُ﴾ i.e. (Considering the right of the sacred Kalimah unimportant means) not preventing the deed which is disobedience to Allah عَزَّوَجَلَّ after having seen it and not changing it. (*Attargheeb Wattarheeb*, vol. 3, pp. 184, *Hadees 3538*)

Eight parts of Islam

Sayyiduna Huzayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that there are eight parts of Islam: (1) Islam (2) Salah (3) Zakah (4) Sawm of Ramadan (5) Hajj (6) Enjoining [i.e. promoting] good (7) Preventing evil (8) Performing Jihad in the path of Allah. And the person who has no share [in them] is not successful. (*Shu'ab-ul-Iman*, vol. 6, pp. 94, *Hadees 7585*)

Punishment even in the world

Dear Islamic brothers! The community that does not prevent sinners from sins despite having power is in danger of being punished even in the world before death. Sayyiduna Jareer رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If any person in any community commits a sin and the people of the community do not prevent him from the sin despite having power, then Allah عَزَّوَجَلَّ will make them suffer His punishment before they die.’ (*Sunan Abu Dawood*, vol. 4, pp. 164, *Hadees 4339*)

Punishment in the world as well as in the Hereafter

Regarding the above blessed Hadees, it is stated in the book ‘*Mirat-ul-Manajih*’ that if some people in a community or group commit an evil act and the community does not prevent it despite having the power to prevent, they will also deserve Divine punishment. And they will see the punishment in the world before they die.

Sayyiduna Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Showing carelessness in changing [i.e. preventing] the evil is different from other evils in the sense that punishment for other sins will be given in afterlife but punishment for this carelessness will be given in the world in addition to the punishment of the afterlife. (*Mirat-ul-Manajih*, vol. 6, pp. 507)

Does your heart not tremble!

O those Islamic brothers who are the seekers of the eternal and everlasting blessings of Heaven! Does your heart not tremble! Do you not get overcome with fear? Allah عَزَّوَجَلَّ is absolutely Self-Reliant. He عَزَّوَجَلَّ does not care at all about being prostrated by people. Certainly, if the entire creation bows down in His court, even then it is not a favour to Him from anyone. We should fear from His absolute Self-Reliance and His Hidden Plan and should seek refuge from being punished by Him. How long will you make merry in the world! Remember! Sooner or later, everyone will have to die and be buried in the grave where he will be reaping what he is sowing today in the world.

الْمَوْتُ بَابٌ كُلُّ نَفْسٍ دَاخِلُهَا الْمَوْتُ قَدَحٌ كُلُّ نَفْسٍ شَارِبُهَا

Translation: Death is the door every living being is to pass through. Death is the beverage every person is to drink.



*Jee laganay ki ja nahin dunya
Kis ko haasil dawaam hota hay*

Translation: The world is not a place to enjoy. No one has lived here forever.

Helplessness of deceased

Dear Islamic brothers! Imagine the moment when the soul will have been removed from the body. The deceased person will be extremely helpless when his expensive clothes will be removed from his body. The bath-giving person will be bathing and wrapping him in a plain cotton shroud. How wistful [i.e. sad] moment it would be when the bier [i.e. a type of coffin] would be taken to the graveyard!

Alas! The deceased had spent the entire life struggling to get the luxuries of the world, sacrificing even his sleep and taking every type of risk. He had earned the worldly wealth despite the hurdles created by those who were jealous of him. He had collected plenty of

wealth, got a strong home built and had it decorated and furnished with so many things. He will be leaving all of these things at the time of death. Alas! Expensive clothes will be left hanging in the wardrobe, the car will be left standing in the garage, and other belongings and luxuries will all remain in the world. The deceased will be in a state of extreme helplessness when he is brought out of his impermanent and mortal house, full of temporary happiness, and carried towards the graveyard to be buried in a dark grave by those who used to hold him dear.

*'Aalam-e-inqilab hay dunya
Chand lamhaun ka khuwab hay dunya
Fakhr kyun dil laga`ayn is say
Nahin achchhi, kharab hay dunya*

*Translation: The world is a temporary abode and is like a short-lived dream. O Fakhr!
The world is very bad. So, why should we hold it dear?*

Heart trembling story of the grave

Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ once went to the graveyard with a funeral procession and sat beside a grave, pondering. Someone asked him, ‘Why are you sitting here alone?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: This grave called me and said, ‘Why don’t you ask me how I treat those who are buried in me?’ I said to the grave, ‘Do tell me.’ The grave said, ‘When a person is buried in me, I tear his shroud and body into pieces and eat his flesh. Are you not going to ask me what I do with his joints?’ I said, ‘Do tell me.’ The grave said, ‘I separate his hands from wrists, knees from calves and calves from feet.’

Saying this, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ began sobbing uncontrollably. After he رَضِيَ اللهُ تَعَالَى عَنْهُ recovered, he gave the following pieces of advice and admonition: O my brothers! We have been living in this world for a very short period of time. Those who are in authority in the world will be disgraced in the Hereafter. Those who are wealthy in the world will be a destitute (in the Hereafter). The one who is young will grow old and the one who is alive will die. You should not be deceived by the attractions of the world. You are aware that it will soon go away from you. Where are those who used to recite the Holy Quran? Where are those who used to perform Hajj? Where are

those who used to keep Siyam ﴿صِيَام﴾ in the month of Ramadan? How earth treated their bodies? How the insects of the grave ate their flesh? What happened to their bones and joints? By Allah عَزَّوَجَلَّ! Those (non-practicing people) who used to sleep in comfortable and soft beds in the world are now lying in their narrow graves, leaving their family and home. Their children are wandering in streets and their widows have remarried. Their relatives have occupied their homes and distributed their inheritance amongst themselves. By Allah عَزَّوَجَلَّ! Some of them are fortunate and are enjoying in their graves and some are being punished.

Extremely regretfully! O unwise person! Today, at the time of the death of your father or son or brother, you close his eyes, bath him, wrap him in a shroud, carry his body on your shoulder, go along with his funeral procession and bury him in the dark and narrow grave. (Remember! You will soon be experiencing all of this) If only I were aware which of my cheeks will rot first (in the grave). Saying this, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللَّهُ تَعَالَى عَنْهُ wept so bitterly that he became unconscious. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ departed from this world after a week. (*Ar-Raud-ul-Faa'iq*, pp. 107)

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated in *Ihya-ul-‘Uloom*: At the time of his death, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللَّهُ تَعَالَى عَنْهُ was reciting the following Ayah:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ
عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

This abode of the Hereafter – We make it for those who do not wish greatness in the land nor turmoil; and the Hereafter is only for the pious.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 20, Surah Al-Qasas, Ayah 83)

(*Ihya-ul-‘Uloom*, vol. 5, pp. 230)

Yad rakh her aan aakhir maut hay
Ban tu mat anjan aakhir maut hay
Mertay jatay hayn hazaraun aadami
'Aaqil-o-nadan aakhir maut hay
Kya khushi ho dil ko chanday zeest say
Ghamzadah hay jan aakhir maut hay
Mulk-e-faani mayn fana her shay ko hay
Sun laga ker kaan aakhir maut hay
Bar-ha 'Ilmi tujhay samjha chukay
Maan ya mat maan aakhir maut hay

Translation: Always remember that you have eventually to meet your death. Do not ignore the fact that you have eventually to meet your death. Thousands of people continue to die. The wise as well as the unwise, all have eventually to meet their death. How can the heart derive pleasure from the short-lived life? It is stricken with grief because death is certain. Everything is mortal in the mortal world. Listen to it very attentively that you have eventually to meet your death. O 'Ilmi! You have been repeatedly advised. It's up to you whether to take or to ignore the advice, but you have eventually to meet your death.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Those respected are disgraced

Sayyiduna Jareer Bin 'Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'If the respected people of a community do not prevent the evil despite having the power to prevent it, they are disgraced by Allah عَزَّوَجَلَّ.' (*Tanbih-ul-Mughtarrin*, pp. 236)

Deaf with cut off ears

Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, 'If anyone hears that so-and-so person has committed an evil deed (i.e. a sin) and then he does not prevent the sinner (despite having the power), he will be raised deaf on the Day of Judgement with his ears cut off.

(*Ibid*)

When is it a sin to not prevent a sin?

Dear Islamic brothers! Ponder repeatedly over both of the above narrated sayings. They contain the admonition that the one not preventing a sinner from the sin despite having the power to prevent it, will be disgraced and raised deaf on the Day of Judgement with his ears cut off. Keep also the following ruling in mind. If anyone is committing a sin and the one seeing him has the strong chance that the sinner will accept the advice if prevented, so it is Wajib for the seeing person to prevent the sinner. If he does not prevent, he will himself become a sinner, getting deserving of the torment of hellfire. Almost everyday, one faces the situations in which he finds some people to be committing sins without pleasure in ignorance or heedlessness. If one ponders, he finds it likely that so-and-so person will follow his advice in case of being advised. But he avoids advising because of shyness or being considerate, hence becoming a sinner and deserving of the torment of hellfire.

I have personally experienced that most of those wearing impermissible rings on the finger and metal chain around the neck etc. immediately remove these things when advised. Some of them even broke their gold chains overwhelmingly. Admittedly, neither every advised person does so nor every advising one has so much influence over others but it is not difficult for the influential to prevent others from these kinds of sins. Furthermore, it will become Wajib to prevent the sinner if there is a strong chance that he will give up the sin in case of being advised.

Gold ring is Haraam for men

The beloved son of A'la Hadrat, the crown of the Ahl-e-Sunnah, His Grace Mufti-e-A'zam رحمۃ اللہ تعالیٰ علیہ was very enthusiastic about preventing evils. Narrated on page 146 of the book '*Mufti-e-A'zam ki Istiqamat-o-Karamat*' [i.e. Steadfastness and Miracles of Mufti-e-A'zam] is a piece of information provided by a renowned author 'Allamah Arshad-ul-Qaadiri رحمۃ اللہ تعالیٰ علیہ. It was extremely painful to him to see any Muslim violate Islamic Shari'ah. While fulfilling the obligation ﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾ i.e. enjoining [promoting] good and preventing evils, he رحمۃ اللہ تعالیٰ علیہ would not discriminate in favour of or against anyone regardless of whether he is old or young, rich or poor, officer or subordinate. Even if a billionaire or a high-ranking officer had a gold ring on his finger

while present in his court, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would instantly make him remove it, advising him in an extremely affectionate way that the use of gold (in many cases) is Haraam for men in the Shari'ah of Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would then say in a warmer tone: Some sin continues for a few moments or hours but the sin of wearing a gold ring lasts as long as one is wearing it.

(See detailed rulings on finger rings on pages 361 to 364 of this book.)

Mufti-e-A'zam say ham ko piyar hay

اِنْ شَاءَ اللَّهُ Apna bayra paar hay

Translation: We love Mufti-e-A'zam indeed. اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, we will succeed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Monkey and pig-faced people

Many people keep the company of those who commit various kinds of sins such as missing Salah, swearing, backbiting, tale-telling, watching films and dramas. Those who keep the company of sinners and do not prevent them despite having the power to prevent, should fear in case they get into trouble in the Hereafter.

The Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: I swear to the One under Whose power the life of Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is! Some people from my Ummah will be raised from their graves in the form of the monkey and the pig. These would be the people who had relationship with sinners and did not prevent them from sins despite having the power. (*Tafseer Durr-e-Mansur, vol. 3, pp. 127*)

Resurrection in the form of monkey and pig

Feel fear by reading another narrated saying with regard to the distortion of the face. Sayyiduna Abu Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: Some people from this Ummah will be resurrected on the Day of Judgement in the form of the monkey and the pig because they have friendly relationships with disobedient people and do not prevent them despite having the power to prevent them.

Regarding the above narrated saying, ‘Allamah ‘Abdul Wahhab Sha’rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If this is the condition of those having friendly relationships with the disobedient whereas they are themselves neither heedless nor sinners, then what would be the condition of those who do not refrain from sins! We beg Allah عَزَّوَجَلَّ for mercy.

(Tanbih-ul-Mughtarrin, pp. 237)

Worry about blisters and blemishes but not about distorted face

Dear Islamic brothers! Did you not feel any pain after reading both of the above narrated sayings? Just think! If there are blisters and blemishes on the face of a person, he goes to the doctor. In other words, one cannot endure even a little ugliness of his face. Now ponder! مَعَازَ اللهِ عَزَّوَجَلَّ! On the Day of Judgement, if one’s face is distorted and turned into that of a monkey and pig as a result of not preventing the sinner from the sin despite having the strong chance that he will give up the sin if advised, then what will happen! This is the condition of the person who keeps the company of the sinner and does not prevent him from sin. So, what will be the condition of the one who does not refrain from sin!

Dark night turned into bright morning

Dear Islamic brothers! In order to gain Jannat-ul-Firdaus, to set others on the same path, to protect oneself from the torment of Hell and to make others feel fear from it, always remain busy with the Madani activity of conveying the call to righteousness. Fill in the booklet of Madani In’amaat daily performing ‘Fikr-e-Madinah’ and persuade others also to do so. Travel every month with a Madani Qafilah at least for three days and also persuade others to do. Here is a Madani parable for your persuasion.

A summary of a piece of writing received from an Islamic brother from Hafizabad (Punjab, Pakistan) is as follows: Before I joined the Madani environment of Dawat-e-Islami, I was drowning in the sea of sins. Watching films and dramas, listening to music and songs and reading dirty novels were the habits of mine. I was so fond of merriment that I would stay out the whole night in the company of bad friends, wasting the precious moments of my life. I had become a pain in the neck for my family. My elder brother who was affiliated with the Madani environment of Dawat-e-Islami would attempt to

reform me but I would not even listen to him let alone following his advice. My brother constantly continued to make efforts.

At last, his efforts bore fruit. One day, I spontaneously paid attention to his nice words. Listening to his pieces of advice that were producing Divine fear in me, I was overcome with emotions and began to weep. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! My heedlessness was replaced with Divine fear. I sincerely repented of all of my sins instantly in the presence of my brother and pledged to lead an Islamic life. By the grace of Allah **عَزَّوَجَلَّ**, I began to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami along with my brother. By its blessings, the dark night of my life was turned into a bright morning. My brother also encouraged me to travel with a Madani Qafilah in order to learn Sunnah. Respecting his wish, I am currently travelling with a 26-month Madani Qafilah consecutively, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! A sinner like me who had been very far away from religion is now busy striving to reform himself as well as the people of the entire world. This is the fruit of the constantly made individual effort of my beloved brother who is also a preacher of Dawat-e-Islami.

*Tumhayn lutf aa jaye ga zindagi ka
Qareeb aa kay daykho zara Madani mahaul
Nabi ki Mahabbat mayn ronay ka andaaz
Chalay aao sikhlaye ga Madani mahaul*

Translation: You will enjoy your life. Come closer and see the Madani environment. You will also learn how to weep in love for the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Come and join the Madani environment. (Wasail-e-Bakhshish, pp. 604)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Did you see? The sincere and constant individual effort made by the elder brother eventually proved to be fruitful, rescuing the younger brother from the mire of sins and inspiring him to become a traveller of a 26-month Madani Qafilah. Every Islamic brother should continue to make individual effort at home and everywhere else to make others pious, thus reaping rich rewards. He should never lose interest in it. It is

as if individual effort is like a gold mine. The more it is dug, the more gold will come out of it. In other words, the more individual effort you make, the more reward you will reap. Hence keep collecting the 'gold of reward'.

The Beloved and Blessed Rasool ﷺ has said, 'If Allah عزوجل blesses even a single person with guidance by you, this is better for you than to have red camels.'

(Sahih Muslim, pp. 1311, Hadees 2406)

If anyone gains guidance by you and joins the Madani environment, this will further multiply your reward. If someone becomes a traveller of a Madani Qafilah, you will reap even more reward, and if anyone starts practising Madani In'amaat, then you will gain a huge treasure of reward. In short, the more people you reform, the more reward you will reap. Keep conveying the call to righteousness.

The Revered and Renowned Rasool ﷺ has said: ﴿إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ﴾ i.e. certainly, the one who guides towards a good deed is like the doer of the good deed. (Sunan-ut-Tirmizi, vol. 4, pp. 305, Hadees 2679)

*Jannati hay woh jis nay Sunnat kay
Khud ko saanchay mayn dhaal rakha hay*

Translation: One who is a steadfast follower of Sunnah is a Heaven-dweller.

(Wasail-e-Bakhshish, pp. 357)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

O Creator عزوجل of Mustafa! For the sake of Beloved Mustafa ﷺ, enable us to perform good deeds and to convey the call to righteousness to others as well as to refrain from sins and to protect others from them. O Allah عزوجل! Bless us with an entry into Jannat-ul-Firdaus without accountability in the neighbourhood of Your Beloved and Blessed Rasool ﷺ!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mu'aaf fazl-o-karam say ho her khata Ya Rab
 Ho maghfirat pa`ay Sultan-e-Ambiya Ya Rab
 Bila-hisab ho Jannat mayn dakhilah Ya Rab
 Paraus Khuld mayn Sarwar ka ho `ata Ya Rab
 Nabi ka sadaqah sada kay liye Tu razi ho
 Kabhi bhi hona na naraz Ya Khuda Ya Rab*

Translation: O Creator عَزَّوَجَلَّ! Forgive every misdeed of mine by Your grace and mercy. Forgive me for the sake of the King of Ambiya صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Grant me an entry into Heaven without accountability. Also bless me with the neighbourhood of Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For the sake of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, get pleased with me forever. Never get displeased with me. (Wasail-e-Bakhshish, pp. 98)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Three cures for hoarse voice

1. Overheating a small lump of salt in fire, pick it up with something and put it immediately into a glass of cold water, extinguishing it. Then, taking out the lump from the glass of water, drink the water. Repeating this treatment twice or thrice will effect the cure, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.
2. Chewing a spoonful of barley, suck it and then swallow it.
3. Taking the same quantity of Ajwa`in [seeds of a plant] and the husk of poppy seed, boil them in water. When the water is slightly cool, gargle with it.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

30 Ahadees about Excellence of Salat-‘Alan-Nabi ﷺ

1. The Noble Rasool ﷺ has stated, ‘The one who recites Salat one hundred times on me on Friday and the night of Friday, Allah عزوجل will fulfil one hundred of his needs.’ (*Jami'-ul-Ahadees lis-Suyuti, vol. 3, pp. 75, Hadees 7377*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. The Holy Rasool ﷺ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Salat upon me in abundance in the world.’ (*Al-Firdaus-ul-Akhbar, vol. 5, pp. 375, Hadees 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. The Noble Rasool ﷺ has stated, ‘Anyone who recites Salat upon me three times in the day and three times in the night due to love and devotion to me, Allah عزوجل will forgive the sins he committed during that day and that night.’ (*Sahih Muslim, vol. 2, pp. 328, Hadees 23*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. The Beloved Rasool ﷺ has stated, ‘Recite Salat abundantly upon me; without doubt, it is purification for you.’ (*Musnad Abi Ya'la, vol. 5, pp. 458, Hadees 6383*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. The Noble Rasool ﷺ has stated, 'Whoever recited the Holy Quran, praised Allah ﷻ, recited Salat upon the Nabi (ﷺ) and then asked forgiveness from Allah ﷻ, he has sought goodness from its source.'

(Shu'ab-ul-Iman, vol. 2, pp. 373, Hadees 2084)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The Holy Rasool ﷺ has stated, 'To recite Salat upon me is Noor on the bridge of Siraat. The one reciting Salat upon me eighty times on Friday, his eighty years' sins will be forgiven.' (Al-Jami'-us-Sagheer, pp. 320, Hadees 5191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7. The Beloved Rasool ﷺ has stated, 'The one who recites Salat 200 times upon me on Friday, his 200 years' sins will be forgiven.'

(Kanz-ul-'Ummal, vol. 1, pp. 256, Hadees 2238)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. The Noble Rasool ﷺ has stated, 'Whoever recites Salat upon me hundred times on the day and night of Friday, Allah ﷻ will fulfil his hundred needs out of which seventy will be of the Hereafter and thirty will be of the world.'

(Kanz-ul-'Ummal, vol. 1, pp. 256, Hadees 2239)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. The Holy Rasool ﷺ has stated, 'When the day of Thursday comes, Allah ﷻ sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday.' (Kanz-ul-'Ummal, vol. 1, pp. 250, Hadees 2174)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. The Beloved Rasool ﷺ has stated, 'The one who writes Salat [with my name] in a book, angels will continue to seek forgiveness for him as long as my name remains in it.' (*Al-Mu'jam-ul-Awsat, vol. 1, pp. 497, Hadees 1835*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

11. The Noble Rasool ﷺ has stated, 'When the one who recites Salat upon me 100 times on Friday comes on the Judgement Day, he will be accompanied by such Noor that will be sufficient for all the creation, if distributed.'

(*Hilyat-ul-Awliya, vol. 8, pp. 49, Hadees 11341*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12. The Beloved Rasool ﷺ has stated, 'Recite Salat upon me wherever you are, as it reaches me.' (*Al-Mu'jam-ul-Kabeer, vol. 3, pp. 82, Hadees 2829*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

13. The Beloved Rasool ﷺ has stated, 'The one who recites Salat upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.' (*Majma'-uz-Zawaid, vol. 10, pp. 163, Hadees 17022*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

14. The Holy Rasool ﷺ has stated, 'The one who forgot to recite Salat upon me, forgot the way to Jannah.' (*Al-Mu'jam-ul-Kabeer, vol. 12, pp. 139, Hadees 12819*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

15. The Noble Rasool ﷺ has stated, 'Whoever recites Salat upon me on the day of Friday, I will intercede for him on the Day of Judgement.'

(Kanz-ul-'Ummal, vol. 1, pp. 255, Hadees 2236)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

16. The Noble Rasool ﷺ has stated, 'Whoever recites Salat upon me three times during the day and three times at night with love and devotion, Allah عَزَّوَجَلَّ will forgive the sins the person committed during that day and that night.'

(Al-Mu'jam-ul-Kabeer, vol. 18, pp. 361, Hadees 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

17. The Holy Rasool ﷺ has stated, 'Whoever recites Salat upon me 100 times, Allah عَزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عَزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement.'

(Majma'-uz-Zawaid, vol. 10, pp. 253, Hadees 172998)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

18. The Noble Rasool ﷺ has stated, 'Whoever recites Salat upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him.'

(Sahih Muslim, vol. 1, pp. 166)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

19. The Greatest Rasool ﷺ has stated, 'The person closest to me on the Day of Judgement will be the one who would have recited Salat upon me the most in the world.'

(Sunan-ut-Tirmizi, vol. 1, pp. 64)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

20. The Holy Rasool ﷺ has stated, ‘Whoever recites one Salat upon me, Allah عزَّوَجَلَّ sends ten mercies upon him and writes ten virtues in his book of deeds.’
(*Sunan-ut-Tirmizi, vol. 1, pp. 64*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

21. After Salah, a person glorified Allah عزَّوَجَلَّ and then recited Salat-‘Alan-Nabi. The Beloved Rasool ﷺ said to him, ‘Make Du’a! It will be accepted. Ask! [What you ask] will be granted.’ (*Sunan Nasa’ee, vol. 1, pp. 189*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

22. The Holy Rasool ﷺ has stated, ‘Whoever recites Salat upon me one time, Allah عزَّوَجَلَّ sends ten mercies upon him, forgives his ten sins and raises his ten ranks.’ (*Sunan Nasa’ee, vol. 1, pp. 191*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

23. The Noble Rasool ﷺ has stated, ‘Whoever recites ten Salat upon me, Allah عزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attargheeb Wattarheeb, vol. 2, pp. 322*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

24. The Beloved Rasool ﷺ has stated, ‘Recite Salat upon me wherever you are, as it reaches me.’ (*Al-Mu’jam-ul-Kabeer, vol. 3, pp. 82, Hadees 2829*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

25. The Holy Rasool ﷺ has stated, 'Indeed your names are presented to me along with your identity; therefore, recite Salat upon me with eloquent words.'
(*Musannaf 'Abdur Razzaq, vol. 2, pp. 214, Hadees 3111*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

26. The Beloved Rasool ﷺ has stated, 'Recite Salat upon me in abundance; without doubt, this is forgiveness for your sins.'
(*Al-Jami'-us-Sagheer, pp. 87, Hadees 1406*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

27. The Noble Rasool ﷺ has stated, 'Whoever recites Salat upon me on the day of Friday, I will intercede for him on the Day of Judgement.'
(*Kanz-ul-'Ummal, vol. 1, pp. 255, Hadees 2236*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

28. The Holy Rasool ﷺ has stated, 'The one who forgot to recite Salat upon me, forgot the way to Jannah.'
(*Al-Mu'jam-ul-Kabeer, vol. 12, pp. 139, Hadees 12819*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

29. The Beloved Rasool ﷺ has stated, 'The one who recites Salat upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.'
(*Majma'-uz-Zawaid, vol. 10, pp. 163, Hadees 17022*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

30. The Holy Rasool ﷺ has stated, 'Whoever recites Salat upon me ten times, Allah عزَّوَجَلَّ sends one hundred mercies upon him.'
(*Attargheeb Wattarheeb, vol. 2, pp. 322*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

22 Madani Pearls of Giving Dars from Faizan-e-Sunnat

1. The Holy Rasool ﷺ has stated: Whoever conveys an Islamic teaching to my Ummah so that a Sunnah would be established by it or corrupt beliefs would be removed by it, will enter Heaven. (*Hilyat-ul-Awliya*, vol. 1, pp. 45, *Hadees 14466*)
2. The Noble Rasool ﷺ has stated: May Allah عزوجل keep the one fresh who listens to my Hadees, memorises it and conveys it to others.
 (*Sunan-ut-Tirmizi*, vol. 4, pp. 298, *Hadees 2665*)
3. One of the aspects of wisdom in the sacred name of Sayyiduna Idrees علي نبينا وعليه الصلوة والسلام is that he would abundantly teach people Divinely-revealed books. Therefore, he was known as 'Idrees'. (*Tafseer-ul-Kabeer*, vol. 7, pp. 550; *Tafseer-ul-Hasanaat*, vol. 4, pp. 148)
4. Sayyiduna Ghaus-e-A'zam رضي الله تعالى عنه has stated: ﴿دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا﴾ I kept learning knowledge until I became a Qutb. (*Qasidah Ghausiyyah*)
5. To give Dars from the book *Faizan-e-Sunnat* is one of the Madani activities of Dawat-e-Islami. Spread Sunnahs and earn a huge reward by giving Dars at house, Masjid, shop, school, college and other busy places at a preset time.
6. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from the book *Faizan-e-Sunnat*. (One of them must be given at home.)
7. In Surah At-Tahreem, part 28, Ayah 6, Allah عزوجل has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O People who believe! Save yourselves and your family members from the fire, the fuel of which is men and stones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)

One of the ways of saving yourself and your family from hellfire is Dars from the book *Faizan-e-Sunnat*. (Apart from giving Dars, persuade your family-members to listen to a Sunnah-inspiring Bayan or a Madani Muzakarah daily through the cassettes or VCDs released by Maktaba-tul-Madinah.)

8. The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, people's way should not be blocked as it is a sin.)
9. Give Dars after the Salah after which most people could attend Dars.
10. Offer the Salah, after which you have to give Dars, with Jama'at with the first Takbeer in the first row of the Masjid where you will be giving Dars.
11. Give Dars at such a place (rather away from the arch) where others offering Salah or reciting the Quran should not be disturbed.
12. The responsible Islamic brother of the Zayli Mushawarat should assign two well-wishers the responsibility of politely stopping those going out of the Masjid and requesting them to listen to Dars. The well-wishers should also make all the attendees of Dars (or Bayan) sit closer.
13. Give Dars whilst sitting in a folded-legs posture (as one sits in Qa'dah during Salah) observing veil within veil¹. If there are a large number of listeners, there is no harm

¹ Veil within veil is a term used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

in giving the Dars standing and by using a mike, but even a single Salah-offering or Quran-reciting person should not be disturbed.

14. Your voice should neither be very loud nor very low. Try to give Dars in audible voice so that only the attendees listen. Always take care that those sleeping or offering their Salah or reciting the Quran etc. should not be disturbed.
15. Always give Dars slowly and calmly.
16. Study in advance whatever you will be reading out. Do this at least once so that you would not make any mistake during Dars.
17. Ensure the correct pronunciation of the words of *Faizan-e-Sunnat* so that it becomes your habit.
18. With the help of some Sunni scholar or Qaari, get checked your pronunciation of Hamd, Salat, the Salat-‘Alan-Nabi read out at the commencement of Dars, the Ayah of Salat-‘Alan-Nabi and the concluding Ayah etc. Likewise, do not recite Arabic Du’as etc. individually unless you have had your pronunciation corrected with the help of a Sunni scholar.
19. Besides *Faizan-e-Sunnat*, Dars may also be given from other Madani booklets¹ published by Maktaba-tul-Madinah.
20. Finish Dars including the concluding Du’a within seven minutes.
21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Du’a.
22. Islamic sisters should amend the method of giving Dars as per their requirements.

¹ It is not allowed to give Dars from any book other than the booklets of Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ [Markazi Majlis-e-Shura]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Method of Delivering Dars

from Faizan-e-Sunnat

Say the following three times:

‘Please come closer.’

Then, observing veil within veil, sit in the position you sit in for Salah (in Tashahhud) and recite the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Then recite the following Salat-‘Alan-Nabi, making the participants of the Dars repeat after you:

وَعَلَىٰ آلِكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَىٰ آلِكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I’tikaf:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I’tikaf.

Then say the following:

Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Salah (in Tashahhud). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizan-e-Sunnat with full concentration for the pleasure of Allah ﷺ with the intention of acquiring Islamic knowledge because listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost¹.

After saying this, read out an excellence of reciting Salat-‘Alan-Nabi from *Faizan-e-Sunnat*. Then say the following so that the attendees would also recite Salat-‘Alan-Nabi:

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Read out what is written in the book only. Read only the translation of Quranic Ayahs and Arabic text. Do not explain any Quranic Ayah or Hadees on the basis of your opinion.

Make persuasion in the following words at the end of the Dars.

(Each Muballigh should memorize the following paragraphs by heart and make persuasion accordingly at the end of Dars and Bayan without adding or skipping anything.)

By the grace of Allah ﷺ, Sunnahs are abundantly learnt and taught in the fragrant Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah.

It is a Madani request that you spend the whole night in the weekly Sunnah-inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷺ with good intentions. With the intention of gaining reward, make it a part of your routine to travel with Sunnah-inspiring Madani Qafilahs with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first day of

¹ Also convey similar words of persuasion at the start of a Bayan, and have the participants make good intentions.

every Islamic month. By the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Every Islamic brother should develop the Madani mindset that **‘I must strive to reform myself and people of the entire world, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.’** In order to reform ourselves, we must act upon Madani In’amaat and to strive to reform people of the entire world we must travel with Madani Qafilahs¹, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Allah karam aysa karay tujh pay jahan mayn

Ay Dawat-e-Islami tayri dhoom machi ho

May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace

That it becomes glorious at each and every place!

Finally, with the humility of the body and the heart, and with absolute certainty of Du’a being accepted, make the following Du’a following the manners of raising hands without adding and leaving out anything:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

O Allah عَزَّوَجَلَّ! For the sake of Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgive us, our parents, and the entire Ummah. O Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. O Allah عَزَّوَجَلَّ! Give us true love for You, and for Your Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Cure us from the disease of sins. O Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madani In’amaat and travel with the Madani Qafilahs. O Allah عَزَّوَجَلَّ! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madani activities. O Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. O Allah عَزَّوَجَلَّ! May Islam dominate! O Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madani environment of Dawat-e-Islami! O Allah عَزَّوَجَلَّ! Bless us with

¹ Here, Islamic sisters should say: We have to make our male (Mahram) relatives travel with Madani Qafilahs.

martyrdom under the Green Dome while being blessed with beholding the Beloved Rasool ﷺ, with burial in Jannat-ul-Baqi', and with closeness to Your Beloved Rasool ﷺ in Jannat-ul-Firdaus! O Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madinah, accept all our lawful Du'as.

Kehtay rehtay hayn Du'a kay wasitay banday Tayray

Ker day poori aarzu her baykas-o-majboor ki

O Allah عَزَّوَجَلَّ! Your bondmen ask me to make supplications

Fulfil their Du'as and relieve them of all complications

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following Ayah as part of the Du'a:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

(Part 22, Surah Al-Ahzaab, Ayah 56)

After all the attendees have recited Salat-'Alan-Nabi, finish Du'a by reading out the following Ayah with the intention of glorifying Allah عَزَّوَجَلَّ and reciting Salat-'Alan-Nabi:

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَّمَ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Part 23, Surah As-Saffaat)

In order to achieve maximum benefit from Dars, sit down and warmly meet participants with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort with a smiling face, explain to them the blessings of acting

upon Madani In'amaat and travelling with Madani Qafilahs. (The wisdom in meeting participants whilst you are sitting is that at least a few Islamic brothers may sit with you, otherwise, the participants greeting you whilst standing usually go, leaving you deprived of the privilege of making individual effort.)

Tumhayn ay Muballigh yeh mayri Du'a hay

Kiye jao tay tum taraqqi ka zeenah

O Muballigh! For you, it is my prayer

May you keep ascending success-stair!

Du'a of 'Attar

O Allah عَزَّوَجَلَّ! Forgive me and all those regularly giving and listening to at least two Dars every day from the book *Faizan-e-Sunnat* (one at home and the other at school, Masjid or a busy place etc.) and make us an embodiment of good character.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujhay Dars-e-Faizan-e-Sunnat ki taufeeq

Milay din mayn dau martabah Ya Ilahi

Bless me with this ability

May I give two Dars daily, O Almighty عَزَّوَجَلَّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunni scholar.

‘Imamah [عِمَامَة]: Turban

Collective I’tikaf [اجْتِمَاعِي اِعتِكَاف]: The I’tikaf in which a group of Muslims take part in the same Masjid.

Commentator [مُفَسِّر]: An erudite scholar who gives a detailed explanation of scriptures.

Du’a [دُعَا]: Supplication

Fard [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Fard in worship, the worship will not be accomplished without performing that act. Not performing a Fard deliberately is a grave sin.

Fikr-e-Madinah [فِكْر مَدِيْنَة]: Fikr-e-Madinah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In’amaat booklet whilst reflecting upon virtuous and evil deeds.

Fiqh [فِقْه]: Islamic Jurisprudence

Ghusl [غُسْل]: Ritual bath

Haafiz [حَافِظ]: The one who has memorized the entire Quran by heart.

Haji [حَاجِي]: One who has performed Hajj.

Halal [حَلَال]: Lawful (by Shari’ah)

Hanafi [حَنَفِي]: One out of four schools of Islamic Jurisprudence.

Haraam [حَرَام]: It is opposite of Fard; committing it deliberately even once is a grave sin.

Hifz [حِفْظ]: Memorizing the Quran by heart.

I'tikaf [إِعْتِكَاف]: Staying in Masjid etc. with sole intention of seeking Allah's عَزَّوَجَلَّ pleasure by worshipping Him.

Iftar [إِفْطَار]: To eat/drink something to break the Sawm lawfully at sunset.

Ijtimā' [اجْتِمَاع]: Religious congregation

Imam [إِمَام]: A Muslim who leads others in congregational Salah.

Iqamah [إِقَامَة]: To utter specific words in a particular way informing those people who are present and ready for congregational Salah that they should stand to offer congregational Salah.

Isal-e-Sawab [إِصَالِ ثَوَاب]: Isal-e-Sawab refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Isal-e-Sawab may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fatihah*' published by Maktaba-tul-Madinah.

Jama'at [جَمَاعَة]: Congregational Salah

Kanz-ul-Iman [كَزْزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by the leader of Ahl-e-Sunnah, Al-Haj, Al-Haafiz, Al-Qaari Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Madani Mashwarah [مَدَنِي مَشْوَرَة]: Madani Mashwarah is a meeting to discuss and review the righteous activities of Dawat-e-Islami.

Madani Qafilah [مَدَنِي قَافِلَة]: Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Makruh [مَكْرُوه]: Disliked

Makruh Tahreemi [مَكْرُوه تَحْرِيمِي]: It is in comparison with Wajib. If it occurs in worship, the worship gets defective and the committer of Makruh Tahreemi is considered a sinner. Although its gravity is lesser than that of Haraam, committing it a few times is a grave sin.

Makruh Tanzeehi [مَكْرُوه تَنْزِيهِي]: It is in comparison with Sunan-e-Ghayr Muakkadah. It is an act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

Maktaba-tul-Madinah [مَكْتَبَةُ الْمَدِينَةِ]: The publishing department of Dawat-e-Islami.

Muazzin [مُؤَذِّن]: One who has been appointed to utter Azan for Salah.

Mubah [مُبَاح]: An act doing or not doing which is neither an act of Sawab nor a sin.

Muballigh [مُبَلِّغ]: A preacher

Mufti [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muhaddis [مُحَدِّث]: A scholar of Hadees.

Mustahab [مُسْتَحَب]: An act which Shari'ah likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]: Poetic eulogy in praise of the Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafl [نَفْل]: Supererogatory act/worship

Nafs [نَفْس]: Centre of sensual desires in human body, psyche.

Qada [قَضَا]: To make up or compensate for any missed worship.

Qiblah [قِبْلَه]: The direction which Muslims face during Salah etc.

Rak'at [رَكْعَت]: Unit/cycle of Salah

Sadaqah [صَدَقَه]: Charity or alms

Sahari [سَحَرِي]: Pre-dawn food taken for day-Sawm.

Salat/Salat-'Alan-Nabi [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar'i [شَرْعِي]: According to Shari'ah

Shari'at/Shari'ah [شَرِيعَة]: Commandments of Allah ﷻ and His Noble Rasool ﷺ.

Sunnat-ul-Muakkadah [سُنَّةُ الْمُؤَكَّدَة]: An act which the Holy Rasool ﷺ practiced continually but at times, also forsook it to show permissibility of its abandonment.

Surah [سُورَة]: Chapter of the Holy Quran

Tahajjud [تَهَجُّد]: A supererogatory Salah offered at night after awakening, having offered Salat-ul-'Isha.

Taraweeh [تَرَاوِيع]: Taraweeh Salah is offered in Ramadan after Salat-ul-'Isha with Jama'at. It is Sunnah to complete the recitation of the whole Quran during this Salah.

Tareeqah [طَرِيقَة]: Methodology of Islamic mysticism.

Tasbih [تَسْبِيح]: Glorification of Allah ﷻ.

Tawaf [طَوَاف]: Moving around the Holy Ka'bah.

Ummah [أُمَّة]: Believers of the Noble Rasool ﷺ as a whole.

Veil within veil [پردے میں پردہ]: Veil within veil is the translation of the Urdu term 'Parday mayn Pardah' used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

Wajib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wajib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wajib once deliberately is a minor sin and leaving it a few times is a grave sin.

Bibliography

‘Umda-tul-Qaari, ‘Allamah Mahmood Bin Ahmad ‘Ayni, Dar-ul-Fikr, Beirut

‘Uyoon-ul-Hikayaat, ‘Allamah Ibn Jawzi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

A

Ahkam-ul-Quran, Abu Bakr Ahmad Bin ‘Ali Raazi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Akhbar-ul-Akhyar, Shaykh ‘Abdul Haq Muhaddis Dihlvi, Farooq Academy

Al-Budoor-us-Saafirah fi ‘Umoor-il-Aakhirah, Imam Jalaluddin Suyuti, Muwassasah Kutub Saqafiyah

Al-Firdaus bima Soor-il-Khitab, ‘Allamah Shayrwiyyah Bin Shahardar Daylmi, Dar-ul-Kutub ‘Ilmiyyah

Al-Hidayah, ‘Allamah ‘Ali Bin Abi Bakr Marghaynaani, Dar Ihya-ut-Turas Al-‘Arabi, Beirut

Sahih Ibn Habbaan, Haafiz Muhammad Bin Habbaan, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Istee’ab fi Ma’rifat-ul-Ashab, ‘Allamah Yusuf Bin ‘Abdullah, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Jami’-us-Sagheer, Imam Jalaluddin Suyuti, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Jauhara-tun-Nayyirah, ‘Allamah Abu Bakr Bin ‘Ali Hadaad, Karachi

Al-Kamil fi Du’afa-ir-Rijaal, Imam ‘Abdullah Bin ‘Adee Jurjaani, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Khayraat-ul-Hisaan, ‘Allamah Shahabuddin Hajar Haytami, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Mabsoot, ‘Allamah Muhammad Bin Ahmad Sarkhasi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Malfooz, Mufti Mustafa Raza Khan, Maktaba-tul-Madinah, Karachi

Al-Mawahib-ul-Ladunniyyah, ‘Allamah Shahabuddin Qastalani, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Meezan-ul-Kubra, ‘Allamah ‘Abdul Wahhab Bin Ahmad Sha’rani, Mustafa Al-Baabi, Egypt

Al-Mu’jam-ul-Awsat, Imam Sulayman Bin Ahmad Tabarani, Dar-ul-Fikr, Beirut

Al-Mu’jam-ul-Kabeer, Imam Sulayman Bin Ahmad Tabarani, Dar Ihya-ut-Turas Al-‘Arabi, Beirut

Al-Mu’jam-us-Sagheer, Imam Sulayman Bin Ahmad Tabarani, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Muntazam fi Tareekh-ul-Muluk wal-Umam, ‘Allamah Ibn Jawzi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Al-Musnad, Imam Ahmad Bin Hanbal, Dar-ul-Fikr, Beirut

Al-Mustadrak, Imam Muhammad Bin ‘Abdullah Haakim Nayshapuri, Dar-ul-Ma’rifah, Beirut

Al-Mustatraf, ‘Allamah Shahabuddin Muhammad Bin Abu Ahmad, Dar-ul-Fikr, Beirut

Al-Qaul-ul-Badi’, Imam Haafiz Muhammad Bin ‘Abdur Rahman Sakhawi, Muwassasa-tur-Rayyan, Beirut

Amaali Ibn Bushraan, ‘Allamah Abul Qaasim ‘Abdul Malak Bin Bushraan, Dar-ul-Watan, Sudan

Anfaas-ul-‘Aarifeen, ‘Allamah Shah Waliyyullah Muhaddis Dihlvi, Fazl Noor Academy, Gujrat

Ar-Raud-ul-Faa'iq, 'Allamah Shu'ayb Bin Sa'd 'Abdul Kaafi, Dar Ihya-ut-Turas Al-'Arabi, Beirut
 Ashi'a-tul-Lam'aat, Shaykh 'Abdul Haq Muhaddis Dihlvi, Quetta
 As-Sunan-ul-Kubra, Imam Abu Bakr Ahmad Bin Husayn Bayhaqi, Dar-ul-Kutub 'Ilmiyyah, Beirut
 At-Tabqat-ul-Kubra, 'Allamah 'Abdul Wahhab Sha'rani, Dar-ul-Fikr, Beirut
 At-Tabqat-ul-Kubra, 'Allamah Muhammad Bin Sa'd, Dar-ul-Kutub 'Ilmiyyah, Beirut
 At-Tayseer, 'Allamah Muhammad 'Abdur Ra'oof Manaawi, Dar-ul-Hadees, Egypt
 At-Tazkirah, Imam Abu 'Abdullah Muhammad Bin Ahmad Ansari, Dar-ul-Islam, Egypt
 Az-Zawajir 'Aniqtiraf-il-Kabaa'ir, 'Allamah Ahmad Bin Hajar Haytami, Dar-ul-Ma'rifah, Beirut
 Az-Zuhd, Abu Dawood Sulayman Bin Al-Ash'as, Dar-ul-Mishkat, Egypt
 Az-Zuhd, Imam 'Abdullah Bin Mubarak, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Az-Zuhd, Imam Ahmad Bin Hanbal, Dar-ul-Ghad Al-Jadeed, Egypt
 Az-Zuhd-ul-Kabeer, Imam Abu Bakr Ahmad Bin Husayn Bayhaqi, Muwassasah Kutub Saqafiyah, Beirut

B

Bahar-e-Shari'at, Mufti Amjad 'Ali A'zami, Maktaba-tul-Madinah, Karachi
 Bahjat-ul-Asraar, 'Allamah Nooruddin Shatnoofi, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Bahr-ud-Dumu', 'Allamah Ibn Jawzi, Maktabah Dar-ul-Fajr, Dimashq
 Birr-ul-Walidayn, 'Allamah Muhammad Bin Waleed Tartooshi, Muwassasah Kutub Saqafiyah, Beirut

D

Dalaail-un-Nubuwwah, 'Allamah Ahmad Bin 'Abdullah Asfahani, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Durr-e-Mukhtar, 'Allamah 'Alauddin Muhammad Bin Ali Haskafi, Dar-ul-Ma'rifah, Beirut

F

Fadaail-e-Du'a, 'Allamah Maulana Naqi 'Ali Khan, Maktaba-tul-Madinah, Karachi
 Fatawa 'Aalamgiri, Shaykh Nizam and Islamic scholars of Hind, Dar-ul-Fikr, Beirut
 Fatawa Amjadiyyah, Mufti Muhammad Amjad 'Ali A'zami, Maktabah Razawiyyah, Karachi
 Fatawa Hadeesiyah, 'Allamah Ahmad Bin Hajar Haytami, Dar Ihya-ut-Turas Al-'Arabi, Beirut
 Fatawa Razawiyyah, A'la Hadrat, Imam Ahmad Raza Khan, Raza Foundation, Lahore
 Fayd-ul-Qadeer, 'Allamah Muhammad 'Abdur Ra'oof Manaawi, Dar-ul-Kutub 'Ilmiyyah, Beirut

G

Ghunya-tul-Mutamalli, 'Allamah Muhammad Ibraheem Bin Halbee, Suhayl Academy, Lahore

Ghunya-tut-Talibeen, Shaykh 'Abdul Qaadir Jeelani, Dar-ul-Kutub 'Ilmiyyah, Beirut

H

Haashiya-tus-Saawi 'alal Jalalayn, Ahmad Bin Muhammad Saawi Maliki, Dar-ul-Fikr, Beirut

Haashiya-tut-Tahtaawi 'ala Ad-Durr-ul-Mukhtar, 'Allamah Ahmad Bin Muhammad Tahtaawi, Quetta

Haashiya-tut-Tahtaawi 'ala Al-Maraqi, 'Allamah Ahmad Bin Muhammad Tahtaawi, Karachi

Hadiqah Nadiyyah, 'Allamah 'Abdul Ghani Nabulusi Hanafi, Peshawar

Hayat-e-A'la Hadrat, 'Allamah Maulana Zafaruddin Bihari, Maktaba-tul-Madinah, Karachi

Hayat-ul-Haywan-ul-Kubra, 'Allamah Kamaluddin Dameeri, Dar-ul-Kutub 'Ilmiyyah, Beirut

Hilyat-ul-Awliya, 'Allamah Ahmad Bin 'Abdullah Asfahani, Dar-ul-Kutub 'Ilmiyyah, Beirut

I

Ihya-ul-'Uloom, Imam Abu Haamid Muhammad Bin Muhammad Ghazali, Dar Saadir, Beirut

Irshad-us-Saari, 'Allamah Shahabuddin Ahmad Qastalani, Dar-ul-Fikr, Beirut

Ithaf-us-Sadaat, 'Allamah Sayyid Muhammad Husayni Zabeedi, Dar-ul-Kutub 'Ilmiyyah, Beirut

J

Jad-dul-Mumtar, A'la Hadrat, Imam Ahmad Raza Khan, Maktaba-tul-Madinah, Karachi

Jam'-ul-Jawami', Imam Jalaluddin Suyuti, Dar-ul-Kutub 'Ilmiyyah, Beirut

Jazb-ul-Quloob, Shaykh 'Abdul Haq Muhaddis Dihlvi, Noori Book Depot, Lahore

K

Kanz-ul-'Ummal, 'Allamah 'Alauddin 'Ali Muttaqi, Dar-ul-Kutub 'Ilmiyyah, Beirut

Kanz-ul-Iman [Translation of Quran], Imam Ahmad Raza Khan, Maktaba-tul-Madinah, Karachi

Kashf-ul-Ghummah 'an Jamee'-il-Ummah, 'Allamah 'Abdul Wahhab Sha'rani, Dar-ul-Kutub 'Ilmiyyah

Kashf-ul-Khifa, Shaykh Isma'eel Bin Muhammad 'Ajlooni, Dar-ul-Kutub 'Ilmiyyah, Beirut

Kashf-ul-Mahjoob, 'Ali Bin 'Usman Hajwayri, Lahore

Kimiya-e-Sa'adat, Imam Muhammad Bin Muhammad Ghazali, Intisharaat Ganjeenah, Tehran

Kitab Zamm-ud-Dunya, Imam Abu Bakr Bin Abid Dunya, Al-Maktabah 'Asariyyah, Beirut

Kitab Zikr-ul-Maut, Imam Abu Bakr Bin Abid Dunya, Al-Maktabah 'Asariyyah, Beirut
 Kitab-ul-'Azamah, Imam 'Abdullah Bin Muhammad Abush Shaykh, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Kitab-ul-Manamaat, Imam Abu Bakr Bin Abid Dunya, Al-Maktabah 'Asariyyah, Beirut
 Kitab-us-Samt, Imam Abu Bakr Bin Abid Dunya, Al-Maktabah 'Asariyyah, Beirut
 Kitab-ut-Ta'reefat, 'Allamah Sayyid Shareef 'Ali Bin Muhammad Jurjaani, Dar-ul-Manaar, Sudan
 Kitab-ut-Taubah, Imam Abu Bakr Bin Abid Dunya, Al-Maktabah 'Asariyyah, Beirut
 Kitab-ut-Tawwabeen, Shaykh Abu Muhammad 'Abdullah Bin Ahmad, Dar-ul-Kutub 'Ilmiyyah, Beirut

M

Madarij-un-Nubuwwah, Shaykh 'Abdul Haq Muhaddis Dihlvi, Nooriyyah Razawiyyah, Lahore
 Majma'-uz-Zawaid, Imam Haafiz Nooruddin, Dar-ul-Fikr, Beirut
 Maraqil Falah, 'Allamah Hasan Bin 'Ammar, Karachi
 Masnawi, Maulana Jalaluddin Roomi, Lahore
 Minhaj-ul-'Aabideen, Imam Muhammad Bin Muhammad Ghazali, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Mirat-ul-Manajih, Mufti Ahmad Yar Khan Na'eemi, Ziya-ul-Quran Publications, Lahore
 Mirqat-ul-Mafatih, 'Allamah 'Ali Qaari, Dar-ul-Fikr, Beirut
 Mukashafa-tul-Quloob, Imam Muhammad Bin Muhammad Ghazali, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Musannaf 'Abdur Razzaq, Imam Abu Bakr 'Abdur Razzaq San'aani, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Musannaf Ibn Abi Shaybah, Imam 'Abdullah Bin Abi Shaybah, Dar-ul-Fikr, Beirut
 Musnad 'Abd Bin Humayd, 'Allamah 'Abd Bin Humayd, Maktabah Sunnah, Cairo
 Musnad Abi Ya'la, Imam Ahmad Bin 'Ali Mawsili, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Musnad Al-Bazaar, Imam 'Abdul Khaaliq Bazaar, Maktabah 'Uloom wal-Hikm, Madinah Munawwarah
 Musnad-ush-Shamiyeen, Imam Sulayman Bin Ahmad Tabarani, Muwassasa-tur-Risalah, Beirut
 Muwatta Imam Maalik, Imam Maalik Bin Anas, Dar-ul-Ma'rifah, Beirut

N

Nafhat-ul-Ins, 'Allamah 'Abdur Rahman Jaami, Shabbir Brothers, Lahore
 Nawadir-ul-Usool, 'Allamah Hakeem Tirmizi, Maktabah Imam Bukhari, Cairo
 Nuzhat-ul-Qaari, Mufti Muhammad Shareef-ul-Haq Amjadi, Fareed Book Stall, Lahore

Q

Qoot-ul-Quloob, Shaykh Abu Taalib Muhammad Bin ‘Ali Makki, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Qurra-tul-‘Uyoon, Faqeeh Abul Lays Samarqandi, Dar Ihya-ut-Turas Al-‘Arabi, Beirut

R

Rad-dul-Muhtar, ‘Allamah Ibn ‘Aabideen Muhammad Ameen Shaami, Dar-ul-Ma’rifah, Beirut

Raud-ur-Riyaheen, ‘Allamah ‘Abdullah Bin As’ad Yaafi’i, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Risala Qushayriyyah, Imam Abul Qasim Qushayri, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Ruh-ul-Ma’ani, ‘Allamah Shahabuddin Sayyid Mahmood Aaloosi, Dar Ihya-ut-Turas Al-‘Arabi, Beirut

S

Sab’-e-Sanabil, ‘Allamah ‘Abdul Waahid Balgarami, Maktaba Qadiriyyah, Lahore

Sahih Bukhari, Imam Muhammad Bin Isma’eel Bukhari, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Sahih Muslim, Imam Muslim Bin Hajjaj Qushayri, Dar Ibn Hazm, Beirut

Sharh Ma’ani Al-Aasaar, Imam Ahmad Bin Muhammad Tahtaawi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Sharh Sahih Muslim, ‘Allamah Yahya Bin Sharaf Nawawi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Sharh Zurqaani ‘ala Al-Mawahib, ‘Allamah Muhammad Az-Zurqaani, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Sharh-ul-Wiqayah, ‘Allamah ‘Ubaydullah Bin Mas’ood, Karachi

Sharh-us-Sudoor, Imam Jalaluddin Suyuti, Markaz Ahl-e-Sunnat Barakaat-e-Raza, Hind

Sharh-us-Sunnah, Imam Abu Muhammad Baghawi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Shu’ab-ul-Iman, Imam Abu Bakr Ahmad Bin Husayn Bayhaqi, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Shumaail-e-Muhammadiyyah, Imam Muhammad Bin ‘Isa Tirmizi, Dar-Ihya-ut-Turas Al-‘Arabi, Beirut

Sunan Abu Dawood, Imam Sulayman Bin Ash’as, Dar Ihya-ut-Turas Al-‘Arabi, Beirut

Sunan Daarimi, Imam ‘Abdullah Bin ‘Abdur Rahman Daarimi, Dar-ul-Kitab Al-‘Arabi, Beirut

Sunan Ibn Majah, Imam Muhammad Bin Yazeed, Dar-ul-Ma’rifah, Beirut

Sunan Nasa’ee, Imam Ahmad Bin Shu’ayb Nasa’ee, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Sunan-ut-Tirmizi, Imam Muhammad Bin ‘Isa Tirmizi, Dar-ul-Fikr, Beirut

T

Tabyeen-ul-Haqaiq, ‘Allamah ‘Usman Bin ‘Ali, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Tafseer ‘Abdur Razzaq, Imam ‘Abdur Razzaq Bin Humaam San’aani, Dar-ul-Kutub ‘Ilmiyyah, Beirut

Tafseer Baghawi, Imam Abu Muhammad Husayn Bin Mas'ood, Dar-ul-Kutub 'Ilmiyyah,
 Tafseer Baydawi, 'Allamah 'Abdullah Abu 'Umar Bin Muhammad Baydawi, Dar-ul-Fikr, Beirut
 Tafseer Durr-e-Mansoor, Imam Jalaluddin Suyuti, Dar-ul-Fikr, Beirut
 Tafseer Kabeer, Imam Fakhruddin Muhammad Bin 'Umar Raazi, Dar Ihya-ut-Turas Al-'Arabi, Beirut
 Tafseer Khaazin, 'Allamah 'Alauddin 'Ali Bin Muhammad Baghdadi, Akora Khattak
 Tafseer Khaza'in-ul-'Irfan, Sayyid Na'eemuddin Muradabadi, Maktaba-tul-Madinah, Karachi
 Tafseer Qurtubi, Imam Abu 'Abdullah Muhammad Bin Ahmad Ansari, Dar-ul-Fikr, Beirut
 Tafseer Ruh-ul-Bayan, Shaykh Isma'eel Haqqi, Dar Ihya-ut-Turas Al-'Arabi, Beirut
 Tafseer Tabari, 'Allamah Abu Ja'far Muhammad Bin Jareer Tabari, Dar-ul-Kutub 'Ilmiyyah Beirut
 Tafseerat Ahmadiyyah, 'Allamah Ahmad Bin Abu Sa'eed, aka Mulla Jeewan, Peshawar
 Tafseer-e-Na'eemi, Mufti Ahmad Yar Khan Na'eemi, Peer Bhai and Company
 Tanbih-ul-Ghafilien, Faqeeh Abul Lays Samarqandi, Peshawar
 Tanbih-ul-Mughtarrin, 'Allamah Abdul Wahhab Sha'rani, Dar-ul-Ma'rifah, Beirut
 Tanveer-ul-Absaar, 'Allamah Muhammad Bin 'Abdullah Bin Ahmad, Dar-ul-Ma'rifah, Beirut
 Tareekh-e-Baghdad, Haafiz Ahmad Bin 'Ali Khateeb Baghdadi, Dar-ul-Kutub 'Ilmiyyah, Beirut
 Tareekh-e-Dimashq, 'Allamah Abul Qasim 'Ali Bin Hasan, Dar-ul-Fikr, Beirut
 Tareekh-ul-Khulafa, Imam Jalaluddin Suyuti, Karachi
 Tazkira-tul-Awliya, Shaykh Fareeduddin Muhammad Attar, Intisharaat Ganjeenah, Tehran

W

Waqar-ul-Fatawa, Mufti Waqaruddin, Bazm Waqaruddin, Karachi

Z

Zamm-ul-Hawa, 'Allamah Ibn Jawzi, Maktabah Kitab-o-Sunnah, Peshawar

Index

'Amal-e-Kaseer.....	173	gold of reward.....	537
'Amal-e-Qaleel.....	174	golden era of Tab'-e-Tabi'een.....	12
'Arafah.....	253	greatest virtuous deed.....	425
'Arsh.....	62	greatest wealth of the world.....	95
'Arsh-e-Mu'alla.....	483	Haaroot and Maaroot.....	512
'Asharah Mubashsharah.....	307	Hajj.....	10, 46, 47, 49, 59, 105, 253
120 rows of the people.....	v	Hamd.....	ix
70 doors of mercy.....	115	Hammaam.....	19
a drowning man.....	522	Hanafi school of thought.....	454
a precious asset.....	vii	Haraam	
a sign of the weakest faith.....	416	forming a negative opinion.....	48
absolutely Fard		Shaving the beard.....	501
Memorizing one Ayah.....	505	Haya.....	193
act of worship		heat of Hell.....	245
pleasing a Muslim's heart.....	50	Heelah.....	155
Anti-Islam forces.....	473	herd of goats.....	56
Arabia.....	489	hungry wolves.....	56
Awwabeen.....	38, 97	Ifk incidence.....	127
Ayat-ul-Kursi.....	264	Ihram.....	110, 340
Bay'at.....	32, 187, 286, 486	Ijtimah'-e-Zikr-o-Na'at.....	38, 43
best Jihad		incapable of giving evidence.....	427
Islamic preaching.....	6	Isal-e-Sawab.....	x, 522
bridge of Siraat.....	467	definition.....	442
caliph of Allah.....	5	Ishraq.....	38, 97
cancer.....	409	Jahri Salah.....	44, 65
Chasht.....	38, 97	Jannat-ul-Firdaus.....	viii, 32, 121, 335, 398, 450, 535, 537
church land.....	482	Jihad.....	10, 216
contemporary dance.....	444	jujube tree.....	263
cruel kings.....	5	Kalimah.....	viii, 193, 425
declaration of war.....	251	of Shahadah.....	421
Divine decision.....	405	Kasbi.....	302
Divine help.....	466	Kashf.....	327
divorce.....	440	Kiraman Katibeen.....	201
drugs, alcohol, opium and heroin.....	13	Kufr.....	444
Du'a		Lateefah Ghaybiyyah.....	454
for Reading the Book.....	iv	laughing is Halal.....	210
excellent worship.....	6	Lawh-e-Mahfuz.....	496
extremely bad crime.....	6	Mahfil-e-Madinah.....	47
Fawahish.....	293	Mahr.....	238
fire of anger.....	34	Maqaam-e-Ibraheem.....	517
fire of Hell.....	512	Masjid-filling campaign.....	2
Fitnah.....	10	Muhlikat	
fits of madness.....	447	meaning.....	105
gatherings of Zikr.....	1	Murtad.....	517
Ghana.....	459	Mustahab.....	428, 511

Na'at or Munajat.....	43	Al-Muddassir	403
night of the Ascension	21	Al-Mujadalah	135, 215
Nikah.....	458	Al-Qalam	191
Nubuwwah.....	3, 321, 497, 558, 560	Al-Qasas.....	531
orchards of Heaven.....	527	An-Naas.....	73
orientalist	447	An-Nahl.....	148
plague		An-Najm	191, 238, 292
definition	410	An-Naml	24
poison-tipped arrows of Satan.....	272	An-Noor.....	103, 127, 272, 459
price hikes	409	Ar-Ra'd.....	436
punishment of suicide.....	452	Ar-Rahman.....	117
Qada Mu'allaq	121	Ash-Shu'ara	30
Qada Mubram	121	Ash-Shura.....	59
Qalb-e-Saleem	51, 453	As-Saffaat.....	551
Quran as a Rasm	10	At-Tahreem	442, 509, 514, 546
red camels.....	vii, 94, 262, 537	At-Takasur	26, 301, 313
romantic love.....	14	At-Takweer.....	324
Sada-e-Madinah.....	21	At-Taubah	245
Salat- 'Alan-Nabi	1, 442	Az-Zariyaat	338
Salvadora persica.....	131	Az-Zilzaal.....	252
shroud stealer	11	Az-Zukhruf.....	120, 228
Shumatat		Bani Israel	76, 197, 226
meaning.....	105	Ha-Meem As-Sajdah.....	119
Siddeeq	519	Hood.....	36, 425
Sirri Salah	44, 65	Ibraheem.....	510
sovereign of all other Ummahs.....	v	Maryam.....	403
strong fort.....	2	Muhammad.....	467
Sum'ah		Qaaf.....	202, 237
meaning.....	48	Taahaa.....	357, 436
Surah		Yaseen.....	93, 468
Aal-e-'Imran	vi, 4, 57, 99, 117, 134, 227	Yunus.....	121
Al-'Alaq	202	Yusuf.....	15, 16
Al-'Ankaboot.....	63	Ta'awwuz	ix
Al-A'raf.....	94, 131, 171, 236	Ta'wizaat-e-Attariyyah	450
Al-Ahqaaf.....	395	Tab'-e-Tabi'een.....	18
Al-Ahzaab	551	Tahajjud.....	38, 97
Al-An'aam.....	205, 206, 220, 500	Taht-as-Sara	483, 484
Al-Anfaal.....	413	Tasmiyah.....	ix
Al-Baqarah	111, 139, 312, 402, 403, 435, 469, 470	Tawakkul	105
Al-Burooj	328	Torah	426
Al-Hadeed	358	trick of Satan	468
Al-Haqqah	318	Turkish Muslims	483
Al-Hujurat.....	350	Wahbi	302
Al-Ikhlās.....	73	Wajib	505, 511
Al-Infitaar	203	weapon of a believer.....	53
Al-Ma'idah	151, 190, 455, 477, 511	wing of a mosquito.....	137
Al-Mu'min	164, 266	Zakah	10, 103, 105, 153, 154, 352, 410, 511, 528
Al-Mu'minoon	367		

Table of Contents

CALL TO RIGHTEOUSNESS

Du'a for Reading the Book.....	iv
Preface	v
Request of 'Attar.....	vii
Du'a of 'Attar	viii
23 Intentions for Reading this Book.....	ix
Two Madani pearls.....	ix
Intentions	ix
Translator's Notes	xi
Points to Remember	xii



Need for Call to Righteousness..... 1

Ijtima' of forgiveness.....	1
Three virtues of attending Masjid.....	1
Allah ﷻ is not dependent	3
Quranic commandment for 'call to righteousness'	4
Everyone should convey call to righteousness according to his ability	4
Everybody is preacher.....	5
The act that benefits others is preferable	5
Remorse for sinful life.....	6
Cure for sins.....	7
Eat, drink and be merry.....	8

A delightful reason of disliking the world.....	9
Islam – in name only.....	10
Muslims – in name only.....	10
Shroud stealer hears voice from Ghayb.....	11
Do non-Muslims copy us?	12
Unsuccessful lover.....	13
Destructiveness of unlawful love.....	14
Sayyiduna Yusuf عَلَيْهِ السَّلَام free from unlawful love.....	15
Unwise lovers are completely mistaken	16
Heartfelt speech of Imam Awza'ee	17
Brief introduction to Imam Awza'ee	18
Blessings in dream.....	18
Strange incidence of demise.....	19
Drinker became Muazzin.....	19
Punishment for sins described in above parable.....	20
Give servants food and clothing like your own.....	21
Great remorse and unique expiation	22
Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ was pious	22
Steadfastness of Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ.....	22
Frightening animal would emerge near Judgement Day.....	23
Strange-faced talking animal near Judgement Day	24
Whoever weeps will enter Paradise	24
Enviably child.....	25
Holy Rasool ﷺ conveyed call to righteousness near the grave.....	27
Sayyiduna 'Usman-e-Ghani wept seeing grave.....	27
Grave may be garden or fire	28
Loneliness in grave.....	28
Do not be deceived by your youth	29
What is 'Qalb-e-Saleem'?	30
Love for five and heedlessness from five.....	31
Repentance of songs and music	32

Crying with Divine fear when conveying call to righteousness.....	33
Weep when you see anyone weep	34
Ostentatious person is the biggest fool.....	35
Deeds will go to waste.....	35
Ostentatious deed not accepted.....	36
Heaven Haraam for the ostentatious.....	37
Example of ostentation.....	37
Definition of Riya [ostentation]	38
80 Examples of ostentation.....	38
11 Examples of ostentation regarding Salah.....	38
18 Examples of ostentation for preachers.....	39
16 Examples of ostentation for reciters and listeners of Na'at.....	41
3 Examples of ostentation for those spending money in Divine path	43
32 Different examples of ostentation.....	44
Ponder over above examples considering definition of ostentation	48
Essential clarification regarding examples of ostentation	48
Fear the punishment of ostentation.....	48
Signs of ostentation	49
To condemn oneself before people is also ostentation	50
Do not ask about Sawm.....	50
Let others know of Sawm if necessary.....	50
To buy things at the cost of piety	51
The way sincere ones avoid ostentation.....	51
Detect ostentation	52
Blessings of repentance from ostentation	52
Get disease of ostentation treated	53
10 Cures for ostentation	53
1. Get help from Allah عزوجل by making Du'a	53
2. Never get heedless of the harms of ostentation.....	54
Example of ostentatious person.....	55
3. Remove causes of ostentation.....	56
(1) Desire for fame.....	56

Do Fikr-e-Madinah like this.....	56
To like one's false praise is Haraam	57
(2) Fear of condemnation.....	57
(3) Greed for wealth	58
4. Create sincerity in deeds	58
No reward without sincerity	59
Allah ﷻ renders deeds of sincere known.....	60
Sincere person	60
5. Protect intentions.....	61
Definition of Niyyat [intention]	61
Seven sayings of Beloved Mustafa ﷺ.....	61
6. Avoid satanic whisper while performing worship.....	62
Avoidance from satanic whispers in worship	63
7. Perform deeds in the same manner whether alone or with people.....	64
Imam should maintain rules of pronunciation in Sirri Salah as well.....	64
8. Hide good deeds.....	65
Hidden deed is preferable.....	66
Situation in which deed can be revealed.....	66
Extreme humility	66
Voice of recitation from every street of Basra.....	66
Ostentation about unperformed deeds.....	67
9. Keep the company of the righteous only	67
Examples of immediate effects of keeping someone's company.....	68
Effects of good and bad company.....	68
Madani environment of Dawat-e-Islami.....	69
Recovery from disease of heart and nose.....	69
Treatment for heart disease with 'Ajwah date seed.....	71
Madani In'amaat.....	72
Glad-tidings for those practicing Madani In'amaat.....	72
10. Get into a routine of reciting Wazaaf.....	73
What to do if no improvement despite treatment?	74
Definition of worship.....	75

Every deed for Divine pleasure is worship.....	76
Conditions for deed to be accepted	76
Every deed depends upon intention	77
Two sayings of Mustafa ﷺ regarding good intentions.....	77
What is intention?	78
Good intention turns Mubah act into worship.....	78
Those not making good intentions for Mubah acts suffer loss.....	78
Enlightening quote regarding intention.....	79
1. Unique cow	80
2. Cold and sweet sugarcane juice.....	80
Informative Fatwa regarding intention.....	81
Who is blessed with good intentions?	82
Intentions even before going to toilet.....	83
Muslims in past would learn knowledge of intentions	83
Worshipper in cave	84
Interesting parable of forgiveness by intention.....	84
Making good intentions – a tough task.....	84
Reduction in afterlife favours due to worldly favours.....	85
Intentions of applying fragrance	85
Identification of wrong intentions for applying fragrance	87
Blessing of intention of travelling with Madani Qafilah.....	87
Wearing right foot shoe first is Sunnah	89
Intentions of wearing shoes	89
Vessel turned towards Qiblah.....	90
To imitate the good is good	91
7 Madani pearls about wearing shoes.....	91
A question to A'la Hadrat	93
Reply from A'la Hadrat	93
Explanation of 'red camels'	94
41 Intentions of travelling with Madani Qafilah.....	95
Distinction of Muslim Ummah.....	99

الحَمْدُ لِلَّهِ عَزَّوَجَلَّ! We are fortunate.....	99
Definition of «أَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ الْمُنْكَرِ»	99
Most Muslims are non-practicing.....	100
Effect of sinners on others.....	101
Locked Masjid.....	101
Amazing enthusiasm of past Muslims for attending Masjid.....	102
Amazing enthusiasm for offering Salah with Jama'at	103
Old man began to weep	104
What to learn first?.....	104
Method of Ghusl (Hanafi)	106
Three Faraaid of Ghusl.....	107
1. Rinsing the mouth	107
2. Sniffing water into the nose.....	108
3. Ablution of the whole external body.....	108
Method of Ghusl in flowing water	108
Ruling of shower is same as that of flowing water	109
Cautions when using a shower	109
Get W.C. installed in correct direction	109
Five Sunnah-occasions of making Ghusl.....	110
Ghusl in rain	110
How is it to look at a person wearing skin-tight clothing?	110
Cautions when making Ghusl unclothed.....	110
Caution while making Ghusl using bucket.....	110
All villagers clean-shaven	110
Attending Masjid is Wajib	111
Masjid in jungle	112
9 Non-Muslims embrace Islam	112
Amazing blessings of Madani Qafilah.....	114



Excellence of Call to Righteousness 115

Excellence of Salat-‘Alan-Nabi ﷺ.....	115
Interesting information about Khidar and Ilyas عَلَيْهِمَا السَّلَام	116
Ambiya عَلَيْهِمُ السَّلَام are alive	116
Everyone has to taste death.....	117
Praise for the conveyor of the call to righteousness	119
Traits of best person.....	119
Quranic recitation, piety, call to righteousness and treating relatives with kindness.....	120
Explanation of increase in age and sustenance	121
Instant reconciliation with paternal aunt.....	122
Secret of reconciliation between mother-in-law and daughter-in-law.....	122
Mercy does not descend in the presence of the person who breaks ties.....	123
7 Madani pearls of treating relatives with kindness	123
1. Different levels of kind treatment to different relatives.....	124
2. Different conditions of treating relatives with kindness.....	124
3. Sending letters from abroad.....	124
4. Return from abroad if parents call you	124
5. Meeting relatives with gaps.....	125
6. Not fulfilling need of relative is sin.....	125
7. Keep relations with one who breaks relations with you	125
How to think positive?.....	125
Heavenly palace	126
Giving Sadaqah to the relative who has concealed enmity.....	126
Pain caused by relative.....	127
Oath and its expiation	128
Definition of oath.....	128
Three types of oath.....	129
To swear false oath is major sin.....	130
Satan – the first to swear false oath.....	130
False oath to deprive someone of his right leads to Hell.....	131

One swearing false oath will be raised with cut hands and feet	131
Manacles of seven pieces of land.....	132
Do not block public path unlawfully	132
Dive in boiling water of Hell.....	133
Jews swore false oath to conceal glory of Mustafa ﷺ	134
Blue-eyed hypocrite	134
Entry into Hell	135
Severe punishment for the trader swearing false oath	135
False oath removes blessing.....	136
Pig-like dead.....	136
Black spot on heart.....	137
Avoid false oath	137
One should believe oath of Muslim	137
You have not stolen.....	137
A Muslim cannot swear a false oath to Allah عزوجل	137
Oath and Quran.....	138
Two admonitory Fatawa	138
1. A drinker swore oath while holding the Quran.....	138
2. Dive in boiling water of Hell	139
Prohibition on swearing oath frequently	139
15 Madani pearls as regards oath	140
Avoid swearing oath about trivial matters.....	140
Swearing oath by mistake.....	140
The oath sworn with following words is not valid.....	141
Four types of oath.....	141
The oath breaking which may lead to disbelief.....	142
To declare something Haraam for oneself.....	142
The oath sworn to anyone other than Allah is not valid.....	143
The oath urged on someone by anyone else is not valid.....	143
Intention and purpose of oath are not considered	144
Oath not to eat egg	144

Some words of oath.....	145
Words of oath used by Holy Rasool ﷺ.....	145
To swear oath to the Holy Rasool ﷺ.....	145
How is it to swear an oath to father?	145
Oath with ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾	146
Big moustached criminal.....	147
Protect the oath	148
To break oath for something better	149
Expiation for breaking oath for something better	149
Oath to harm someone oppressively	149
How is it to swear oath of divorce and make someone else do.....	150
Expiation for oath	150
13 Madani pearls about expiation for oath	151
Conditions for the expiation of oath.....	151
Expiation for oath.....	151
How to pay expiation?.....	152
Intention is condition for expiation	152
When is it permissible to keep three Siyam as expiation?.....	153
Financial condition at the time of paying expiation	153
Keeping Siyam consecutively is necessary.....	153
A condition for paying expiation by Siyam.....	154
Two rulings about intention of Siyam of expiation	154
Expiation paid before breaking oath is invalid	154
Who is deserving of receiving expiation?.....	154
Important ruling about giving expiation to religious or social organization.....	155
How wonderful Madani Tarbiyyati Course is!.....	155
Make efforts to reform family members	157
19 Madani pearls for developing Madani environment in the home	157
The Ifk incident	161
Heaven granted by blessings of Ijtima'	163
Privilege of reciting Quran in dream before the Holy Rasool.....	165

Weeping during recitation of Quran is a reward-reaping act.....	165
Individual effort few months before death	166
A preacher is a preacher everywhere	168
Those who make people beloved of Allah ﷺ	168
Preacher has Divine love and inculcates it in others	169
Sayyiduna Hasan Basri and wealthy man	169
Which type of dress should be worn for Salah?	171
It is preferable to apply perfume for Salah.....	171
14 Madani pearls about ruling of clothing during Salah	172
Wearing clothes during Salah.....	172
Hanging shawl over shoulders	172
Definition of Makruh Tahreemi	173
Definition of ‘Amal-e-Kaseer	174
How is it to offer Salah wearing a half sleeved shirt?.....	174
Definition of Makruh Tanzeehi	174
Madani Qafilah changed my life completely	175
A brief introduction to Al-Jami’ah Ashrafiyah and its founder	176
Love for Sunnah	177
Sainly-miracle of Haafiz-e-Millat	177
Some blessed habits of Haafiz-e-Millat	178
Strong eyesight even in old age by virtue of applying kohl	178
4 Madani pearls in connection with the word ﴿إِئْتِذْ﴾ [Ismid]	179
Call to righteousness is pleasurable act of worship	180
Desire for death because of being unable to convey call to righteousness	180
Repentance from corrupt beliefs.....	181
Glory to Allah ﷻ in the highest	183
Sentiments of blessed companions after embracing Islam.....	184
Hard work like a washer man for three days.....	185
Blessings of perfect Murshid.....	185
Loyalty of camel to rat	186
Seeing the frog, the wise man fled.....	186

A disciple is strongly favoured	187
Meaning of Bay'at.....	187
Reverence of a disciple for his spiritual guide before capital punishment	187
I will throw goods out of shop.....	188
Disciples coming in the world till the Judgement Day	188
An objection and its reply.....	188
Astonishing murder case.....	189
Who is like a good deed-performing person?	190
Reward of all deeds-performing ones.....	191
Millions of good deeds and millions of sins	191
Pious-making 'machine'	192
Reward of one year's worship for every Kalimah	192
Treasure of reward	193
Reward of delivering Dars.....	193
Blessings of Dars.....	194
Greatest pillar of Islam	195
Under the shade of 'Arsh	195
Sun will be one and a quarter mile away.....	196
Leader of goodness and evil.....	197
Good end of the Imam of goodness.....	198
A sentence of cassette speech touched the heart.....	199
Imam of Masjid is like the uncrowned king in area	200
Seven things for seven other things	201
Mistaken idea of the secret sinner.....	202
The way to make angel a travelling companion.....	203
Conveying the call to righteousness is also Jihad.....	204
Hatred towards the transgression of transgressor	204
Companionship of transgressor is extremely harmful.....	205
Permissibility to visit and call transgressors towards righteousness.....	206
Conveying the call to righteousness is Sadaqah.....	206
Smiling when talking is good habit.....	206
Smiling when shaking hands brings about forgiveness	208

Good and bad intentions of smiling.....	209
Laughing is from Satan.....	209
Laughter is not sin.....	210
More silence less laughing.....	210
Did blessed companions laugh?	210
Du'a to recite when seeing someone smile	211
Preacher should prevent laughing in Masjid by making announcement.....	211
Rulings of laughing during Salah	211
Smiling before Muslim is Sadaqah.....	212
Definition of monetary Sadaqah	212
Internal illnesses disappeared at once	213
Don't get worried by delay in prayers being answered	214
The way of prayer being answered.....	214
Kidneys failure cured.....	215
Two intoxicants	216
Academically educated but religiously ignorant.....	216
Reward like that of predecessors	217
No preacher can gain the status of any blessed companion	217
The cause of awe of Islam being removed from hearts	219
Madani pearls containing special information about the world	220
The world is play and amusement	220
Meaning of the world.....	221
Another meaning of the world	221
Good and bad world	221
Which of the worldly deeds are for the pleasure of Allah ﷻ?.....	222
Definition of the seeker of the world	223
Amazing fact about the pleasure of worldly things	223
Daughter of Satan.....	223
Blue-eyed ugly old woman.....	224
The world is sweet and beautiful.....	224
Three excellent deeds in the world	225

The world is cursed except four things	225
The world is insignificant more than the wing of mosquito	226
Prosperity of non-Muslims is only temporary	227
Dead goat.....	228
A parable of two fishermen.....	229
Disobedient person's gaining favourite things rings alarm bell	229
Wisdom in immediate punishment.....	230
Preacher also forgiven	231
The crying one attains his goal	232
Excellence of crying	232
Those not crying were also forgiven by the blessing of crying ones	232
Tear equal to the head of the fly.....	233
Sound from chest heard from distance	233
The greatest personage after Beloved Mustafa ﷺ	234
Crying trees and stones	234
Pit between Paradise and Hell	235
Birth of an angel from every drop of tear.....	235
One who weeps will never enter Hell	235
One weeping in Divine fear will be forgiven	236
Attainment of salvation	236
Downpour	236
Treatment of diseases with rainwater.....	237
Weeping in Divine fear is Sunnah	238
Wear a weeping look.....	239
Unique parable about sprinkling flour over head and beard	240
White hair will be Noor on Judgement Day.....	240
Excellence of not wiping tears	241
Crying in privacy at home is better.....	241
Tears shed in Divine fear.....	242
Weep with effort.....	242
Allah ﷻ will extinguish many seas of fire with a single drop of tear	243
One drop of tear better than giving one thousand dinars in charity.....	243

Excellence of every drop of tear falling on the ground	243
Heavenly maiden spread drop of tear shed in Divine fear on her face.....	244
Remaining happy despite committing sins may cause the sinner to fall into Hell	244
Sins committed recklessly is something very severe.....	245
Less laughing and more weeping.....	245
O those committing sins laughingly! Repent!	245
Heart-rending Du'a changed the life of a sinner.....	246
Hair-raising true story	248
Not fearing Allah ﷻ is more severe than sins.....	249
The righteous and the wicked have different feeling about sin	250
Watching the entertainment performed by bear and monkey is Haraam	250
Appearing pious may result in trouble in grave.....	251
Shame for sins is repentance.....	253
Explanation of shame	253
Heavenly maiden strolling with a bevy of seventy thousand maidservants.....	253
Three sayings of Mustafa about Heavenly maidens	254
Whom woman will live with in Heaven?	254
Marriage of non-pubescent in Heaven.....	254
Marriage of those who died unmarried.....	255
Heavenly women and Heavenly maidens.....	255
Whom will the woman who had many husbands live with in Heaven?	256
Benefiting people.....	257
Robbers robbed all bus passengers except me.....	257
Secret of protection from robbers.....	258
Definition of morning and evening.....	259
People hate the disobedient	259
Greatest service of mankind	261
Better than the entire world.....	261
Better than red camels	261
What do red camels imply?.....	262
Cancer was cured by the blessing of intending to travel with 12-month Madani Qafilah.....	262
Madani cure for cancer and other diseases.....	263

Six cures for sins	264
Allah ﷻ is watching	266
Stay away from beautiful boy	268
Being with Amrad in seclusion is risky	268
Amrad is more dangerous than even woman	268
17 Satans with Amrad	268
Permissible conditions of seclusion with Amrad	269
Psychological effect	269
Five Madani pearls about call to righteousness	270
Rights of sitting on paths	271
On Judgement Day, accountability of seeing here and there	271
Quranic commandment for protection of eyes	272
Fire will be filled in eyes	272
Needle of fire	272
Four Ahadees about gazing	273
1. Avert eyes	273
2. Do not cast eyes deliberately	273
3. Excellence of protection of eyes	273
4. Poisonous arrow of Satan	273
Do not even see the shawl of woman	273
Where to keep gaze during conversation?	273
Impressed with Madani Channel, 12 people embraced Islam	274
Manners in which Beloved Mustafa would see	276
Melted lead will be poured into eyes	277
Patient of tuberculosis	277
Great excellence of illness	279
Second right of the path – Removing the harmful thing	280
One who removed thorny bush was forgiven	280
Reward of removing harmful thing from path	280
Identification of harmful things lying on path	281

Third right of path – Replying to Salam	282
90 Mercies out of 100.....	282
11 Madani pearls of Salam	283
14 Madani pearls of shaking hands with others.....	284
Torment of shaking hand with strange woman.....	286
Fourth right of path – Enjoining good and preventing evil.....	287
Individual effort is the essence of call to righteousness	288
15 Intentions for making individual effort	288
Important Madani pearl for preacher	289
Outcome of continued individual effort	290
Commentary of the blessed Ayah	292
Best deeds	293
O Ka'bah! How good your atmosphere is!.....	294
Terrifying description of Hell.....	294
Calling people towards righteousness is better than staying silent	296
Hope for reward	296
Light in grave	296
Graves of preachers will be shining from the inside, ﴿إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ﴾	296
Patient became physician	297
What is Zunnar?	298
Caliph Sulayman cried.....	299
Everyone to be questioned about subordinates	299
Crying over being granted power	300
Fearful of eating even a grape	300
Fearful of the accountability of grape in Hereafter.....	300
Three Ahadees in commentary of the blessed Ayah	301
Two forms of favours and questions of Hereafter	302
Alas! Delicious foods	302
Those fond of gaining pleasures should ponder	303
A glimpse of severity of death throes.....	303
Nine frightening sayings of Mustafa about accountability of favours	304

More wealth causes great nuisance.....	305
Accountability for 12 years	306
Description of the accountability of the wealthiest companion	307
Matter of concern for the wealthy.....	308
Good intentions about wealth	308
A saint with wounded heart.....	309
Hatred turned into love.....	310
Trouble removed from hundred neighbouring houses due to a pious bondman.....	311
3 Madani conditions	312
Horrific description of the Resurrection Day.....	314
One who is not born deserves to be envied	315
If only I had not been born in the world.....	316
Fear of book of deeds being given in left hand.....	318
Madani parable of the mausoleum of Farooq and Mushtaq.....	318
Saabit Bunaani offered Salah in tomb	320
Ambiya offer Salah in graves	320
Azan and Iqamah from the blessed tomb	320
Fear from Firasah of Mu` min.....	321
Allah ﷻ bestows knowledge of Ghayb upon His Awliya	322
Definition of Firasah	323
Dream of my friend.....	323
Earthquake of Uhud died down in one kick.....	325
Above Hadees proves the knowledge of Ghayb	325
Definition of Ghayb	326
Sayings of prominent scholars of Ummah about Ghayb.....	326
Interesting information about Lawh-e-Mahfuz.....	328
Location of 'Lawh-e-Mahfuz'	329
'Lawh-e-Mahfuz' is made of white pearl.....	329
The first thing written in 'Lawh-e-Mahfuz'	329
Subservience to Nafs.....	329
Everything occurring till Judgement Day is written in Lawh-e-Mahfuz.....	329

One testifying ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ will enter Heaven.....	330
Who deserves Heaven?.....	330
Good news of birth of baby boy.....	330
Awliya also have Divinely-bestowed knowledge of Ghayb.....	331
Call to righteousness even after demise.....	332
Preferable to one thousand Rak'at Salah.....	333
Friendship of rat and frog.....	333
Parable of Hadees-describing preacher.....	334
Deceased father in green attire.....	335
Are all dreams believable?.....	336
Was he commanded to drink alcohol or abstain from it?.....	336
Young man making Wudu incorrectly.....	337
One should reform others instead of criticizing them.....	338
Method of Wudu (Hanafi).....	339
Leftover water of Wudu has cure for seventy diseases.....	341
All eight doors of Heaven open.....	342
Eyesight never gets weak.....	342
Excellence of reciting Surah Al-Qadr thrice after Wudu.....	342
Du'a to be recited after Wudu.....	342
Razavi bouquet with 40 Madani pearls.....	343
When is it Fard to prevent sinner from sin?.....	348
Sins would appear to Imam-e-A'zam.....	349
How is it to know about faults of others deliberately?.....	349
Two reasons of it being Haraam to show mistake of 'Aalim.....	350
Three saying of Mustafa ﷺ about concealment of faults.....	350
59 Examples of finding faults.....	351
Sweet conversation caused transformation.....	355
Importance of gentleness.....	356
How is to hand over a drinker to police?.....	357
1. Wine turned into vinegar.....	358
2. Drinking youth became friend of Allah.....	358

Reform of gold ring-wearing person	360
If only we would prevent others from sins!	361
1. Gold ring or flame of fire	361
2. Jewellery of idols and Hell-dwellers.....	362
19 Madani pearls regarding ring	362
Admission to Jami'a-tul-Madinah	365
Aim of life.....	366
Even stamping on the floor of Masjid is forbidden	368
Keep mobile phone on silent mode in Masjid.....	368
19 Madani pearls about Masjid in relation to 19 letters of ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾	369
Cancer patient cured.....	373
Five Madani pearls about ill travellers of Madani Qafilah.....	373
There is medicine for every disease	375
Admonitory parable about medical treatment from non-Muslim.....	376
Secret to the cure working or not working	377
Spiritual treatment for cancer.....	377
Drinking beverage with right hand is Sunnah	378
Eating, drinking, giving, taking with left hand is a practice of Satan	379
Use of left hand in everything!	380
Disobedient became obedient	381
Madani pearls of call to righteousness in light of above Madani parable.....	383
Son was blessed with reciting Kalimah by virtue of mother's prayer.....	383
One reciting Kalimah at the time of death is Heaven-dweller	384
Parable of Kalimah-reciting person	384
Reward of accepted Hajj.....	384
Gruesome death of one abandoning mother.....	385
Mother endures defecation of child in childhood	387
Youth letting out terrible screams in death throes	387
Dumbness as punishment for not replying to mother.....	388
No act of worship done by disobedient offspring is accepted.....	388
Donkey-faced dead person	388

One rude to mother was engulfed in earth	389
Repentance! Repentance!	390
Those hanging with the branches of fire.....	390
As many flames as raindrops.....	391
Grave breaks ribs.....	391
Apologise to parents by holding their feet beseechingly.....	391
Leg severed due to mother's curse	391
Medical effects of parental love on offspring.....	392
Old people's home and helpless old woman	392
Entreaty of two Pakistani elderly persons living in old people's home.....	394
Walking six miles on hot stones with mother on shoulders	394
Labour pains	395
Driver's life was saved.....	395
Mercies are showered in Sunnah-inspiring Ijtimā'	397
What does Zikr mean?.....	397
Definition of Israaf.....	399
Definition of miserliness	399
See your teeth carefully in the mirror.....	399
A good tooth-powder	400
Madani pearl	400



Harms of Giving up the Call to Righteousness.....401

Excellence of Salat-'Alan-Nabi ﷺ.....	401
Scholars will intercede	401
Clarification of intercession-denying Ayahs	402
Proof of intercession from Quran.....	403
Which type of respected people will intercede?	404
Types of intercession	405
Committing sins in hope for intercession	407

Ship passengers.....	408
Fire of sins engulfs others.....	408
Reforming oneself but leaving others to their own devices.....	409
Five worldly losses of sins	409
Prayer will not be answered	410
Lost in the dark valley of sins.....	411
Making individual effort is Sunnah	412
Madani bag and distribution of booklets.....	412
Cause of Divine punishment	413
Even pious person was punished	414
Pondering over removing social evils is required by Iman	415
Cause of pious people being punished	415
Feel disgust in heart	416
Do we consider evil deed bad in heart?	416
Three drinking brothers joined the Madani environment	417
Call to righteousness in connection with above-mentioned parable.....	418
Clarification about magic.....	419
Denial of the existence of magic and jinn is disbelief.....	419
Worry of Maalik Bin Dinar.....	419
Fire-worshipper became Muslim	420
Standing in fire for 20 minutes.....	422
Soul refreshed	423
Persuasion for good deeds	424
Two sayings of Mustafa ﷺ.....	425
Way to remove sins.....	425
Committing sin with the intention of repentance is unbelief	425
Nuisance of not preventing the neighbour from evil.....	426
Neighbour will make claim on the Day of Judgement.....	427
Persuade the Salah-missing neighbour to offer Salah	427
The Imam should inquire about those offering Salah led by him	427
Farooq-e-A'zam inquired about those remaining absent from Fajr	428
Do not miss congregational Salah due to Ijtima'-e-Zikr-o-Na'at.....	428

Punishment of head-crushing for one sleeping at the time of Salah.....	428
2000 film VCDs broken.....	429
Ranks of pious bondmen.....	430
Prayer of Bara Bin Maalik answered.....	431
Singer became Muhaddis	431
Four narrations condemning music and song	433
Song addict doomed	434
Ground strewn with corpses.....	434
Is music really nutrient of soul?	436
Madani request to singers and comedians.....	437
Repentance of dance director	438
Love for Durood and Salam.....	438
Deceased parents in fire.....	438
Huge blessings in the court of Daata Ganj Bakhsh.....	438
I travelled in Madani Qafilah.....	439
Faith-refreshing dream.....	439
Iron rod pierced through my arm.....	440
Various courses at Madani Markaz	440
My modern wife	440
I'tikaf in Madani Markaz and employment.....	441
Madani parable within Madani parable	441
Madani pearls about above-mentioned Madani parable	442
How to protect family members from Hell?.....	442
Deeds of offspring presented to deceased parents.....	443
How is it to declare dance to be permissible?	444
One who misses call to righteousness does not follow Holy Rasool	445
Call to righteousness is mandatory not only for scholars but also for general people	445
Bedouin urinated in Masjid	446
Conveying call to righteousness gently is essential.....	446
Medical problems caused by suddenly stopping urination	447
Urinating while standing is not Sunnah	447
Problems caused by urinating while standing.....	447

Punishment for not protecting body from urine splashes.....	448
Blessed Rasool ﷺ has knowledge of Ghayb	448
Outcome of making individual effort on drinker	449
Intention of murder and suicide	450
Preachers should deliver speech on Jumu'ah	451
Three suicides in every two minutes.....	452
Does suicide bring troubles to an end?	452
Punishment in fire.....	453
Punishment with the very same weapon.....	453
Punishment of strangling.....	453
Empty bag.....	453
Blindness and overturning of heart	453
No forgiveness	454
Not preventing evils may cause Divine retribution.....	455
Madani environment by virtue of individual effort of wife.....	456
Kindness and affection are Madani weapons.....	457
Four blessed Ahadees in excellence of marriage.....	457
Saying of Sayyiduna Siddeeq-e-Akbar about Nikah.....	459
Whole tribe became Muslim.....	459
Importance of individual effort on powerful personalities	461
Sag-e-Madinah and powerful personalities	462
How to use dignitaries and personalities for Madani Qafilahs?	463
Responsible Islamic brothers should also encourage travellers of Madani Qafilahs	463
Welcoming Ijtima' upon the return of Madani Qafilah	464
Wisdom in serving participants of Madani Qafilahs	465
People do not listen to us!.....	467
How to perform Madani activities when facing stiff resistance?	469
Quranic parable of Taloot and Jaloot	469
Punishment of hellfire equal to the sins of king.....	471
Seeing the face of a cruel person blackens the heart.....	471
Mufti-e-A'zam Hind would stay away from rulers	471
Reform of father created Madani environment at home.....	472

Madani Channel.....	473
Madani Channel changed my life	475
Causes of the destruction of Bani Israel	477
Two parts of religion lost	478
Miserable condition of Muslims	479
Teach Sunnah to offspring or else you will end up regretting	479
Heart-rending story of Iraqi Muslims.....	479
Song and music in praying place.....	480
Salat-ul-Jumu'ah is not held at the Jami' Masjid of Kufa	480
All were clean-shaven	480
Dancing women in happiness of martyrdom.....	481
Ban on offering Salah in Jami' Masjid of Qurtuba.....	481
Youth under 18 years not allowed to enter Masjid.....	482
Masajid are being obliterated.....	482
Launch Masjid-filling campaign	483
Blessing of individual effort	484
Individual effort made by Muhaddis-e-A'zam Pakistan.....	485
Beard of young man shaved before death by family members	486
So-called 'Muslims' have no interest in Sunnah	487
Prevention from Madani environment led to drug-addiction.....	488
Bring up offspring properly or else you will end up regretting	489
Committing sins openly	489
Does a son beat his father?	491
Flesh of father would come off on Judgement Day due to beating	491
Abandoning Madani environment due to family members	492
Rising like a phoenix from the ashes	493
Horrifying post-death description	494
Death immediately after shave	496
Incident of Holy Rasool ﷺ hating clean shaven.....	496
Heart-trembling description of Judgement Day.....	497
If Beloved Rasool ﷺ is displeased...!	499
Misfortune before death.....	499

Harmful effects of the company of the fashionable!.....	500
Grow beard liked by Holy Rasool ﷺ	501
30 Admonitions for clean-shaven	501
I had extremely evil character.....	503
Rising number of the Jami'at and Madaris of Dawat-e-Islami	504
Important Madani pearls about Quranic education	505
Are only fashion fanatics respected?.....	506
Love for world is the root of all evils.....	506
Detestable became lovable	507
Calling family members towards righteousness	508
Faith-refreshing parable about Divine fear.....	509
How to protect against torment?	510
Teach virtuous things to family.....	510
Fatwa of A'la Hadrat about reforming adult offspring	511
Introduction to Hell.....	511
Hair-raising description of Hell given by Jibra'eel.....	512
Alas! Our heart does not tremble!.....	513
Demise at night due to hearing Ayahs in loneliness.....	514
Call family towards righteousness	515
Teach the child religion first.....	516
Teaching offspring generosity and benevolence is Wajib	516
A childless person was blessed with child.....	516
Call towards righteousness to those wanting baby.....	517
Admonitory end of a father	519
Stealing pencil resulted in hanging.....	519
Worldly punishment is nothing when compared to afterlife torment	520
Wooden planks for the cremation of father	520
Wait for Isal-e-Sawab	521
My father destroyed my life.....	522
Divine fear of real Madani child.....	523
Regret of a mother about discouraging her child from religious activity.....	524
Excellence of Sunnah-inspiring Ijtima'	525

Heedless young man	525
Call to righteousness regarding the above Madani parable.....	526
Sacred Kalimah will not benefit	527
Eight parts of Islam	528
Punishment even in the world.....	528
Punishment in the world as well as in the Hereafter	528
Does your heart not tremble!.....	529
Helplessness of deceased	529
Heart trembling story of the grave.....	530
Those respected are disgraced	532
Deaf with cut off ears	532
When is it a sin to not prevent a sin?.....	533
Gold ring is Haraam for men	533
Monkey and pig-faced people	534
Resurrection in the form of monkey and pig	534
Worry about blisters and blemishes but not about distorted face.....	535
Dark night turned into bright morning	535



30 Ahadees about Excellence of Salat- ‘Alan-Nabi ﷺ	539
22 Madani Pearls of Giving Dars from Faizan-e-Sunnat.....	545
Method of Delivering Dars	548
Du’a of ‘Attar	552



Glossary	553
Bibliography.....	557
Index	563

After you have read this book, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, 'Allamah Maulana **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** داعية بركاته العالیه. He has founded **Dawat-e-Islami** (a global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: overseas@dawateislami.net

MADANI CHANNEL

Global Coverage Parameters

Transmission: Digital

Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
Asiasat (A7-C3V)	Global	105.5 E	C-Band	3739	Vertical	2815	3/4
Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4

Maktaba-tul-Madinah

PAKISTAN: Maktaba-tul-Madinah, Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran, Purani Sabzi Mandi – Karachi.

Contact: +92-21-34921390 – 3548292

UK: 80-82 Bordesley Green Road, Birmingham, B9 4TA.

Contact: 07989996380 – 07867860092

Email: uk@dawateislami.net

USA: Faizan-e-Madina, P. O. Box 36216, Houston, Tx 77274.

Contact: +713-459-1581, 832-618-5101

INDIA: 19/20 Muhammad Ali Road, Opposite Mandvi Post Office Mumbai – 400 003.

Contact: +91-022-23454429

BANGLADESH: K.M Bhovan, 1st Floor, 11, Andar Killa Chittagong.

HONG KONG: Faizan-e-Madina, M/F-75, Ho Pui Street, Tsuen Wan N.T.

Contact: +85-98750884 – 31451557

SOUTH AFRICA: 163 – 7th Avenue, Mayfair, Johannesburg, South Africa.

Contact: 0027-82699-1168

KENYA: Kanz-ul-Iman, Near Al-Farooq Hospital, Tonoka Area Mvita, Mombasa.

Contact: +254-721-521916

TORONTO CANADA: 1060 Britannia Road Unit 20, 21 Mississauga ONT Canada.

Contact: +141-664-82261

MOZAMBIQUE: AV Joshina Machel, No 275, Maputo, Mozambique.

Contact: +258848426112

SOUTH KOREA: 574-19 Ship Jeon Dong Bupyeong Gu, Incheon, South Korea.

Contact: +821091696392

AUSTRALIA: Faizan-e-Madinah Community Centre, 64 Karrabah Rd, auburn, Sydney Nsw 2144.

Contact: +61423694117

C-LANKA: Faizan-e-Madinah no. 10 Messenger Street, Colombo no. 12, C-Lanka.

Contact: +94773726622

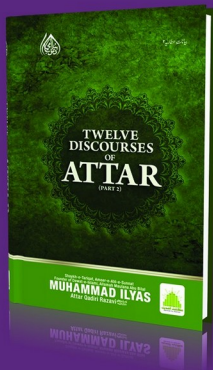
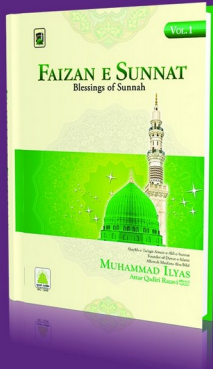


CALL TO RIGHTEOUSNESS

The book “Call to Righteousness” is one of the chapters of a world-famous book “Faizan-e-Sunnat”. “Call to Righteousness” contains almost 125 Quranic Ayahs, 249 sayings of the Beloved and Blessed Rasul ﷺ, almost 164 interesting parables, hundreds of Madani pearls and words of wisdom on different topics and many Shari rulings.

The book “Call to Righteousness” will prove to be a great guide not only for the preachers delivering speeches and Dars but also for the individual readers. It is highly hoped that you will gain great Islamic knowledge and will also be inspired to act accordingly by the blessing of reading it.

“Faizan-e-Sunnat” volume - 1 has been translated into several languages of the world including the English language so that the message and the teachings of Islam could be conveyed around the globe. ‘Call to Righteousness’ is also an English translation of the original book.



MC 1286

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran Purani Sabzi
Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.dawateislami.net | E-mail: translation@dawateislami.net